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# The Restitution Herald

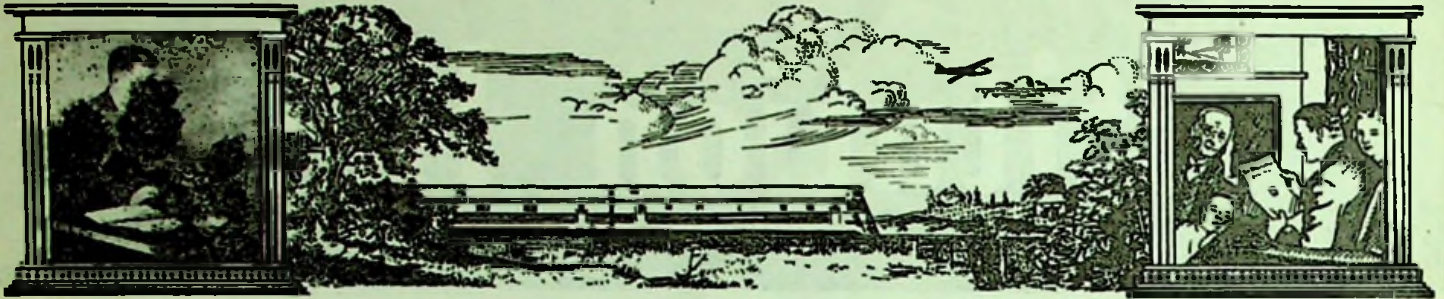
VOLUME 38

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 1



Magnificent Endurance---"Persecuted, but Not Forsaken"



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## Magnificent Endurance

Bowed, but unbeaten, the weather-scarred white pine shown on the front page defies rock and wind and rain on Mount Altyn, Glacier National Park, where, as an emblem of magnificent endurance, it "stands sentinel over an expanse of scenic grandeur." Below the tree appears Swift Current Lake, and beyond that, Lake Josephine. "Towering thousands of feet above is the Garden-wall on the Continental Divide, interrupted in the center by Mount Gould. In the pocket between Mount Gould and Mount Grinnell (at the right) can be seen the lower portion of Grinnell Glacier." Grandest theme of the picture, though, is the tree: torn, twisted, but unyielding. Triumphant over storms of a century! Courageous for storms of the unknown future!

Many children of God, tested like the white pine, became so strong by their testings, that they, too, are more inspiring than rugged mountain scenery. Think of the courage of Abraham who "against hope believed in hope," and "staggered not at the promise of God through unbelief."

Think of the endurance, magnificent endurance, of Jeremiah who was "let down" into a filthy dungeon where "was no water, but mire." Think of the Prophet in such stench, probably tormented by rats, yet continuing in faithful endurance. Finally, favored by "rotten rags" to put under his armpits, he was lifted by cords from the dungeon. Hear then his testimony:

"The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth."

### "Persecuted, but Not Forsaken"

Speaking of *his* ministry, the Apostle Paul wrote, "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; always bearing about in the body the dying of the Lord Jesus, that the life also of

Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. 4:8-11).

Five times was the Apostle Paul whipped with "forty stripes save one"—five times he received that maximum number of lashes. "Thrice," said Paul, "was I beaten with rods, once was I stoned, thrice I suffered shipwreck." Once, in danger of death, he escaped "through a window in a basket," being let down with ropes along the side of a wall. When prayer for deliverance could not deliver, God assured the Apostle, "My grace is sufficient for thee." Hear Paul's response to testing:

"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. . . . Let no man trouble me: for I bear in my body the marks of the Lord Jesus"—bowed like the pine, but unbeaten.

### "Eli, Eli, Lama Sabachthani?"

Never has a soul suffered like Jesus—"made perfect through sufferings." "The LORD laid on him the iniquity of us all." "His visage was so marred more than any man." He gave his "back to the smiters," and his "cheeks to them that plucked off the hair." Though spat upon, He set His face "like a flint," that He should "not be ashamed" to bear your shame and mine.

Nails pierced His hands and feet, and jeers pierced His heart and soul. In agony of mind and flesh, Jesus cried, "My God, my God, why hast thou forsaken me?" . . . Then "the earth did quake, and the rocks rent"—the elements yielding, as it were, rather than the Christ of God.

What though the tomb claimed Jesus? His flesh saw no corruption! Triumphant, by resurrection from the tomb, Jesus is the One, the only One, who can save from earth's cruel ravages. Always ready to help in time of trouble, He will save His people even from death. Grant, O God, that, though tried by devastating storms, we may cling in safety to Thy Son, *Immovable, Immortal Tree!*

# Repentance and Baptism

By C. E. Randall, Tempe, Arizona

REPENTANCE is as important to one's salvation today as it was in the days of Jesus and the apostles. That there is little stress placed on repentance in these times is no reason for believing it has lost its importance in the divine plan for the remission of sins. Every man outside of Christ is alien to the covenants of promise, and is without God in this world. Of such, the Apostle Paul has said: "If in this life only we have hope in Christ, we are of all men most miserable." There may be an outward indication of contentment and peace of mind, but unless one has felt the burden of sin and, with godly sorrow in his heart, repented and turned from the course of this world, he cannot have, and does not know, that peace which the Lord gives to them of contrite heart. It is courageous to repent, and genuine repentance is not merely a turning around and walking in a different course and living a different life. It is well defined in Job. Listen to these words:

"Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not teach thou me: if I have done iniquity, I will do it no more."

This is real repentance!—the kind of repentance that cannot be overemphasized. This type of repentance which involves a determination on the part of the one repenting not to repeat the offense—a resolve to do the sin no more—comes as result of recognizing the goodness of God, as it is written: "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"

When one comes to appreciate the truth that it is in God that he lives, moves, and has his being, and that "every good gift and every perfect gift is from above," a sorrow grips his heart as he realizes his rebellion against such goodness and his ingratitude for all these unmerited favors and blessings, and this sorrowful attitude that he has wounded the One who has done, and is doing, so much for him, leads him to "a repentance not to be repented of," but "the sorrow of the world worketh death."

But, truth-seeking friends, repentance, necessary as it is, is not all that is essential for the remission of sins. When Peter was bringing to a close that great sermon of his on the day of Pentecost and the multitudes cried out, "What shall we do to be saved?" Peter, under in-

spiration of the Holy Spirit, said: "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." Repentance that is not followed by baptism will not bring one into the Lord Jesus Christ. God, perhaps, could have provided some other means for the remission of sins if He had so wished, but the fact remains He did not. If we want to come under the forgiving grace of the Lord, there is only one alternative: that is to be obedient in baptism. There is no way of putting on Christ, save through baptism. Listen to Paul in Galatians 3:27: "As many of you as have been baptized into Christ have put on Christ." I know of no other way of putting on Christ. The Bible gives one way, and one way *only*. Men may propose, but it is God who disposes.

The great Exemplar of Christian faith, who became Author of the great salvation, found it necessary, in leaving us an example that we should follow in His steps, to be baptized in the River Jordan. The first act of Jesus as He began His public ministry was to leave Nazareth and go down to Bethabara where John, the immerser, was baptizing and be baptized. Though we do not *know* how Jesus traveled the distance, which was nearly eighty miles, He probably walked that long way, that He might fulfill righteousness. Would you, my friend, be willing to walk that far to be immersed?

When Jesus first came to John to be immersed, John felt unworthy to perform the service, but when Jesus said to Him, "Thus it becometh us to fulfill all righteousness," John baptized Him. When they came up out of the water, God said: "This is my beloved Son in whom I am well pleased." It was on Jesus' being immersed that this approbation was given. This was at the beginning of His public ministry. Near the close of His ministry, Jesus gave what is commonly called the Great Commission, in which He said: "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 Commission to the church has never been withdrawn, nor its requirements for salvation abrogated. They are still in force.

Another example of a man who traveled a long distance in search of truth is that of the Ethiopian eunuch. He traveled by chariot all (Continued on page 10)

## "A City Which Hath Foundations"

By Lyle Rankin, Cashmere, Washington

*"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. . . . 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. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:8-10, 13-16). Ought not Christians today seek that same City?*

Abraham and his faithful ones looked for a city. They were strangers and pilgrims on the earth, walking in faith and hoping sometime to reach that "looked for" city. They were not looking to become a city, but were looking for a city. They were not the only ones looking for such a city, for Hebrews 13:14 says concerning the early church, "Here have we no continuing city, but we seek one to come." If Abraham and the early church looked for a real city that has foundations, and which will be a continuing city, why should not the church now look for a real, literal city?

Those old-time faithful ones were seeking a country while walking in the very earth they someday were to inherit, for Abraham is to inherit the world. (See Rom. 4:13.) Abraham was not mindful of the place from which he came, but he was mindful of attaining an heavenly country; no, not a country up in heaven, but an heavenly country of which he was heir. With such hope on his part, and the others who were faithful, God is well pleased. God is not ashamed to be called their God; yea, He "hath prepared for them a city"!

To have God not ashamed of us, we, too, must be strangers and pilgrims on the earth, seek for the city of

God, and desire to inherit an heavenly country, even the earth made new where God's will shall be done as it is now done in heaven. Then, God Himself will dwell on the earth with the saints made perfect.

Jesus said of him that overcometh, "I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God" (Rev. 3:12). This says the overcomer will *have the name* of a city—not be a city. The saints of God have no promise of ever going to the presence of God while He sits in heaven, but that God will come and dwell with men when His tabernacle, the Holy City, New Jerusalem, descends from heaven.

Jesus is to reign until the last enemy is destroyed from the earth. (1 Cor. 15:25, 26.) Sin and the works of the Devil must be destroyed, but there will be sin in the earth during the reign of Christ. (See 1 John 3:8; Isa. 65:20; Zech. 14:16-21; Ezek. 45.) Satan will be bound during Christ's reign, but released for a little season afterwards, at which time people will be deceived and caused to sin in coming against Jerusalem where Christ will be reigning on David's throne. Those coming against the City will be destroyed by fire. The earth will not yet be made *new*, because death will still be here. Hebrews 2:14 declares the Devil will be destroyed by the One who went through death, even Jesus, and Satan's destruction will not come until the closing scene of this second heaven and second earth in which we now live and which is "reserved unto fire." (See Rev. 20 and 2 Peter 3:7.)

The Psalmist declared, "The transgressors shall be destroyed together" (Psalm 37:38). Yes, destroyed *together*, not a few at a time! When the wicked have been removed, and all sin removed, then will be the new heaven and earth; the heaven and earth having been changed as God foretold in Hebrews 1:12.

As John looked at the new heaven and earth (in vision), he saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. John further stated, "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and



Lyle Rankin

they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:2, 3). Now, this does not say that men became the tabernacle of God, but "the tabernacle of God is with men."

Later in this chapter is a description of the City and its measurements.

In verse 22, John said, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." During Christ's reign, He has a temple; therefore, this scene is after the earth is made new. Verse 24 says, "The nations of them which are saved shall walk in the light of it: and the kings of the earth [co-rulers with Christ] do bring their glory and honour into it." Verse 5 of chapter 22 says, "There shall be no night there." There will be night during the one-thousand-year reign of Christ. So, again, this vision pertains to the eternal that will start when the earth is perfected.

The time is not far away when Jesus will come and start the work of restitution.

Are you walking as a stranger and a pilgrim on the earth, looking for a city which hath foundations, whose builder and maker is God? Are you ready for the coming of Jesus? Now is the time to make ready. One will have to believe the gospel, be baptized, and endure unto the end to be saved and gain an entrance into that city of God. (Mark 16:15, 16; Matt. 7:1, 13, 14; 24:13.)

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## HOW TO MEASURE A MAN

"A man's no bigger than the way  
He treats his fellow man!  
This standard has his measure been  
Since time itself began!

"He's measured not by tithes or creed  
High-sounding though they be;  
Nor by the gold that's put aside;  
Nor by his sanctity.

"He's measured not by social rank,  
When character's the test;  
Nor by his earthly pomp or show,  
Displaying wealth possessed!

"He's measured by his justice, right,  
His fairness at his play,  
His squareness in all dealings made  
His honest, upright way.

"These are his measures, ever near  
To serve him when they can;  
For man's no bigger than the way  
He treats his fellow man!"

—Selected.

## RUSSIAN INTRIGUE

*Russian Intrigue Lengthens Shadow of the Red Rider*

*By James M. Watkins*

September 28—Andrel Y. Vishinsky, Soviet Deputy Foreign Minister, addressed the General Assembly of the United Nations on Saturday, and, with the well worn platitudes of by-gone days that ignored both facts and issues, devoted a long tirade to the accusation that the United States is devoting itself to the Atomic destruction of the world.

His words and tone as he spoke were those obviously designed as a defensive counter move to justify certain Russian acts which are certain to be called up for an accounting before later sessions. As he spoke, unrest, discord, war, and bloodshed in a dozen nations around the world where the Russian influence is felt painted an entirely different picture for the assembly.

These facts carried across the floor of the assembly the message of another voice that the words of the Soviet Foreign Minister could not drown out. It was the voice of a lonely exile speaking from the Isle of Patmos over nineteen hundred years ago.

Said the voice, "There went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another."

Thus with simple, unmistakable words, this visionary voice of the past placed an unmistakable brand upon the force which he predicted would arise and by which it was to be positively identified. Turmoil and bloodshed in every field of Soviet influence, daily incidents clearly designed to provoke trouble at every point where Russian forces contact those of other nations, Vishinsky's so-called peace proposal which is nothing more than a military stratagem that would leave the United States with slightly more than 300,000 men and the Soviets with more than four million, all speak for themselves.

There can be no doubt that we are seeing the lengthening shadows of the very force of which this ancient Prophet spoke. What other identification is needed than the Soviet ability to destroy every possibility of peace in every nation, city, or village where they gain even the slightest influence? If so, tomorrow is written in the record of the past.—*Dixon Evening Telegraph*.

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Answers to questions on Berean page: 1. New Jerusalem. 2. Tower of Babel. 3. John. 4. Martha. 5. Jonah. 6. Lion.

# The Prologue of John's Gospel

## The Text and Testimony of the Early Translators

By R. H. Judd, Colborne, Ontario

**F**EW passages of Scripture have exerted such an influence on interpretation and belief as have the opening verses of John's Gospel as they are translated in our modern versions. These have been made to give to Jesus the Christ a glory that is not His, and they have given rise to beliefs directly opposed to the teachings of the Old Testament, which repeatedly and uniformly declare, in language which cannot be misunderstood, that God is "the Holy one of Israel" (Isa. 30:15), and besides Him "there is no God" (45:6, 21, 22), and that He alone is the Creator. (44:24.)

It is our purpose to present this prologue in its true light, urging a return to the old paths, and to worship of the "living God" (Jer. 10:10), who is the "God and Father of our Lord Jesus Christ" (see Eph. 1:3; Matt. 16:16; John 6:69)—"the *only true God*" (John 17:3).

### *Cranmer's Version—A.D., 1539*

In the beginning was the word, and the word was with God, and God was the word. (2) The same was in the beginning with God. (3) All things were made by it, and without it was nothing made that was made. (4) In it was life, and the life was the light of men. (5) And the light shineth in the darkness, and the darkness comprehendeth it not.

*Notes.* Special attention is called to the very distinct differences between this and the commonly used versions of the present day. The generally accepted understanding of these last mentioned is that Jesus the Christ is the "Word." By dignifying the translation of the word "logos" with a capital "W," for which there is no precedent or authority, assumed personality is accorded to it which it does not possess; and the dignity of a personal name is given to it which it does not have.

In *contradistinction* to that view, Cranmer's Version definitely informs that "God was the word." "God was the word," because it was God who "said"—a fact stated

*Before proceeding with our subject, it may be well to state that this inquiry was prompted by the emphatic statement of a medical missionary in England, that in this prologue "no version makes use of the pronoun 'it.'" Needless to say, we wrote to him that it was our conviction he was speaking without due knowledge. We also promised to forward the necessary information.*

again and again in the opening chapter of the Book of books. That the word was "with God" is also correct, and is twice stated: and the spoken word of any person can be properly represented only by the pronoun "it," and is so rendered in the Version under consideration. This thought of the relationship of God to His own word is beautifully expressed by the statement, "The same was in the beginning with God." Once more we call attention

to the remarkable fact—which is borne out by the Greek (see Emph. Diag.—interlinear)—that "God [not Jesus the Christ] was the word."

### *Emphatic Diaglott (Greek and English Interlinear Text)*

In (a) beginning was the Word, and the Word was with the God, and (a) god was the Word. This was in (a) beginning with the God. All through it was done; and without it was done not even one (thing), that has been done. In it life was, and the life was the light of men, and the light in the darkness shines, and the darkness is not apprehended.

*Notes:* Notice that here also, as in Cranmer's Version, the pronoun is "it." Note, too, that the words around which the parentheses are placed are not in the Greek. We also would call attention to the fact that the use made of capital letters is inconsistent. There is no authority for the capital "W" in translation of the word "logos," nor any reason why the word "God" should be given a capital "G" in one instance and not in the other. The introduction of the word "a" (a god) gives a meaning foreign to the mind of the sacred author.

With reference to the words "In the beginning," A. McCaul D.D., Professor of Hebrew and Old Testament exegesis, King's College, London, England, has well pointed out that there is no authority for the insertion of the article—definite or indefinite. The article should have been omitted, as it is from the Hebrew of Genesis 1:1. This fact he regards as certain proof that the pro-

logue of John's Gospel *has very definite reference to the first chapter of Genesis*, where the words "God said" so often occur. The Hebrew word refers to past duration. Moses said, "In Reshith [not in the Reshith] God created the heavens and the earth." The antiquity and correctness of this reading are proved by the Septuagint, Chaldee and Syriac Versions. "Beginning" refers to duration or time, not to order. It is indefinite in signification and may refer to previous eternity, or previous time, according to the subject spoken of.

Again, notice how, in our modern versions (including the *edited* text of the Diaglott) the words "God was the Word" have been transposed to read—"the Word was God." To a casual reader the difference may appear to be negligible, but there is very distinct difference. The correct order, as in the Greek, identifies God as the word, instead of Jesus the Christ, which is the commonly received "orthodox" interpretation of the present day. The next point of interest is the use of the pronoun "This."

One cannot rightly speak of Jesus the Christ as "This"; and the definite article "the" twice attached to the word "God" automatically shuts out the possibility of another holding that office. Further, the evident antecedent of "This" is the final word of the previous sentence. That God's word *represented* Him is clearly taught in Scripture, and is well stated in the following scripture; "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 whereunto I *sent* it" (Isa. 55:11).

*Geneva Bible, 1559*

In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by it, and without it was nothing made that was made. In it was life . . .

*Notes.* That "it" is correctly (Please turn to page 11)

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## TRUTH

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*By Vivian Magaw, Tipp City, Ohio*

TRUTH is that which is in agreement with facts. Statements of past, present, and future facts are truths. Observations, theories, and ideas of men are not all in accordance with facts; therefore, men do not always tell the truth, and many of their statements are false. There is One, however, Who is able to tell the truth every time, for He knows all the facts. "Known unto God are all his works from the beginning" (Acts 15:18).

"God is not a man, that he should lie" (Num. 23:19). God wants His children to be like Him. "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 3:2). There are two families of people on the earth. "Beloved, now are we the sons of God" (1 John 3:2). "Jesus, the firstborn among many brethren" (Rom. 8:29), said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus said to the other family, "Ye are of your father the devil. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). One family is "the church of God" (Acts 20:28; 1 Cor. 1:2); the other is the world—from which God wins members for His family by adoption through the power of the gospel. (John 3:16; Rom. 1:16.)

Many churches of God have been established "for the

perfecting of the saints" (Eph. 4:12), for it is God's desire that we should be perfect like our Father "which is in heaven." (Matt. 5:43-48.) The process of becoming like God is begun by hearing of the goodness, love, and mercy of God (learning the truth); faith (believing the promises of God); repentance (sorrow for having opposed God); and baptism (the seal of our faith). Having been baptized into Christ, the child of God engages in a type of warfare on the side of truth against error.

Jesus, the Captain of our salvation (Heb. 2:10), would have us to be prepared for this struggle. To overcome all the false and temporal temptations of this Christian life, we are instructed to "put on the whole armour of God, that [we] may be able to stand against the wiles of the devil" (Eph. 6:11). The first piece of this "whole armour of God" we are asked to wear is a girdle of truth. (V. 14.) Jesus overcame all temptations by quoting from memory portions of the Scriptures, the Word of Truth. He had hid the Word of God in His heart, that He might not sin against God. (Psalm 119:11.) Those who have qualified for perfection in past ages are waiting in death for the resurrection. "God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:40).





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**PERFECT CHILD.** In the September 18 issue of the "Christian Science Monitor" appears an article from which the following paragraph is quoted: "Christian Science acknowledges God as the first and only cause, and shows that the sin and suffering of the world can be overcome through the spiritual revelation of man as the perfect, spiritual, beloved child of God. This Science has redeemed and healed thousands through the consciousness that man is the perfect child of a loving Father-Mother God."

It will not be hard for our readers to discern considerable difference between the propositions set forth by this writer and the teachings of the Word respecting man and his present standing before God. The philosophy of this teaching sees man as the "spiritual and perfect child of God." That man is "marvellously and wonderfully made," we must acknowledge, but that he is both spiritual and perfect in the sight of God in his natural condition does away with the need of redemption and the existence of sin, and this teaching runs counter to such plain scriptures as, "All have sinned, and come short of the glory of God"; and "There is none other name under heaven given among men, whereby we must be saved."

**OUR HOME.** Under the caption of "Heaven in Our Home," the "Moody Monthly" carried an editorial in which the writer expressed the thought that heaven is the home of the redeemed. Said he: "So prayed our Lord in His great high-priestly prayer (John 17:9, 15, 24), and ever since that time His followers have felt a strange home-sickness for heaven. . . . If men knew something of heaven, they would not blame us for wanting to go there."

We do not wish to question the sincerity of those who believe that heaven is the home of the redeemed, but we do feel that a question mark could be put after statements that Christ's followers have a "home-sickness for heaven." Some years ago, we were asked to give a Christmas talk over the radio in connection with a program sponsored by a men's class. At the close of the program, the fellows joined heartily in singing, "Heaven is my home. I want to go home. I want to go home." Now, I know that there was not a single one of those men, about thirty-five in all, that had any desire to go to heaven that night, for all were so anxious to get to the club house at the golf course where a banquet was being held, they could hardly wait until the broadcast was over. So, I believe, it is with most people who talk about being homesick for heaven. They will spend the last penny they possess to keep from dying, and it is at death they think they will take the journey to realms above. Notwithstanding

that men may teach to the contrary, we believe down deep in the hearts, that the living know that they shall die, and that the dead know not anything.

**RECENT REPORTS.** The official publication of the Old Roman Catholic Church is the "Augustinian." In an editorial on missionary work, the writer called attention to the millions that are annually expended on missionary work in Africa, China, India, Tibet, and other fields; and, while not opposing this effort of extending the work of the church, said: "While laborers are being sent to foreign fields, too few energetic and devout laborers" are being recruited for home work. "Recent reports indicate that there are approximately 80,000,000 people in the United States who are members of no church; and, when the active-church-goers are counted, it is found that there probably are 100,000,000 United States citizens who seldom attend church anywhere. Yet, America is considered a Christian country."

Members of the Old Roman Church then were chided for their not being more zealous in trying to win some of these millions unchurched, and the efforts of Jehovah's Witnesses were cited as examples of zeal. The article continued with these statistics:

"In one year, the Jehovah's Witnesses distributed over 1,500,000 books, 11,000,000 pamphlets, and 12,000,000 magazines in 88 languages. Between 1919 and 1946, they distributed the almost unbelievable total of 468,000,000 books and pamphlets, a large number of these free."

**JEWISH LIFE.** It is interesting to study Jewish life in America. Four million of the five million Jewish population in America live in large cities. The other million live in small towns and on farms. It usually is with finance and industry that the Jews are associated, but not always. About sixty miles from New York City, in southern New Jersey, is a community of Jewish chicken farmers. These Jews were forced to rural life during the depression years, or came there from the DP camps in Europe. They have made a complete success of the venture through adopting most up-to-date methods and marketing their products through their own co-operative. They have regular weekly meetings from house to house, something after the style of the old type of house prayer meeting, with outstanding speakers talking on questions of lively interest, and thus they obtain for themselves the highest in cultural thinking.

One thing that appeals in respect to the venture in chicken raising is the success that has attended the effort. Whatever a Jew goes into—he goes into it with zeal and determination to make it a success.

**LISTEN.** The American Temperance Society, which is an organization within the Seventh Day Adventists, is publishing a new journal called "Listen." The first issue has a foreword by the publishers which is worthy of consideration by readers of this paper. It reads in part: "Today the air is filled with voices making claims on every conceivable subject. Particularly is this so with reference to alcoholic beverages, tobacco, and other indulgences on which men spend their substance. So loud and insistent are the purveyors and advertisers of these things that many people are confused and perplexed, wondering, like Pilate of old, What is truth? . . . Stop and look if you will, but above all, listen! Listen to the facts. Listen to the simple truth. . . . As a nation we have drifted far from the ideals of our forefathers. To no small extent we have turned our backs on principles which they believed and taught and which made this country great. We have adopted a new way of life, with emphasis on 'freedom'—meaning freedom to indulge in everything the human heart may crave, regardless of its effect on health and happiness. Before it is too late to turn back, we would say to every thinking citizen, Listen!"

**RESPONSIBILITY.** Writing in the initial issue of "Listen," J. Edgar Hoover gave some good advice to parents, saying:

"More and more children are being led toward crime as parents throw away responsibility. . . . God, in many instances, is not accepted in the home, and concepts of morality have been relegated to the junk heap. . . . A godless home is built upon sand; it is an inviting breeding ground for moral decay and crime. . . . There is no better way of doing our part for home life in America than by re-establishing the daily practice of family prayer in our homes, because families that pray stay together."

As far as this writer has knowledge, there are not more than a few among our membership who are on the roster of criminals. Our religious body has been exceptionally free from violent offenders against society. What may happen is a different question. Mr. Hoover, and he is the leading authority on crime in the nation, says that "godless homes are inviting breeding ground for crime"; and we do know that there are more and more of our members, if they rightfully can be called members, whose support and work in and with the church have become practically nil, with no semblance of religious life or practice in their homes. In some communities, this company of former members outnumber the active workers. Invariably, these people still feel themselves to be members of their church—they still have their lamps, but the oil is gone.

# Our General Conference

By Harvey U. Krogh, Jr., South Bend, Indiana

THE FIRST church conference of which we have record was the one held at Jerusalem to settle the question as to whether or not the new Gentile converts should keep the law of Moses. The record is found in the fifteenth chapter of the Acts of the Apostles, and the conclusion was that only four rules of conduct be laid down. Of course, there are ways in which our General Conference differed from the one held in Jerusalem.

First, the apostles and elders were the ones who decided all the questions, whereas in our Conference some of the delegates were neither ministers or elders of churches, but we believe they were well qualified to conduct the business. In fact, their access to all the New Testament may have made some of the delegates better qualified than some of the elders at Jerusalem.

The second difference was in the matters discussed. We considered the ways and means of more effectively preaching the gospel to every creature, as Jesus commanded, rather than what should be taught, for we are quite generally agreed upon the doctrines.

The General Conference was organized in 1921. The first work of preaching the gospel by the Conference as an organized group was the publishing of THE RESTITUTION HERALD. This Paper had been published by Brother S. J. Lindsay, as other papers had been published by other of our ministers.

In 1923, a school was started to train young men and women for Christian work. The school continued successfully until 1932, and was started again in 1939 as Oregon Bible College. Most of our active ministers have received their training at the school or the College.

For the past several years, the Conference has had from one to three evangelists preaching and teaching throughout the United States. Sister Verna Thayer and her helper conduct twenty some vacation Bible schools during a year.

Among other ways of preaching the gospel as a united group, the Conference financially assists churches which cannot afford a full-time pastor, publishes Sunday school quarterlies, tracts, and booklets, and sponsors the radio program on WAIT, 820 kc., at 8:15 CST, each Sunday morning.

The main business at the past General Conference was the reading of reports of the workers and consideration of the means used for raising money for the past year,

which was called the *Layman's Campaign*. This was the suggestion that each member of the church contribute the small sum of fifty cents per week.

Although only eighteen per cent of the membership of our churches took part in this, all expenses of the work last year were taken care of, besides a small deficit left from the year before. It was hoped that enough money would have come in to make definite plans for a new print shop and office building.

The Conference decided to continue the same method of raising funds for the coming year, beginning November 1, 1948, and it is hoped that before that date a much larger per cent will have taken part in this year's campaign. The Conference is in favor of tithing as God's way for providing the finances needed in preaching the gospel and has made provision for definite education in this matter of stewardship.

The Conference voted to continue the radio program for the coming year with necessary changes.

Other things were also considered, but these which we have mentioned are the high points which impressed us most, the complete report of course was in the minutes published in THE RESTITUTION HERALD of August 10, 1948.

There were high points in the teaching and devotional side, and we wish to bring you a few thoughts from the ministers' meetings. Brother G. E. Marsh spoke on the subject, "What Is a Pastor?" He showed how a pastor is a shepherd of his congregation in the fullest sense of the word. He read 1 Timothy 4:12, emphasizing the command of Paul, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity," stating that a pastor can never take a vacation from this. The pastor is to be an example, not only in the pulpit, but throughout every hour of his daily life. He also brought out the importance of the wonderful comfort mentioned in 2 Corinthians 1:3, 4. If the world could have that kind of comfort, it would not be in such a lamentable condition.

Brother C. E. Lapp spoke on the "Full Time Ministry." He told how the trend in the business world is to do a little more and a little more to increase production, and that the same spirit has even gotten into the ministry. He warned the ministers of the dangers of too full a program for themselves. The hustle and bustle of life in these

days is contributing to the spiritual delinquency of the nation, and the minister *dare not rob himself of the time necessary to prepare himself spiritually*. He mentioned Romans 1:1, in which Paul spoke of himself as being "separated unto the gospel of God." We as ministers should be sufficiently separated to the gospel that our fellowship with others will leave them purer, stronger, and better than they were. The full-time ministry is that which is always directed by the spirit of God.

A minister must not excuse himself by preaching of the "falling away." He must be quickened by God's spirit.

Although some may think a minister does not have much to do, there is, besides all his regular duties such as preparing sermons and Bible lessons, calling, and caring for the sick, an abundance of other detail work, and there is the great work of *intercession*. More lives are changed by prayer than by anything else, and the minister who intercedes for his people will accomplish much more than one who fails in this part of his work.

Brother F. L. Austin also spoke on prayer. He told of personal experiences at Rensselaer and Argos, Indiana, at Niagara Falls, New York, and Fonthill, Ontario. He testified that any measure of success which he had at these places was credited to prayer. He said, "The prayer service is the principle handle to the axe." He emphasized the need of prayer meetings in our churches.

We, too, will see better results in our own lives in direct proportion to the time we spend in effectual prayer and devotion.

If you did not attend General Conference this year, plan to come next year (if our Saviour has not yet returned) and receive first-hand the good things of fellowship and study.

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## REPENTANCE AND BAPTISM

(Continued from page 3)

the way from Ethiopia to Jerusalem, a distance of several hundred miles. On his way home, the Lord directed Philip the Evangelist to join himself to the chariot. Contacting the seeker after truth, Philip heard him reading from the prophecy of Isaiah, and at that point began to preach to him about Jesus. As they came to a certain water, the eunuch said to Philip: "See, here is water; what doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." The eunuch answered, "I believe that Jesus Christ is the Son of God." Here was a good man, one who had traveled several hundred miles to worship the Lord, but he needed to be baptized as does every believer. Being a good man,

being a worshiper of the Lord, doing good unto all men, are not sufficient. "Ye must be born of water."

Upon assurance that the eunuch believed with all his heart, for baptism is for believers and believers only, Philip commanded the chariot to stop, and, according to the Record, they "went down both into the water, both Philip and the eunuch; and he baptized him." Bible baptism requires that one go down into the water, for how could one be immersed without going down into the water. Then, too, Bible baptism requires "much water." In John 3:22, 25 we read: "After these things came Jesus and his disciples into the land of Judca; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized."

Undoubtedly, the question has come into some of your minds, "Why is much water needed?" This is an important question and deserves a well supported answer. In the first place, baptism is an immersion, and much water is required for such a service. Too, baptism is presented in the Bible as being a burial into Christ's death. For a burial, much water is required. Listen to these words: "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." There is only one service in the Christian church that resembles the death, burial, and resurrection of Christ, and that is baptism by immersion.

When the children of Israel came out of Egypt in their march toward the Promised Land, they had to pass through the Red Sea. They were required to pass through this before they could enter the "land flowing with milk and honey," or what later was called the kingdom of God. In 1 Corinthians 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." This national baptism of the people of Israel as they moved from serfdom into liberty—from the land of bondage into the Promised Land—was typical of the believer's passage from the bondage of sin into the freedom of Jesus Christ, through the antitypical watery grave of baptism.

Another likeness is presented in 1 Peter 3:20, 21, in which we read: "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 now also 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." According to Peter, baptism serves to save the believer in the same way that the ark was used to save Noah and his family. We cannot discount the place the ark served in the saving of Noah and his house. Neither can we profitably do away with the place God has designed baptism to occupy in the remission of sins. It is an exercise of faith, and by this act we show forth our faith in the death and resurrection of Christ.

In closing, let me requote an important verse on repentance and baptism: "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." May the Lord lead each of you into full obedience to this injunction.

## THE PROLOGUE OF JOHN'S GOSPEL

(Continued from page 7)

used as to the pronoun, we have no reason to doubt; and had the correct order of the Greek been used, as in other versions we have quoted, all question as to the proper antecedent of the word "same" would have been dispelled. As rendered above, the word "God" is the natural antecedent, and thus presented it conveys the absurd idea that God was with Himself. Further, "word" cannot itself be personality. Our word cannot be actual personality, but it can, and often does, represent us, and be reckoned as ourselves when we cannot personally be present. It then becomes the medium by and through which our wishes are made known and fulfilled. In this connection, we once more draw attention to Isaiah 55:11.

### *Tyndale's Version, 1534 (Expressed in Modern Spelling)*

In the beginning was the word, and the word was with God; and the word was God. The same was in the beginning with God. All things were made by it, and without it was nothing made that was made. In it was life, and the life was the light of men . . .

*Notes.* The remarks apply here, as elsewhere, concerning the "orthodox" claim that the phrase "the Word was God" has reference to Jesus the Christ. If Jesus the Christ was "the Word," then obviously Jesus Christ was God. If he was also "with God," then the claims of both Old Testament and New Testament, that "there is none other God but one" (Deut. 4:35; 1 Cor. 8:4), are very definitely made void. But, if, as is declared by the original Greek, "God was the word," then all is clear. Cranmer, the Emphatic Diaglott, and Wicliffe translations all declare that "God was the word." "Orthodoxy" in its modern translations erroneously interpret the phrase as having reference to Jesus the Christ.

### *Wicliffe's Version, 1380*

In the beginning was the word and the word was at god, and god was the word. This was in the beginning at god. All things were made by him and without him was made nothing. That thing that was made in him was life, and the life was the light of men.

*Notes.* Notice here that the pronoun "This" is used, showing plainly personality is not intended. "All things were made by him," namely God, for "god" is the true antecedent of the pronoun "him." This version clearly states—"God was the word."

## LEONA IRENE MADDEN

Funeral services were conducted, Sunday, September 26, 1948, at the Church of God at Holbrook, Nebr., for Leona Irene Madden.

Leona Irene Barnett was born to Harry and Nellie Barnett on June 11, 1914, near Holbrook, Nebr., and lived near Holbrook most of her life.

On October 3, 1939, she was united in marriage with George Madden, and to this union were born two sons.

She had suffered from heart trouble for several years, and finally died of it, September 22, 1948, at her home in the country north of Holbrook, at thirty-four years of age.

She was baptized in August of 1928 by Sydney E. Magaw, and became associated with the Holbrook Church of God. Though not very active in later years, she maintained that Faith until her death.

She is survived by her husband, George; her two sons, Ar Geno Lee, age seven years, and Jack Leonard, age four, her step-children, Elwin Madden and Mrs. Katherine Newton,

both of Denver, Colo.; her parents; her brother, Harold Barnett of Holbrook; and many other relatives.

The services were conducted by the local pastor, and interment was made in the Holbrook Cemetery.

Our sympathy goes to the bereaved over the loss of one so young, and so sorely needed in the home.

T. M. Ferrell, Pastor.

## EXECUTIVE BOARD MEETING

September 24, 1948

At a meeting of the executive board of National Bible Institution that began at 7:30 p.m., September 24, and ended at 1:00 a.m., September 25, a great many details connected with the business of the Institution and of the General Conference were considered.

The report of the committee on tithing, created by the last General Conference, was presented; the board authorized the implementation of the report as rapidly as possible. Committee members are J. R. McCrone, chairman; Mrs. F. L. Austin; and John Denechfield.

The committee was brought into being to plan for educating the entire Church of God in the spiritual and practical results of tithing.

New equipment—a multilith machine, an addressing machine, a folder, and a job press—already had been installed for the primary use of the printing department. Additional equipment purchases, including a new restaurant-type bottled-gas range for Oregon Bible College, were authorized for other departments. Employment of two more part-time workers was agreed upon; these workers are required by the rapid growth in the volume of work done by the print shop. It was noted that new equipment and new employees were more than paying for themselves in the form of increased income for the Institution.

The lending of \$2,500 to the Southlawn Park Church of God, Grand Rapids, Michigan, for support of church building operations, was authorized. The Institution already has loaned a substantial sum to the Truth Seekers' Church of God, Chicago, for purchase and remodeling of its new building.

J. Arlen Marsh, Secretary.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park Minnesota*



*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).*

### Faith in God

Faith in God is something everyone desires. We are told that we receive faith by hearing the gospel of Christ, the Word of God. Faith is something we have to exercise until the faith becomes sight.

The farmer plants his crops. He has a vision of a good harvest. He has a hope of receiving a reward for his planting. He has faith in seedtime and harvest.

The Christian has faith in Christ. We read in the Word that we are justified by faith. (Rom. 5:1-11.) Our golden text, above, tells us about it. Our belief causes us to work for Christ and our heavenly Father.

We also are told we are justified by grace, the grace that brings salvation. (Eph. 2:8.) We read that we are saved or justified so that we will be Christ's, by the blood of Christ who died for us. (Rom. 5:9; 3:25.)

### Why and When to Glory

Our experiences give us hope. Our endurance is increased. Our temptations are overcome. As victors, we glory in the hope we have in Christ. As Moffatt says, "A hope which never disappoints us, since God's love floods our hearts through the Holy Spirit which has been given to us" (Rom. 5:5).

Jesus stands between God and mankind. He shed His blood for us. When we accept Him as our personal Saviour, after repenting and being baptized, we are His. No longer do we need fear that sin will be a victor over us. It can win or reign in our bodies *if we let it*, but it cannot as long as we live close to Christ. (See Rom. 6:4, 12-14, 16.)

### Let's Play

1. We are justified or made (right, wrong) before God, through Christ's blood.
2. We are justified by faith in (ourselves, Christ).
3. Christ died for the (angels, ungodly).
4. Jesus made peace between (God, angels) and sinners.
5. A true Christian should (sorrow, glory) in trials.
6. A righteous man might die for a (bad, good) man.
7. Christ died for us when we were (saved, sinners).

### Some Excuses

"A minister told his flock the other Sabbath that if people used the same alibis for not going to the movies that they used for not going to church, the movie houses would have to close their doors. He then listed the following 10 alibis for not going to the movies: 'I was made to go too often when I was young.' 'Nobody ever speaks to me when I go to the movies.' 'They always ask for money.' 'The manager never calls on me or my family.' 'People who go to the movies never live up to the fine things they see or hear.' 'I get more out of my lodge.' 'There's so much fighting among the movie houses.' 'Sunday is the only day I have for my family.' 'The pictures never get down to earth.' 'I can be just as good whether I attend the movies or not.' . . . Sound familiar?"

—Selected.

### ECE Club

The "Everyday Christian Expression Club" is nine years old. In another few months (1949), it will be ten years old! We have a Club Membership Card to send to each one who becomes a member. Anyone under fourteen years of age may join. See your name in our birthday corner! Send me your name and date of birth.

### We Are So Happy

We are so happy to introduce three new members today. They are Elroy, Patsy, and Jewel Holt of Morristown, Tenn. Their names were sent to us by Sr. Leota B. Hanson.

### Happy Birthday Wishes

- Phyllis Gainey, Oct. 4, age 7, Hammond, La.  
 Judith J. Peters, Oct. 4, age 9, Paynesville, Minn.  
 Joe Reeves, Oct. 4, age 10, Mullin, Texas  
 Alice F. LeCrone, Oct. 6, age 13, Oregon, Ill.  
 Kenneth Kirkpatrick, Oct. 6, age 1, Eden Valley, Minn.  
 Betty Lou Cunningham, Oct. 8, age 12, Arco, Idaho  
 Janice M. Hawkins, Oct. 9, age 13, Sterling, Ill.  
 Eunice C. Poland, Oct. 10, age 11, Skelton, W. Va.  
 Judy Chain, Oct. 10, age 3, Hammond, La.



# TIME

Harold J. Doan

*The object of this quiz is to see how quickly you can guess the names or cities or incidents in the stories below. The clues become more obvious as the story progresses. Try it on your friends. Answers on page 5.*

## 1. What City Is This?

This city is one of unique origin and unlike any other city. Its lighting system is like none other. There are no hospitals in it, though large enough for several million people. Though it has twelve magnificent gates, the city is open day and night for visitors to enter. There is no cemetery there. A beautiful river runs through it with trees on its banks. Like northern Norway right now, there is no night there, nor any darkness of sin in the people. It is a square city of fantastic size. The twelve apostles are the foundation stones. It will not be established until Jesus comes.

## 2. Here Is a Bible Building

This building was in process of construction in Shinar on the plains of the Euphrates river. Its architect was a mighty hunter named Nimrod, who sought to organize and rule the first United Nations organization. Part of his plan was to build this great combination temple and administration building to frustrate any further plan of God to cause undue precipitation. But Nimrod had labor troubles when his workmen began to have misunderstandings and had to quit work. Such was the confusion that the city around this first unfinished skyscraper was named Babel. Some maintain that this tower still stands in the center of the ruined city of Babylon.

## 3. Who Is Speaking?

I am here because I am a living witness of Jesus Christ, and they hate me for it. What a little, lonely place this is. I can hear the water lapping up on the beach only a few feet away. But I know that Christ is with me, and what wonderful things He has been revealing to me. I have written them all down faithfully, though I do not know what they mean. Why, only last night, I had a strange vision, when an angel

gave me a measure and asked me to measure the temple of God, but I was not supposed to measure the court because that is for the Gentiles. Already I have seen the throne of God, and have heard the four and twenty elders and four beasts singing a new song—and I saw Jesus take a book from them and begin to break its seven seals. What revelations the world will come to know from my pen here on the Isle of Patmos.

## 4. Which Bible Character?

My home is about two miles from Jerusalem. Jesus is a good friend of my family, and often has stopped at my home to visit. He has done much for us, helping my sister and performing a miracle for my brother. Once He rebuked me because I spent so much time being the perfect hostess that I could not rightly attend to my spiritual welfare. But I have learned my lesson, since the Jews crucified Jesus and my sister has seen Him with her own eyes walking near the tomb. Perhaps, if I had been more faithful, I would have been there to see Him, too.

## 5. A Bible Book

This Book tells the story of the first missionary to the Gentiles. It pictures a man who was afraid of God's call and ran away from his duty. It tells how he soon learned through a terrifying ordeal that one cannot run away from God. As a result, he preached to the Assyrians in their capital city and watched them experience great conversion under the hand of God, though, strange as it may seem, the missionary was a little disappointed in their repentance. One of the sentences of this book reads, "All thy waves and thy billows passed over me."

## 6. A Bible Animal

People do not usually realize that I once roamed at will over much of Palestine. Mighty as I am, Solomon was right when he said that even a dog alive was better than I am dead. There was once a young fellow who had a strange power over me—some of us spent the night with him and never got hungry once. Odd!

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

October 16, 17—Minnesota Fall Conference at Saint Cloud (Robert Hardesty, guest speaker).

October 18-24—Evangelistic services at Eden Valley, Minn. (Robert Hardesty, guest speaker.)

October 23, 24—Illinois Fall Conference at Rockford.

## MORRISTOWN, TENNESSEE

After spending two days at Guthrie Grove, S. C., visiting Bro. and Sr. M. O. Williamson, and others, we visited Morristown, Tenn., the week-end of September 26, speaking twice on Sunday: over the radio program at 8:30 a.m., and at the morning church service.

We were happily surprised to find the good progress that Bro. Alva Huffer is making. Bro. and Sr. B. E. Holt have equipped a neat room over their store, which is called Downtown Chapel. Regular services are held each Sunday, and quite a number of people are attending.

Sr. Verna C. Thayer is holding a Bible school for the children there now, with much interest being shown. They meet at 7:00 p.m., each night, with two classes for children, and a class for young people and adults which Bro. Huffer teaches.

This is the first opportunity for a much-appreciated vacation, which is now being enjoyed in the Great Smoky Mountains National Park. M. W. Lyon, Evangelist.

## WORK IN ARKANSAS

After returning home from General Conference in Oregon, Ill., the writer spoke at McGintytown, Ark., Sunday, August 15. It was a rainy day, but there was fair attendance. On August 22, I spoke at the Oak Grove Church, about six miles south of Little Rock, and in Little Rock Church at Third and Center streets.

After this, I assisted Bro. W. R. Simmons in a meeting at Brooklin, where Bro. Simmons baptized one candidate.

The first Sunday in September, I spoke at Cleveland, and the second and fourth Sundays filled my regular appointments at Little Rock, speaking, September 26, in the city, where attendance had almost doubled. Bro. Shaw and family plan to attend regularly at this place. I was impressed very much with these people, and am happy to have them attend Sunday school and church here.

They had Bible study at Oak Grove Church, Saturday night, and preaching services, Sunday night. These people meet Sunday and Tuesday nights of each week for Bible study, except the second and fourth Sunday nights at which time I preach for them.

H. Scott Smith.

## HERALD RECEIPTS

Mrs. Rose Wilson; Elizabeth Ordnung; Mrs. Dessa E. Benn; Mrs. Emery Dixon; Mrs. Virginia Davenport; W. C. Wright; C. B. Compton; Omar P. Stickley; Maude Kepley; Mrs. George W. Reye; L. E. Young; M. W. Lyon (10); W. O. Coverdill; Etta L. Elton; Mrs. Alfred Authon (2); Sarah E. Wilson; Mrs. Ethel Manken; Ira Walker; Mrs. F. M. Slay; Guy Mills; O. P. Nowlin; Mrs. S. T. Stantial; Mrs. Otis Lippincott.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"We are well settled now in the pine woods next to the Blood River Church. . . . We were pleasantly surprised to see Ivan Magaw and Jim Mattison about three weeks ago when they stopped at Hammond. . . . Sr. Columbus Breland is very sick."—Timothy Pearson, Rt. 1, Box S 18-A, Hammond, La.

More news on page 11.

Bro. and Sr. Ernest Graham and family, Oregon Bible College, drove to Hedrick, Ind., October 2, where Bro. Graham preached, Sunday, for the Church of God.

"I have delivered nineteen Bible discourses and had fair attendance considering the busy time of cotton picking. Leaving Morrilton for Saint Louis, Mo., I soon will be working with Bro. Roy Graham at Morse Mills."—J. M. Morgan, Bristow, Okla.

"A letter of greeting and good wishes from Bro. M. W. Lyon was read at the morning services of our twentieth anniversary and homecoming, September 12, 1948, Golden Rule Church of God, Cleveland, Ohio. Bro. Lyon, although in the South, was present in spirit, adding interest and cheer."—Mary E. Elton, 1508 E. 107 St., Cleveland, Ohio.

Thank You. The unusual picture appearing on the front page is presented by courtesy of the Great Northern Railway.

Evangelistic services are scheduled for October 18-24 at the Eden Valley (Minn.) Church of God, where Bro. Robert Hardesty, as guest speaker from Omaha, Nebr., will assist Bro. Walter Wiggins, the pastor.

"I enjoyed the article on 'Satan's Kingdom' by Mrs. Florence Pease, in September 21 issue. Too many of our people are coming to think that anything that has a church bell is part of God's work. Some of the so-called churches of this false-Christ system are doing a greater Satanic work than all the Communism in the world. I believe we are very close to the last great conflict of this age. All that has to happen is for someone to pull the trigger. Then look out."—Walter Wiggins, Eden Valley, Minn.

## ARKANSAS

(Report for August and September)

The first two Sundays in August, I was at the General Conference. Because of ear trouble, I failed to keep my appointment the following Sunday at the Mount Springs Schoolhouse.

Saturday, August 21, I was at the Walnut Grove Church of God, where I started an evangelistic meeting that continued through August 29. There was good interest, and the attendance increased as the meeting progressed. The last night of the meeting, the congregation filled the house. There were no conversions, but much good was realized from the meeting that is of lasting worth.

On the first Saturday and Sunday of September, I was at the Lord's Schoolhouse where I have a regular appointment. Bro. J. M. Morgan was there conducting a meeting. The writer preached on Saturday night, Sunday morning and evening, besides teaching the adult Sunday school class. Bro. Fred Smith, a brother of Bro. H. Scott Smith, was with me there and gave a very inspiring short talk. We all enjoyed a picnic dinner and the fellowship.

On Saturday evening, September 11, the writer was at Little Rock at the Oak Grove Church of God where Bro. H. Scott Smith is pastor; the pastor lead the Bible study. Sunday morning, September 12, the writer spoke for the Church of God at Third and Center in Little Rock. Although there were not many present, the meeting was inspiring and edifying. That Sunday evening the writer spoke for the Oak Grove congregation.

The third Saturday and Sunday of September, the writer was at the Church of God at Cleveland where he conducted a Bible class, Saturday evening, and preached, Sunday morning and evening. The interest was very good, and so was the attendance. This will be my regular appointment each month at this time.

The fourth Saturday and Sunday, each month, I have regular appointments at the Walnut Grove Church of God where I have a Bible class and preach on Saturday evening, teach a Sunday school class and preach on Sunday morning, and on Sunday evening I teach a Bible class and preach. These people are very zealous. Bro. Fred Smith gave an inspiring short talk that night, too. The attendance is increasing with the increase in interest.

In all the places where the writer works, the Sunday evening service is attended the most. In some places, forty-five or fifty are present.

The work at Mount Springs has been discontinued. C. Alan McLain.

According to present plans, the Editor and several of the College students will assist in services at Casey, Ill., Sunday, October 10.

**ARKANSAS-OKLAHOMA PASTORAL FUND**

(Beginning August 1, 1948)

**Money Received:**

National Bible Institution	\$100.00
Oak Grove Church	5.00
Mrs. Blanch Freeman	5.00
McGintytown Church	6.50
Brooklin Church	18.00
Bear Church	28.00
Clark Chapel Church	15.00
Walnut Grove Church	30.00
McGintytown Church	9.50
Oak Grove & Little Rock Churches	35.00
Brooklin Church	9.19
Bear Church	20.00

**Paid Out:**

W. R. Simmons' salary	\$100.00
W. R. Simmons' traveling expense	20.00
W. R. Simmons' (traveling to General Conference)	30.00
H. Scott Smith's salary	100.00
H. Scott Smith's traveling expense	20.00
C. Alan McLain's salary for 1/2 mo.	50.00
C. Alan McLain's traveling expense	10.00
Loua Padgett, Secy.	

**CALLING ALL PRISCILLAS**

In preparation for our discussion program at General Conference, next summer, we are asking that all Priscillas and prospective Priscillas (wives of student ministers) please prepare at least one question you would like to have discussed in the Question Box and mail it to (Mrs.) Jane LeCrone, Oregon, Ill., before December third. The program committee will meet on that date, and we shall appreciate having your ideas ready for presentation at that time. Priscilla was organized several years ago for the purpose of discussing our general problems as wives of ministers.

Please send us your questions or topics for discussion, that we may plan a program both interesting and beneficial to all.

(Mrs.) Jane LeCrone,  
Secy, Priscilla Auxiliary.

**LAWRENCEVILLE, OHIO**

The work at Lawrenceville, Ohio, progresses favorably with both spiritual and numerical growth. The Sunday school has outgrown its facilities, hence a remodeling program to enlarge the church basement is being considered. On Sunday, September 19, we had the pleasure of assisting into the body of Christ three of our young people and the mother of one of them. Those baptized were: (Mrs.) Ruth Derr, Joyce Derr, Delores Dolph, and Dale Overholser.

We are inviting God's blessing to rest on these in their new walk with Christ and on us, as united in Him we press toward the mark for the prize of the high calling in Christ Jesus.

Richard Smith.

**NATIONAL BIBLE INSTITUTION**

Amy Young	\$10.00
Alice Young	5.00
Pearl M. Davis	2.00
Hope Chapel, South Bend, Ind.	10.00
Lottie E. Young	10.00
Oregon, Ill., Church of God	10.43
Dixon, Ill., Church of God S. S.	10.00
Lawrenceville, Ohio, S. S.	38.55

**VIRGINIA CONFERENCE REPORT**

Our 1948 Conference, with its stimulating Bible study at Maurertown, Va., has become history. Bro. S. H. Boyer, chairman of our Conference Board, opened the Bible school, August 12, that continued in session through August 22.

Our daily schedule began with a devotional period at 10:00 a.m., consisting of hymn singing, prayers, Scripture reading, and Bible quizzes. Bible study classes for four groups followed from 11:00 to 12:00. Dinner was served in the dormitory at noon. Sr. Verna C. Thayer conducted the children's hour from 1:30 to 2:00 p.m. Needless to say, the adults enjoyed this service as much as the children. Classes reconvened at 2:00 p.m., and lasted until 3:00 p.m. Many of our members live on farms around Maurertown: some near and others from ten to twenty miles distant. This makes it necessary for them to return to their homes in the evening to care for their livestock, etc.

We were pleased to have Bro. M. W. Lyon with us this year to show all his pictures of our churches, ministers, Bible schools, and conferences.

Bro. Harold Doan had charge of the devotional periods. One morning, he gave us a transcription of a recording of Bro. C. E. Randall's sermon over station WAIT, Chicago (see Restitution Herald, July 20) that was made by Bro. Harvey Krogh in South Bend, Ind. How wonderful to hear the actual voice of one of our ministers transcribed in the same church where he had conducted our Bible classes in person in August, 1942! Miraculous! our grandparents would have said. If man can so harness the laws of nature as to reproduce voices of living people, need anyone doubt God's power to reproduce the individual in person, on the morning of the resurrection?

Sr. Thayer showed urban pictures of Palestine one evening and gave us a most excellent sermon on Wednesday, the 18th, on "Seeing Jesus."

On both Sundays, the schedule was as follows: Sunday school at 10:00 a.m., sermon at 11:00 a.m., followed by the Communion Service, basket dinner at noon—during which the brethren and friends enjoyed visiting with each other—another sermon at 2:00 p.m. and again at 7:30 p.m. The attendance during the week averaged fifty-five persons with more than a hundred present on Sundays. Bro. Lyon took our pictures on the last Sunday. We hope you like our pictures, as well as we did yours, when he shows them to you.

We were indeed fortunate in having two splendid Bible teachers this year. Bros. Lyon and Doan, who alternated in teaching the adult and young people's classes in the morning and afternoon and also in preaching sermons in the evening. Bro. Lyon's lessons were about every day Christian living, and Bro. Doan's were about "Jesus, the man. His character, and the motives behind His deeds." All the lessons were along practical lines that all true Christians should understand and observe. We also enjoyed Bro. Lyon's voice in the spiritual songs he sang.

It would not seem like a Virginia Bible School if Sr. Thayer were not present to

teach the younger groups. We were so glad to welcome Marie Coverston home again. Somehow we feel a justifiable pride in having our younger sister selected by the General Conference Board as Sr. Thayer's Bible school helper this past year. It was good to have Sr. Irene Payne back again, too, helping with the children's classes. Also we were glad to have Mothers Lyon and Doan as our guests. What joy they must feel in seeing their sons so fearlessly and faithfully preaching and teaching the truths from God's Holy Word! Sr. Doan assisted in teaching the young people's Sunday school class and also led a devotional service one morning. On the last Friday afternoon, a special children's program was given in which the primary and intermediate class work was reviewed and some special music added.

Our business meeting followed the children's program, at which time a finance committee, with the treasurer, W. E. Boyer, as chairman, was appointed. The committee on the study of the constitution was continued. All officers were re-elected to serve another year. The one room building beside the dormitory was completed in time for use as a resting place for our cooks.

Bro. Howard Beemer and a friend arrived on Friday afternoon from Ontario, Canada. He preached Saturday night on "What Is Man?" and Sunday afternoon on "Sin." We understand he plans to come to Virginia in the near future to continue the pastorate. Bro. J. R. LeCrone left vacant the first of September.

During Conference week, we had the pleasure of congratulating Bro. and Sr. Fulton Ramsey on the birth of their son. May God's blessing rest upon this child and his parents.

We wish to express our grateful appreciation for the valuable and helpful interpretation of scriptures relating to our every day living, given to us by our visiting teachers. We feel spiritually refreshed and uplifted in our Christian fellowship. May we all continue our Bible studies throughout the coming year and be living for Jesus till He comes.

Ruth V. Fogle and  
V. R. Kincheloe, Secretaries.

More news on page 11.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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 Restitution Herald

VOLUME 38

OREGON, ILLINOIS, OCTOBER 12, 1948

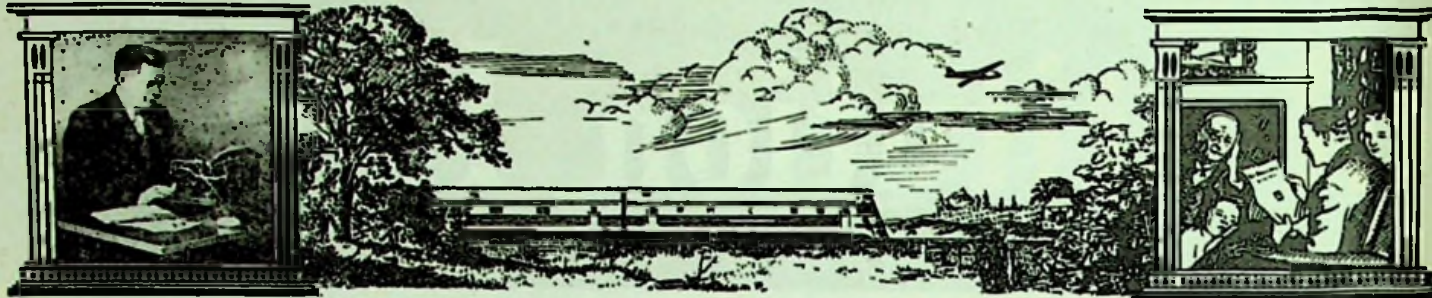
NUMBER 2



## OREGON BIBLE COLLEGE Students and Faculty

Thankful to God for growth, Oregon Bible College, progressing in its tenth consecutive year of service, gratefully reports an enrollment of thirty-two students. Courses offered this semester are: Child Psychology, Bible Types, Book of Job, Bible and Archaeology, English 1, Public Speaking 1, Millennial Prophecy, Church History, World Literature, Home Economics, Art, Voice and Instrumental Music.

Shown in the picture are, left to right: (back row) Kyle Davis (Wash.), Donald Capes (Ill.), Norman Reid and Clell France (Wash.), Dick Messersmith (Nebr.), David Sprinkle (Wyo.), Milo Magaw (Ill.), James Niles (Mich.); (third row) Patricia Andrew and Mary Railton (Ill.), Sarah Kessler (Ohio), Ruth Anderson (Minn.), Barbara Kump (Ill.), all freshmen; Mrs. Harry Payne (Ont.), Darrell Maddock (Ill.), Orville Westlund (Minn.), Leon Driskill (Mo.), William Dick (Ill.), sophomores; (second row) Rand Smith (Nebr.), Shirley Logsdon (Ill.), Irene Payne (Ont.), Warren Sorenson, Janice Johns, and Arnold Johns (Nebr.), Raymond Brown (Mich.), Bud Goodwin (Wis.), Harry Payne (Ont.), juniors; Kirby Davis (Wash.), Ernest Graham (Mo.), Gordon Landry (La.), seniors; Mr. and Mrs. Charles Pearson (campus superintendent and matron), Otto E. Dick (registrar and student counselor), Sydney E. Magaw (superintendent), Mrs. Ray Foster (music), Mrs. Benjamin Carpenter (art). . . Students not shown are Dale Ward (Mich.), new, and Dean Moore (Calif.), post-graduate. . . . Soon, we shall need a larger building.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## God's Call of Youth

When, at about six years of age, Samuel "ministered unto the Lord before Eli," the Lord called the boy by his name. Samuel, thinking Eli had called, went to Eli and said, "Here am I." Eli, probably thinking the boy had been disturbed by a dream, sent Samuel back to bed. Again, though, and even a third time, the Lord called, "Samuel." Then, Eli perceived that God was calling his boy helper and instructed him, saying, "Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak Lord; for thy servant heareth." Soon there came again the call, "Samuel, Samuel," and, at this fourth call, Samuel talked with God.

Centuries later, Jesus called personally to Saul of Tarsus, saying, "Saul, Saul!" and soon Saul was talking with Jesus. God calls youth, today. Christ calls youth, today. Frequently, the human ear and the human eye are slow to recognize that the call is divine. Frequently, the call comes at unexpected times, places, and to persons little expecting divine call. "Out of the mouth of babes and sucklings thou [God] hast perfected praise." . . . Happy was Hannah! Joy to the mother of the Apostle Paul! Joy to every parent whose child is called to serve Jehovah and earth's appointed King.

When first called of God, Jeremiah hesitated, saying, "Ah, Lord God! behold, I cannot speak: for I am a child." The Lord replied, "Say not, I am a child: for thou shalt go to all that I shall send thee." Trying as was Jeremiah's ministry, he never lost sight of God. In old age, he testified, "It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

What did she know of Syria—that little Jewish maid? What could keep her cheerful, many miles from home, in heathen Damascus? What avail could she be to her captor who seemed doomed with leprosy? . . . "Out of the mouth" of that babe went testimony that perfected praise in Naaman—cleansed and converted.

When only twenty-five years of age,

Hezekiah began his twenty-nine-year reign as king of Judah. "He clave to the Lord . . . and the Lord was with him; and he prospered."

Unthinkable! A boy only eight years of age could not sit on David's throne!—said doubters, but they were mistaken. Thirty-one years Josiah ruled God's people. "He turned not aside to the right hand or to the left."

Born and reared in Moab, Ruth early heard the call of God, answered His call, gave birth to Obed—to Jesse, David, *Jesus!* Who knows where lead the footsteps of faith?

A youthful, timid, orphaned Jewess despised not her hated race. Esther trusted God. . . . Haman swinging on the gallows! Every Jew alive when passed the fateful thirteenth day, and many more were Jews by choice! What, though, if youth had failed when came the acid test?

When only seventeen years of age, Joseph gave glimpse of Jesus whose fairest coat was stained with blood. Hated, sold, intrigued, imprisoned, yet loyal to God, Joseph ascended earth's highest throne. There tramped his brothers to beg his bread. . . . Oh! Come! Thou other Youth to stay earth's present famine—and, like Joseph, forgive Thy blinded brethren!

Who knows the name of him who heard the call of Christ, whose only gift could be five loaves and two fishes? Faithful, fortunate lad! His gift in Jesus' hands fed all the hungry crowd!

Youth of the Church of God, how comes the call of God to you? Have you heard His call, yet misjudged it to be the call of an Eli? Who will teach and preach the gospel in old-time evangelistic fervor? Who will open missionary fields? Who will plant the seed for new churches in America's larger cities that today have no Church of God? Who will consecrate himself, herself, to faithful service, for whatever may be God's call?

"Samuel, Samuel."

"Speak Lord; thy servant heareth!"



## "No Stupendous Sign"

By T. M. Ferrell, Holbrook, Nebraska

*"There was nothing special to alarm the antediluvians before the day Noah entered the ark. There was nothing special to startle the men of Sodom, ere fire fell from heaven. All is going on as usual—no stupendous sign to attract the world's attention."—"The Day Before," by H. G. Guinness ("Present Truth Messenger").*

IN REVEALING to His disciples the signs of His coming and of the end of the age, Jesus presented some of the most obvious types recorded in the Bible, those of the similarity of the days of Noah and of Lot, and the days preceding the second coming of Christ.

Many different thoughts on these particular types are worthy of our consideration, but the thought we would like to emphasize is the seeming lack of knowledge, on the part of the world at large, concerning the impending doom.

In the days of Noah, the people as a whole were not aware that God had issued a warning that He would bring upon their world a great flood that would blot out of existence their civilization. To them, events were continuing as they always had from the beginning of the world. They may have allowed that there seemed to be an increase in the marriage rate, and perhaps in the divorce rate, in that the Word says they "married *wives*" and "were given in marriage; until the day that Noe entered into the ark" (Luke 17:27), but nothing to arouse undue attention. They may have noticed that the rate of liquor consumption was higher than in preceding generations, but nothing to cause alarm or to impress upon their minds the fact that their way of life could not continue long.

There was a note of warning there, but no one seemed to care or notice that an old man, probably with the aid of his three sons, was building a huge boat in preparation for a great rain and flood, that seemed unlikely to the world, in that nothing like that ever had happened before.

People of the world in Noah's day, busy and engrossed in excessive eating, drinking, and marrying, could not see that *they* were wicked, nor was there any outstanding sign or event to tell *them* that a flood should soon come upon the earth; *but it came!* At an hour of which they had no previous knowledge, the Flood came, and *they died!*

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and

destroyed them all" (Luke 17:28, 29). Though the LORD said the sin of Sodom and Gomorrah was "very grievous," do you suppose the dwellers in the cities of the plain could see anything especially wrong in their eating, drinking, buying, selling, planting, and building? They were so involved in those activities that they could not see the error of their ways, nor could they see in their times a warning of the wrath to come. Only they who had any vestige of righteousness received the warning, and even some of them were lost. Lot's wife, his married daughters, and his sons-in-law did not escape, though warned. Because of their grievous sins, they could not see the need of escaping to the mountains. There was no stupendous sign to warn them.



T. M. Ferrell

"As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). "Likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed" (Luke 17:28a, 30). The similarity of the conditions in those days and in these is striking. The fact that the rate of food consumption has increased ten per cent in the last ten years, the fact that the people in the United States are spending three times as much money for liquor as for education, the fact that buying and selling in the United States has reached heretofore unknown figures, and the fact that there is more building in progress than ever before seem neither to astound the people of the world, nor many professed Christians. So engrossed are they in the interests mentioned, they cannot see the warnings posted.

So many of the "signs of the times" are fairly general and represent a *gradual* change and growth and are not easily recognizable, and do not constitute a stupendous sign to attract the world's attention. True to type, while the world at large seemingly has no knowledge of the impending doom of the unrighteous and the end of the age, the select few who have heard the warning of the Lord as recorded in His Word can see in these seeming natural events the signs of Christ's near return.

Christ will come upon the world "as a thief." "Watch for ye know not what hour your Lord doth come."

# "If There Be No Resurrection"

By Shirley Logsdon, a Junior in Oregon Bible College

*"That I 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 I might attain unto the resurrection of the dead" (Philippians 3:10, 11).*

**PAUL'S HOPE** embraced the promise of resurrection: Not merely the general resurrection, but the "resurrection out from among the dead"—literal translation of Philippians 3:11. The Apostle wished so to live that he might attain to the resurrection of Jesus' own people, the saints. That is the "better resurrection" (Heb. 11:35), when the faithful will be made co-rulers with Jesus. Our topic, however, concerns resurrection, whether out from among the dead or the resurrection of all the dead.

The Sadducees, a religious sect at the time of Jesus, disbelieved in a resurrection. (Acts 23:6-8.) In 2 Timothy 2:18, too, Paul recorded that Hymenaeus and Philetus were saying "that the resurrection is past already," thereby overthrowing "the faith of some." The distressing picture is that many persons today believe in no resurrection.

Like Paul, members of the Church of God have built their hope on the resurrection. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). A majority of other churches teach the false doctrine of immortality of the soul. Those churches advocate that at death a part of one's body, a soul, departs immediately for heaven. To those churches, death is a blessing, a release from the wicked world, and is not an enemy. One who believes that he will go to heaven at death requires no resurrection; he expects to receive the highest reward by going to heaven.

These same churches believe, though, that Jesus was raised to life again after three days. Why did not Jesus' soul go to heaven? He was perfect!

"Oh," you say, "His soul did go to heaven."

"Why then was He raised to be on earth for forty days? Surely, He merited receiving His reward immediately."

All of Jesus certainly was dead and "knew not anything" for three days, and then was literally and bodily resurrected. "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen."

Jesus is the firstfruits of the dead. No one before Him was resurrected to immortal life. Noah, Abraham, Jacob,

Samuel, David, and Isaiah, nothing but dust, lie in their graves in Palestine, not in heaven. Why should one believe that, because he is a Christian, a soul from him will go into heaven at death, when no part of those men is in heaven? Those patriarchs were faithful in their days. Though they lived before the Saviour lived, they looked forward to His day. Noah preached Christ to the wicked people when he was preparing the ark. (1 Peter 3:18-22.) Abraham sought eagerly to see Jesus' day and "rejoiced" when God revealed it to him. (John 8:56.) Now they are dead, "not having received the promises" (Heb. 11:13). They, however, were promised a position in God's Kingdom. (Luke 13:28.) Could one today ask for anything better? Why, then, should he be favored with a heavenly home at death simply because he lived *after* Christ, if they were not allowed a heavenly home because they lived before Christ?



Shirley Logsdon

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40). All the saints will be rewarded together—at the resurrection.

No, we today, when we die, are buried (no part of us leaving) exactly like the patriarchs. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward, they that are Christ's *at his coming*" (1 Cor. 15:22, 23). Only at Jesus' coming will persons be rewarded.

In John's vision on the Isle of Patmos, he saw "thrones, (and they sat on them, and judgment was given them,) and the persons of those who had been beheaded because of the testimony of Jesus, and because of the word of God, —even those who did not worship the beast, nor his image, and did not receive the mark on their forehead, and on their hand; and they lived and reigned with the anointed one the thousand years. But the rest of the dead did not live till the thousand years were ended. This is the first resurrection. Blessed and holy is he who has a portion in the first resurrection; over these the second death has no authority, but they shall be priests of God and of the anointed, and shall (Please turn to page 10)

# Seven Superb Rewards

By Timothy Pearson, Hammond, Louisiana

**I**MAGINE THAT" is an expression used so frequently it has become trite. It propounds the important fact, however, that everyone possesses the ability to let his mind wander into lands of exaggeration or make believe. A Christian can channel this childhood tendency into the spiritual realm by fortifying his mind with Biblical facts. From the Book of Revelation come seven promised rewards that follow. As you study them, let your imagination whisk you along to the promised Kingdom and its reason-defying promises.

## *Hidden Manna*

The strange assurance that the overcomer will eat of hidden manna may indicate that the ark of the covenant, that is to be in the Temple, will contain manna (bread of life) as it did during the Arabian journey of the Hebrews. Thus the overcomer would come, periodically, to obtain the manna that is "hidden" from the sinner, and live forever. Incredible idea?

A more plausible explanation is that Jesus, who is the Bread of Life, is referred to as the source of hidden manna (eternal life). The Lord promised, "He that eateth me, even he shall live by me, not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (John 6:57, 58). Christ is manna, indeed, but "hidden" to many.

## *Tree of Life*

The word "tree" used here is misleading. The same Greek word *xulon* also means woods or forest. Since the tree is to be on both sides of the river, is to produce twelve varieties of fruit, and is to feed nations, there surely will be many trees or a forest of life.

Although it will serve as meat and medicine (Ezek. 47:12) for the multitudes, this forest is promised also to overcomers who apparently will need no daily sustenance. Following the Judgment Day, there probably will be a change in the purpose of the Tree of Life, because there will be no more "nations" to be healed.

According to Peake's Commentary, the curse for sinning will be relinquishing one's part of the Tree of Life. This leads us to conclude that the Tree or Forest of Life is a manner of speaking of eternal life promised to Christians. Life for the overcomer will be permanent; for the nations it will be temporary.



Timothy Pearson

## *A White Stone and a Secret Name*

Obviously "white" indicates purity. This tells us that a man with a white stone is clean, having no guilt. There was an ancient custom among the Greeks and Romans of dividing a pebble and, after each had written his name on half, exchanging pieces of the stone. By producing either half of the stone, a man could be sure of immediate friendly aid even from descendants of the owner. A secret name then would refer to eternal aid and care coming from God's secret power. Peake suggests the stone will be one's pass to enter the Kingdom.

## *Sit with the Lord on His Throne*

Picture yourself seated upon the throne of God helping to administer justice. "Do ye not know that the saints shall judge the world?" queried Paul. Of course, we must overcome much in this life to be placed in Kingdom power, but we are promised: "If we suffer, we shall also reign with him" (2 Tim. 2:12). We Christians can have power over the nations to rule, as it were, with a rod of iron, as we sit with the Lord on His throne. To "execute vengeance upon the heathen . . . to bind their kings with chains, and their nobles with fetters of iron . . . this honour have all his saints" (Psalm 149:7-9).

## *The Morning Star*

Now, let your imagination really work. Mars is frequently the morning star. It is almost certain that there is vegetation on Mars. With a few minor changes, it could become as liveable as the earth. Perhaps a special reward to overcomers will be the planet Mars to be used as a summer vacation land. Fantastic? "There are things which no eye ever saw and no ear ever heard, and never occurred to the human mind, which God has provided for those who love him" (1 Cor. 2:9, Goodspeed).

Reasoning more logically, we notice that Jesus is called the Bright and Morning Star. He surely will be a reward to the overcomer.

Another possible solution is that the promise is about Paradise, where "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

God's wonderful promises are a challenge to the mind, making one exclaim in bewilderment as he reads Revelation 2 and 3. "Imagine that!"

## The Witch of Endor

By Gordon Landry, a Senior in Oregon Bible College

**I**N THE DEAD of night, Saul and two of his servants secretly journeyed to the village of Endor. Coming to a certain house, they entered, fearing lest any should recognize the king. Although Saul was disguised (1 Sam. 28:8), he could by no "hook or crook" diminish his stature. Being head and shoulders above any other man of Israel, this giant had been chosen king by the carnally minded Hebrews. Though there were no cameras, no daily papers, no radios, no swift means of travel, the inhabitants of Palestine probably knew their king better than we Americans today know our president!



Gordon Landry

Closing the door behind them, Saul and his two companions gazed into the eerie shadows and saw, seated behind a small table, a gnarled, shrouded, aged woman. Upon the table was a flickering candle. Grotesque, incomprehensible shadows leaped from wall to wall, and from ceiling to floor. Saul paused, then, mustering courage, advanced slowly, until he stood before the "witch."

The two men behind Saul, fidgeting with their sword handles, peered about the room. Shivers entangled their spines as they watched the flickering shadows—now forming a huge beast, now a rocky cliff, now merging to shroud them in darkness. Indistinctly, as the shadows played with the folds of the curtain behind her, they grasped a sound issuing from the lips of the old woman before Saul. They strained to follow the low conversation, but to no avail. Thereafter, they contented themselves with watching, as nearly as possible, the movements of the woman. As they glanced behind them to see that the door had not been opened without their knowledge, the woman screamed, "Why hast thou deceived me? for thou art Saul." Instantly, brandishing swords, the guards stood ready, awaiting their leader's order to put the old woman to death.

The mutterings continued; swords were replaced. The candle burned lower and flickered more violently. Shadows lengthened.

Saul stood between the two men and the woman; but, as Saul bowed himself to the ground, the gaze of the woman's eyes pierced through them, seeing nothing. What a ghastly face! Each man shuddered, focusing his gaze upon the curtain as a low, mournful voice issued from its depths. The woman's accomplice was imitating, as weirdly as possible, the voice of the deceased, well-known Samuel. The voice vibrated, echoing smoothly through the room.

"Why hast thou disquieted me, to bring me up?"

Saul's voice came to the ears of the two men keeping vigil.

"I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by (Please turn to page 10)

## To Die Is Gain

By Mary C. Railton, a Freshman in Oregon Bible College

**M**ANY PERSONS interpret Philippians 1:21 as teaching that Paul desired to go to heaven to be with Christ. Here we notice, as is many times the case, that people interpret the Bible to their own satisfaction, with their own desires in mind.

Rather, we find Paul saying, "To me to live is Christ, and to die is gain." Whether he lived or died, it would be gain for Christ. He was not thinking of any gain for himself in dying, for "the dead know not anything" (Eccl. 9:5). He was in a strait, between the two, life and death, as to which would be more gain for Christ. Self meant nothing to him; Christ meant everything. It was of little importance to Paul whether Christ be magnified through his life and teachings or through his martyrdom. The fact that he must glorify Christ stood uppermost in his mind. From the Self-Interpreting Bible, we quote this helpful bit: "Christ, my all in all who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him is the end which I pursue. But if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which in the end will turn to my own account; so that were I to be left to my determination, I can hardly say whether I would choose life or death."

If Paul's desires could have been realized, verse 23 tells he wished to depart and be with Christ. He had an earnest desire to live until the Lord returns, so he might be with Him; that he might be loosed from his present weaknesses and imperfections. He was willing, however, if it pleased God, to continue his ministry until such time as Christ should return, as it would be beneficial to the spiritual needs of the people of Philippi amidst enemies and temptations.

Here we find a great lesson, a great example of subduing self to the wishes and plans of God. Would we today be as willing to say, "To me, to live or to die is gain for Christ: whichever can glorify God, let it be?"



Mary C. Railton

## The Spirits in Prison

By Raymond Brown, a Junior in Oregon Bible College

A DISTINGUISHING factor of the Church of God of the Abrahamic Faith is how its members can present the Truth in a simple, understandable way.

Because of 1 Peter 3:18-20, many people commonly believe that Christ taught the antediluvians while He was three days in the grave. The verses read thus: "Christ hath also 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."



Raymond Brown

These scriptures, carelessly considered, may seem to show that Christ did preach to the people before the Flood, but this theory has a flaw or two. Christ could not have been preaching in *hades* to the antediluvians and have been at the same time with the thief in paradise. (Luke 23:43.) Or, if He was, how could He have crossed the impassible gulf? (Luke 16:26.) It is impossible to be in heaven and hell at the same time.

Christ went to the grave for three days. If any part of Christ did not die, we would yet be in our sins. Christ had to die *completely* to destroy sin.

People in Noah's time died. They were destroyed by the Flood, of which the Scripture speaks plainly: "The Lord said, I will destroy man whom I have created" (Gen. 6:7), and, "Every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth" (7:23). Those who believe Christ preached, personally, to the antediluvians disagree with the Scripture. If the Scripture states "The dead know not anything" (Eccl. 9:5), how then could Christ have preached to the antediluvians when Christ Himself did not know anything? No, Christ did not preach, personally, to them, but there was a man who did, and the people of that time did not take heed. That word was preached by Noah, a "preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter 2:5). The gospel of Christ was preached by Noah, through the Spirit of God, for Noah was truly a prophet, telling the people that destruction would come if they did not repent. The Scripture stresses very clearly that the Spirit of Christ was in the prophets—"Of which salvation the prophets have                      (Please turn to page 10)

## Christ Our Mediator

By Irene Payne, a Junior in Oregon Bible College

IN HEBREWS 7:24-26, we read, "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. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Christ was not like the Levitical priests, for they were mortal men, and were subject to death. One high priest would die and another would occupy his place. They received their office by descent.

The law required that an Israelite choose the best of his flock for a sacrifice. The Passover lamb had to be perfect, without spot or blemish; then it was the duty of the high priest to enter into the Holy of Holies once a year, on the day of atonement, to offer this animal for his own sins and for the sins of the people. At this time, he was to dwell in the Temple a week before the day of atonement to keep himself separate from the sinners, that he might not defile himself, nor profane the sanctuary. (Lev. 22:11, 12.)

Christ was not only an offering, but the Priest who offered it. Therefore, He has become not only a sacrifice, but an intercessor for the people. "He did no sin, neither was guile found in his mouth" (1 Peter 2:22). He was a perfect Lamb for the sacrifice which takes away our sins. There was no remission of sins except by the shedding of blood; and, when Jesus shed His blood on the cross, it covered our sins. Because of His sacrifice for us, we are not only forgiven of our sins, but we also are given grace and favor in the sight of God.

Christ has been crowned with immortality, which means that He lives forever and has entered into the Holy of Holies, to make intercession "for all who come to God by him." His priesthood is His alone, and He has no successor. He lives forever, therefore His work is permanent and uninterrupted. He is able to make continual intercession for us and to provide the most complete salvation for all who come to God by Him. We have only one mediator "between God and man," and that is "the man Christ Jesus" (1 Tim. 2:5). He takes the place of the Levitical high priest and is dwelling on the right hand of God: separate from the sins of the people, just as the Levitical high priest was separate from sinners before the day of atonement. Christ also is exalted "far above all principality, and power, and might, and dominion, and every name that is named."



Irene Payne



# The Restoration of Israel

By Delbert A. Jones, Kimball, Minnesota

FROM THE BEGINNING of Bible times to the present day, the Jews have been a wandering people. Israel indeed has suffered because she denied her God. God has punished Israel time and time again because of her sins, but the persecutions do not mean that God has forsaken His chosen race. Isaiah prophesied:

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10-12).

Christ, the root of Jesse, is the ensign of all the Christian nations of the world. Many of the Gentiles actually are seeking Him and striving to enter into His rest. Because conditions in Europe have become so unbearable, the Jews are returning to the Holy Land. The Jews, just following World War II, said time and again, "If we cannot go to Palestine, we want to die." Indeed, many of them *did* die in an attempt to break the English blockade of Palestine. Millions of dollars are being sent by American Jews to help their brothers in distress, and many Jewish citizens of the United States have joined the armies of Haganah. We look for a Third World War to come in a comparatively short time. This war will bring persecutions, again, to the Jews and it, too, will accentuate the return to Palestine. The Jews will flow into the Holy Land from all the nations which have been havens to them. Ezekiel prophesied:

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with fathers in the wilderness of the land of Egypt so

will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:33-38). Does not that sound as if the Jews will be *driven* back to Palestine? Notice the words, "with a mighty hand" . . . and "with fury poured out" . . . "I will bring you out from the people." God will reason with people and He will be patient for a time, but He will use force when force is necessary. Due to this punishment which will be meted out to them, they will be ready to accept the Messiah.

After this restoration, "I will plant them upon their land," says God, "and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:15).

When this condition does come to pass, the Gentile nations will look to the Jews for religious instructions, a condition that is certainly not present in the world today. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways" (Micah 4:1, 2).

## LOOK

"Look to the heavens and see" (Job 35:5).

"Let thine eyes look right on" (Prov. 4:25).

"Look unto me and be saved" (Isa. 45:22).

"Look unto the rock" (Isa. 51:1).

"I will look unto the Lord" (Micah 7:7).

"We look not at the things which are seen" (2 Cor. 4:18).

"To them that look for him shall he appear the second time" (Heb. 9:28).

"We look for new heavens" (2 Peter 3:13).

*Christian Action*



Delbert A. Jones

## Reward of the Righteous

By Arnold Johns, a Junior in Oregon Bible College

ACCORDING to Webster, one who is righteous is one who is wise, prudent, virtuous, godly, guiltless, free from wrong, sinless, and one that does that which is right.

Righteousness is conformity to an ideal or a standard of perfection. The law, given to the Israelites by the hand of Moses, was a standard of perfection only for a perfect man. Yet it was not perfect in that it could not give life, neither was it made for a righteous man. The righteousness of man is not absolute perfection, however, for righteousness did not come by the law. The Prophet Ezekiel spoke concerning the patriarchs Noah, Job, and Daniel as ones whose righteousness



Arnold Johns

was sufficient to deliver their own souls. Yet, that they were sinless is doubtful, because of the fact that even David, a man after God's own heart, committed sin, and consequently was not allowed to build the Temple. Moses, too, the highest of all the prophets except Christ, committed sin, for which he was excluded from the Holy Land.

We read, however, of righteousness being imputed to Abraham through faith (James 2:23; Gen. 15:6), of which Noah also became heir (Heb. 11:7) and others (Heb. 11:38-40; Rom. 4:11, 22-25). We reason, then, that God has set a standard of perfection or measurement by which all men, even the most righteous, fall short. (Psalm 14:2, 3; 53:1-3; Rom. 3:10-12, 23.) In considering the ideal of righteousness by faith, we find an element of pity. We read of God's mercy on those preparing for His glory. (Rom. 9:15-24; Psalm 103:13.) Therefore, imputed righteousness comes by faith, that it might be by grace: to the end that the promises to Abraham might be made sure to all the seed, or offspring—not only to those who were offspring by the law, but to them also who are offspring by the faith of Abraham, who is the father of the faithful. (Rom. 3:21, 22; 4:16.) If righteousness is counted, or imputed, to us for faith, we reason that it is because of our inability to live as we should live, and all come short of God's standard of perfection. "All have sinned and come short of the glory of God."

Righteousness itself, then, becomes a reward through faith, by grace, if we believe Jesus Christ is the Son of the living God, that His blood will cleanse us from all sin if we are obedient unto confession, repentance, baptism, and keep His commandments.

We, then, who are baptized into Christ have put on Christ, by whom we overcome this present evil world

and are counted righteous. If we are Christ's, we are Abraham's seed, or offspring, and heirs according to the promises. (Gal. 3:29.) Since these promises have never been fulfilled to Abraham (Acts 7:5; Heb. 11:39, 40) and God cannot lie (Heb. 6:18), Abraham must be resurrected to receive the promises. If all the righteous are to inherit those promises, some of the righteous also must be resurrected.

In the study of the rewards of the righteous we learn that:

- (1) They have been redeemed. (Gal. 1:4; 3:4; Eph. 1: (Please turn to page 11))

## Death Knell of Civilization

By James M. Watkins, Oregon, Illinois

October 5—During the past week the atomic bomb has moved to number one place in international affairs. This is a clear indication that the nations are recognizing more and more their tremendous power of potential destruction.

With the announcement that a new and vastly superior bomb has been developed, one that will make the first bomb look like a mere firecracker, an added note of gloom has entered the discussion of world statesmen. Where once they spoke of the destruction of "major cities," they now speak of the destruction of "civilization." An example of this is found in the words of British Minister of State, Hector McNeil, who, a few days ago, made the declaration that we must place the blame for the failure to control the atomic bomb *before* its use, because it would be impossible to tell the world who was at fault afterward, because there would be no world left to tell.

It is impossible for anyone to estimate the destructive power that has been developed along the lines of the atomic bomb, because of the secrecy with which such experiments are conducted. However, the matter-of-fact statements with which those who are "in the know" discuss the possibilities lead us to believe that the progress made has not been very greatly over-estimated.

For the present age to continue, with the disrupting forces that make the humanistic control of such destructive powers impossible, there is only one inevitable climax. That is the certain destruction of civilization that is casting its gloomy forebodings over our modern statesmen.

These facts leave no doubt that we are in that period of time of which the Bible speaks when it says, "Except those days be shortened, there should no flesh be saved." Events that may possibly bring an end to our present days of gloomy prospects now become our Number One speculation.—*Dixon Evening Telegraph.*

## "IF THERE BE NO RESURRECTION"

(Continued from page 4)

reign with him a thousand years" (Rev. 20:4-6, Emph. Diag.). Without being resurrected, or "changed" if alive when Jesus comes, no one will be permitted into the Kingdom.

In conclusion, we quote the cherished words of 1 Thessalonians 4:14-18. Anyone who reads these words should recognize that if faithful ones go to heaven at death, they will be in the wrong place. Jesus will come to call the dead from their graves. Would you not call that a resurrection? Will Jesus not find the dead in their graves when He comes to call them from their graves?

"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 [precede] 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."

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Families that pray together stay together.

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## THE SPIRITS IN PRISON

(Continued from page 7)

enquired and searched diligently, who prophesied the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10, 11).

Christ went to the antediluvians through Noah similarly to his going to the Ephesians through Paul. Ephesians 2:17 records that Christ "came and preached peace to you which were afar off, and to them that were nigh." We know very well that Christ did not leave the Holy Land, yet, even after His ascension, He went to the Ephesians. Does the Bible contradict itself? No! Christ did go to the Ephesians, not personally, but by His representative, Paul, and by those who were with him. Similar was Noah—Christ's spirit was in him, as it was in all the prophets. Noah was, indeed, a prophet: preaching the Word of God to all people in his day, to men in the prison of sin. Are we going to be the same as the antediluvians? or be like Noah, saved by water (baptism) unto eternal life?

## THE WITCH OF ENDOR

(Continued from page 6)

prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

Poor, superstitious, foolish Saul! Would God, who refused to answer him by righteous prophets, or by visions, or by Urim, give satisfaction through a woman with a "familiar spirit"? If Samuel actually had been there in spirit, would God have changed His mind and answered Saul, thus giving Saul reason to trust in "witches" whom both he and God had outlawed? "I trow not"!

Upon hearing the "news" he fearfully expected, Saul fell upon the ground, never having raised his head from bowing before "Samuel." Finally, he was persuaded to sit upon the only other furniture in the room, the bed, and eat a little food. Afterward, he and his men journeyed into the night with dread upon their hearts.

"Our examination of the various notices of magic in the Bible gives us this general result: They do not, as far as we can understand, once state positively that any but illusive results were produced by magical rites. They therefore afford no evidence that man can gain supernatural powers to use at his will. This consequence goes some way towards showing that we may conclude that there is no such thing as real magic; for although it is dangerous to reason on negative evidence, yet in a case of this kind it is especially strong" (Smith's Bible Dictionary).

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## HOW TO FORGET

"If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.

"If you were busy being glad,  
And cheering people who were sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

"If you were busy being good  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

"If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunder of the folks you've met.

"If you were busy being right,  
You'd find yourself too busy, quite,  
To criticize you neighbor long,  
Because he's busy doing wrong." —Selected

## REWARD OF THE RIGHTEOUS

*(Continued from page 9)*

- 2; 4:30; Titus 2:14; 1 Peter 1:18; Rev. 5:9.)
- (2) They are to be resurrected. (Job 19:26, 27; Psalm 17:15; Isa. 26:19-21; 1 Thess. 4:13-17; Phil. 3:11-13; Rev. 20:6.)
- (3) They are to be rewarded or recompensed in the earth. (Psalm 37:9, 11, 22, 29; Matt. 5:5; Rev. 5:10; Prov. 11:31.)
- (4) They are to be changed. (Job 14:14; Phil. 3:21; 1 Cor. 15:49-51.)
- (5) They are to be given immortality or eternal life. (1 Cor. 15:53; John 6:27-54; John 10:27, 28; Rom. 6:22, 23.)
- (6) They are to inherit God's promises to Abraham. (Gal. 3:21.)
- A. Blessings. (Gen. 12:1-3; Matt. 5:3-11.)
- B. Covenant. (Gen. 17:7; Psalm 16:5; John 17:20-24.)
- C. The Kingdom of God on earth. (Dan. 7:14-27; Rev. 20:6.)
- (7) They will be kings and priests. (Rev. 2:26-28; 3:21; 5:10; 20:6.)
- (8) Additional rewards. (Rev. 2:7, 11, 17; 3:5, 12.)

These rewards certainly are precious, to be coveted, but are not to be obtained without some sacrifice, that is, giving up the lusts of the world. Without that sacrifice, punishment is automatic. God's Word is truth and it is sure.

## CHRIST'S PRE-EMINENCE

"He built no lordly temple,  
Composed no stately creed;  
And yet to earth's remotest bounds  
Men kneel to Him in need;  
He wrote no book of letters,  
With arguments replete;  
And yet the schools of learned men  
Are sitting at His feet.

"The life He lived was perfect,  
No sceptic e'er assailed  
The beauty of His character,  
The love which never failed.

"He organized no kingdom  
To captivate the crowd;  
He did not walk the thronging streets  
With strident voice and loud;  
And yet He always was a king,  
And rules a mightier sway  
Than all the rulers of all lands,  
In this or any day."—*Selected.*

BOOK  
PARADISE*By Arlen Marsh*

*A Chemist and His Bible* (Sunday School Times Co., Philadelphia; 25 cents) is one of those really rare finds: a book written by one of the world's best chemists and intended to draw from the Bible its wealth of scientific accuracy. Charles M. A. Stine is the author, and he is chief research technician for one of the largest industrial corporations in North America.

The little book (48 pages, with a paper cover) abounds in Biblical quotations. These are accompanied by careful, but non-technical, scientific analyses, or are pointed up with illustrations drawn from recent scientific discoveries. The matter is not strictly chemical; Mr. Stine concerns himself with physics, with astronomy, with medicine, with geology, with botany, with almost all the sciences.

You will disagree with small portions of the theology. Mr. Stine's last chapter, on the resurrection, proposes the unique idea that those who have done evil will be restored to their physical bodies in order to undergo eternal torment. But these lapses from strict scriptural accuracy are rare, and the major portions of the book are wholly acceptable.

One chapter is particularly challenging: "Why Take Man's Prescriptions and Refuse God's?" Mr. Stine proceeds to outline the complexity of the human chemical factory—the body; he uses it as a hook upon which to hang an exhortation to repentance.

Astronomical figures are employed to direct attention to the various Biblical descriptions of God's great creative powers. In the same connection, Mr. Holbrook refers to certain of the modern medical discoveries: radioactive medicines, for example, and the infrared ray treatment.

Here and there the writing is hardly first-class, and occasionally the moralisms are produced with as heavy a hand as Aesop ever used; but in general, *A Chemist and His Bible* makes easy, as well as instructive, reading. Teachers, ministers, and students alike will find it a worth-while investment—an investment that will pay dividends in the form of keener appreciation of God and His universe.

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park Minnesota



*"Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:17).*

### Paul Heard a Call

In a vision one night, Paul heard a man calling. He saw him, too. It was so very plain. The man was calling, "Come over into Macedonia, and help us"!

Paul and his companions, Silas and Timothy, at once—"immediately"—set about getting to Macedonia. This country was across the Sea of Elisha, north of Greece. They were at Troas, a city on the sea coast of Asia Minor.

How very carefully it is recorded! They went to Philippi, finally, and stayed for a while. They called Philippi "the chief city of that part of Macedonia," not the chief city of *all* the country. They also called Philippi "a colony." The *International Bible Commentary* tells us that the "colony" was a group of Roman citizens. Philippi had been made a Roman "colony by Augustus as a memorial" of a victory near by. (P. 459.)

The most important fact in our study so far is the speed with which Paul, a servant of God, answered the cry for help.

Paul's calling, or life's work, was preaching. We think of artists as following their calling when they paint or sculpture. The closer a Christian follows his calling, or life work, the keener his interest in things divine and the quicker his response to service for God. So Paul heard the cry or plea for aid very deep and responded readily.

### A Seller of Purple

Lydia was a business woman. Her home was in Thyatira, a city not so far from Troas in Asia Minor. We read that Paul was "forbidden of the Holy Ghost to preach the word in Asia." Yet here on the banks of a river, we find Lydia, a woman from that forbidden zone, accepting the gospel of Christ! She was in a way "called out" from her country and "made separate" by the blood of the Lamb.

That just proves to us that God is able to call out people for His name regardless of where they live. He is Lord of all.

We further learn from our text that her heart the Lord opened. She was willing to learn His way, so He could enter her heart's door. Sometimes people bolt it fast shut so He cannot enter. She and her household

heard and accepted the truth, and Paul baptized them.

The business of Lydia had been in materials. Dyes were used to make the fine linens scarlet and purple. Purple is known as the color of the royal families. She must have been successful, for she asked these evangelists to stay at her home, which they did.

### A Second Visit

We have one additional verse in our text for today: "They went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed" (Acts 16:40).

First, we notice a lapse of time. They had been put into prison. Timothy was not with them; only Paul and Silas were imprisoned. (Acts 16:19, 25.)

The verses not given in our text tell us the happenings of this time. Paul, by God's power, had healed a young woman who had been what we might call a "fortune teller" or an evil spirit. Her owners were angry because they could not make any money with her soothsayings. They brought Paul and Silas before the rulers where they were beaten and put into prison.

What happened next is well known by all. At midnight, Paul and Silas sang praises and prayed. The other prisoners heard them. Then suddenly was the earthquake which opened the prison doors! Read the rest of the story in Acts 16:26-39.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

### True or False

1. Ships are used for travel on water.
2. Columbus and Paul both used boats for travel.
3. Lydia was from Rome.
4. Paul and Silas accepted Lydia's hospitality.
5. Paul preached beside a river.
6. The just live by faith.

### Happy Birthday Wishes

Allegra Belle Smith, Sept. 16, age 4, Brady, Nebr.  
William W Walker Sept 16 age 3 Hammond Ia



# Shaking Hands with DISASTER

A Berean page by H. J. Doan, Berean Editor

1908 N. Keystone Ave., Chicago

LAST WEEK, the Los Angeles *Times* ran a cartoon showing a little hand grasping a revolver and a comic book, with a caption reading, "Do your children handle loaded guns?" The *Times* is just climbing on the bandwagon of newspapers crusading against the sexy, blood-curdling, crime-inciting publications (60,000,000 circulation), "comic" books. Los Angeles County has passed a law, with \$500.00 fine or six months in jail for the sale of comic books to anyone under eighteen years of age. Detroit, Indianapolis, and Galesburg have gotten the law out after comic books, too. What has brought the nation to its feet crying out against this evil? Listen to *facts!*

The day the Los Angeles *Times* printed its cartoon, the Los Angeles

sheriff had in custody a fourteen year old boy who had poisoned a fifty year old woman. He got the idea *and the recipe*, he said, from a comic book. The day before, some parents had come home to find their thirteen year old son hanging in the garage. At his feet was a comic book picturing a hanging body.

Last night (October 5) in New Castle, Penn., a boy, six, killed his brother, ten, with a twelve-gauge shotgun in a fight over a comic book.

In Chicago recently, Howard Lang, thirteen, was sentenced to twenty-two years in prison for the murder of his playmate, aged seven. In his defense, his lawyer reviewed in court, his unstable home life and his "addiction to bloody, fantastic, comic books."

A boy seventeen murdered a boy thirteen. To the court psychiatrist he explained, "I don't read many comic books—only about ten a week. I like crime comics. Sometimes they kill the girl." He was convicted of murder "with full intent," or should it have been with full imitation?

These are just a few of the horrors we read about in today's news. The Department of Justice gives us these figures of crimes committed by boys between ten and eighteen. Murder—up 47 per cent; rape—up 69 per cent; assaults—up 71 per cent; drunkenness raised 174 per cent; children today commit 57 per cent of all crime. We are shaking hands with disaster, in the form of "comic" books.

## Comic Books Aren't FUNNY

to take the stick to their own offspring in the Sunday "comics"). Civic organizations have risen against this evil. But the church floats lazily along, worrying about jots and tittles, apparently ignorant of the evils at its doorstep. Maybe it is about time we got on the bandwagon that we should have been pulling, and cry out against "comic" books and their kindred evils.

We need less active crusading by our church against other churches, and more active crusading against sin in all its subtle forms today. Maybe Christ will ask us, young and old, when He comes again, a few questions about the weeds in our back yard.

Jesus may ask, "How often have you spoken out against the evils of

liquor? Have you promoted temperance, like your friends the Methodists? Did you support the Capper bill which would have limited liquor advertising, but which died because there were not enough people interested in saving lives from the poison of alcohol to give it active support? The drunkard down the street may have his blood on your inactive hands."

He might say, "How much support did you give the criminal manufacturing (comic book) industry, by keeping silent, buying the books, or allowing your children to buy them? How many letters to editors and articles were you responsible for, exposing this sin?"

When the people of Ephesus had heard the gospel and believed, it was not enough. They brought their evil books and burned them, fifty thousand pieces of silver worth. They set about also to ruin the idol-making business. We need to be a little more militant, not only for "our faith," but also against evil which is ruining the lives and opportunities of millions of people.

"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord" (Psalm 33:1-5).

Newspapers have risen against this evil (still refusing

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

October 16, 17—Minnesota Fall Conference at Saint Cloud (Robert Hardesty, guest speaker).

October 18-24—Evangelistic services at Eden Valley, Minn. (Robert Hardesty, guest speaker.)

October 23, 24—Illinois Fall Conference at Rockford.

### BAPTISMS AT OREGON

We were very happy to join with the Church of God at Hedrick, Ind., in the pleasure of having Dale Slater, daughter Marilyn, and son Robert come to Oregon, Ill., Sunday, October 3, requesting baptism at the hands of the undersigned.

Due to our physical inability to perform this service at that time, Bro. J. R. LeCrone obligingly co-operated with us and assisted in the service. They were immersed in Rock River before a group of Oregon brethren, who assembled in the afternoon of October 3. The decision of this father to dedicate himself to Christ, with his high-school age son and daughter, unites this family in Christ and provides the unity of a united household. They reside at Ambia, Ind.

James M. Watkins.

### OREGON BIBLE COLLEGE

School is well settled after five weeks of study. We have been very well initiated into school life by having a few surprise tests. Subjects offered this year are: Book of Job, Child Psychology, Home Economics, Millennial Prophecy, Bible Types, Bible and Archaeology, Public Speaking I, English I, American Literature, Art, Music, and Church History.

We wish to thank those who have sent donations of food and other necessities to the College. We received some bedspreads from the Tempe (Ariz.) Church, laundry bags from the Oregon (Ill.) Dorcas Society, a boat motor from Floyd Kessler, Ludlow Falls, Ohio, and some strawberry jam and canned sweet corn from Scribner, Nebr. All these donations are much appreciated by the students.

The College had a "canning bee," Thursday night. Nine bushels of tomatoes were canned, the students helping with the process. We also wish to thank Mrs. Frederick Claussen for her help, Thursday night.

Our College has grown considerably this year, and we hope that next year it may be larger still.

Janice Johns, Reporter.

### OVER THE TOP! ! !

416. Mrs. V. L. Thayer	\$20.00
417. Ruth Gesin	26.50
418. Dixon, Ill., Bereans	26.50
419. Shirley Logsdon	27.50
420. ...	26.50

### HERALD RECEIPTS

Robert Tyler; Mrs. Ella Kelly; Mrs. Harvey C. Jenkins; Eva L. Page; W. R. Simmons; Hazel Reed; Mary E. Margorian; Mrs. Rose Burton; Norman LaMunion; Mrs. L. F. Slocum; Charles G. Jones; Howard E. Drew; Maud Graham; Bert Sheets; Irvin Lathrop; Sydney E. Magaw (4).

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. W. H. Lindsay	\$ 5.00
Mrs. Rose Burton	2.50
Marvin Herren	3.00
Mrs. Mary J. Hatch	32.88
Blessed Hope Church of God, Rockford, Ill.	27.61
Mrs. Virda Sittler	10.00
Mr. & Mrs. Howard Drew	7.50

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"I enjoy my Restitution Herald and am so grateful for each inspiring article. There is no church of our Faith nearer than Los Angeles, and I do long so for a good sermon. It now looks as though it will not be long ere we can listen to the one great Preacher, who preached long ago on the shores of Galilee."—Mary E. Margorian, McFarland, Calif.

Srs. Leota B. Hanson, Leila Whitehead, and Evelyn Austin motored to Springfield, Ill., October 7, to attend the WCTU Convention.

Bro. James M. Watkins, General Manager of National Bible Institution, critically sick for several days, plans soon to return to his office.

Bro. N. H. Geiselman's health is about the same, except he is growing weaker each day. He will be glad to receive letters from friends. Address him at 212 W. Hillsborough Ave., Tampa 4, Fla.

"My mother, Mrs. Sarah Denison, Oak Park, Minn., is again very gravely ill."—Maybelle Hanson, 5601 N. Pulaski Rd., Chicago, Ill.

Mrs. L. R. Hilliard, Mattoon, Ill., recently submitted to an appendectomy, but is recovering satisfactorily.

Sr. Estella Howell, Kewanee, Ill., fell asleep in Christ, October 7. Funeral services were conducted, October 9, by the Editor.

The Editor and five of the College boys—Dean Moore, William Dick, Kyle Davis, Raymond Brown, Darrell Maddock—assisted, October 9, 10, in services at Casey, Ill.

The Church of God radio broadcasts from station KPQ, Wenatchee, Wash., is "on the air" at 4:00 p.m., PST, Monday afternoons. Bro. Lyle Rankin is the speaker.

### A MESSAGE TO TITHERS

As you no doubt know, the delegates assembled at the 1948 session of the General Conference agreed that tithing is God's plan for financing His work, and passed the following motion:

"Moved that the General Conference direct its board to proceed immediately to promote tithing, or to appoint a committee to promote tithing in co-operation with the Conference board."

The undersigned were appointed by the president of the Conference as a committee charged with the responsibility of implementing the motion. The work of preparing a campaign is under way.

It has been our observation that tithers are always eager that others shall share the blessings that they enjoy. Accordingly, we are requesting that you provide us with short articles, testimonials and sentence sermons—such as, "God's way is the best way! Let's all tithe!"

Please write an answer to one or both of the following questions:

1. What made a tither of you? (Home training, a sermon, a word from a friend, a tract, or what?)

2. What has been your experience with tithing? (Have your personal finances prospered? Has your church advanced under a tithing program? Have you received spiritual blessings as a result of the exercise of faith in tithing? etc.)

Please send all material to J. R. LeCrone, Oregon, Illinois.

Tithing Campaign Committee:  
J. R. LeCrone,  
Mrs. F. L. Austin,  
J. L. Denchfield.

GOD'S WAY is the right way. Let's  
TITHE!

Read Malachi 3:10.

Tithing Campaign Committee.

### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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 us.



## Pennellwood Church of God Moves Forward

After many years of saving and waiting, and after much prayer for God's guidance, the Pennellwood Church of God broke ground for its new church early in May. In the larger picture here shown (taken September 12), Bro. C. E. Lapp, the pastor, is leading the congregation in singing prior to laying of the cornerstone.

At the left is a close-up of the placing of the stone. Bro. A. G. Townsend, our Sunday-school Superintendent, contractor and builder,

is at the left. Bro. James Cole, our first elder and assistant superintendent is at the right. Bro. C. E. Lapp is assisting as the stone is lowered into place.

Having neither church nor parsonage, we have felt led to step out by faith, even in these times, to work as hard as we are able, and trust God to "see us through." Many in this community need Christ and the hope of His coming.

Do we have brethren, either individuals or

churches, who will pray for this work, and, if God lays it on your hearts, help in a financial way? We need approximately eighteen or twenty thousand dollars to finish this work. Your gift, one dollar or a thousand, will be gratefully received and used for God's glory.

PENNELWOOD CHURCH OF GOD,  
28 - 36 St., S.W.,  
Grand Rapids, Mich.

### CALLING ALL PRISCILLAS

In preparation for our discussion program at General Conference, next summer, we are asking that all Priscillas and prospective Priscillas (wives of student ministers) please prepare at least one question you would like to have discussed in the Question Box and mail it to (Mrs.) Jane LeCrone, Oregon, Ill., before December third. The program committee will meet on that date, and we shall appreciate having your ideas ready for presentation at that time. Priscilla was organized several years ago for the purpose of discussing our general problems as wives of ministers.

Please send us your questions or topics for discussion, that we may plan a program both interesting and beneficial to all.

(Mrs.) Jane LeCrone,  
Secy, Priscilla Auxiliary.

**PERILOUS TIMES.** Senator Capper in his paper, "Capper's Weekly," quotes the famous economist, Roger Babson, as follows: "I am thoroughly convinced that the tremendous volume of liquor advertising has increased the amount of intemperance, and the vice, crime, accidents, injuries, damage to industry and property, as well as moral degradation, is attributive to drinking of alcoholics. In these perilous times (emphasis ours), the need for a sober, morally sound America is paramount to the profits of those who derive revenue from liquor advertising." Paul stated, nearly two thousand years ago, that in the last days perilous times would come. Mr. Babson, speaking two thousand years later, says perilous times are here.

C. E. Randall.

## RADIO - - MAIL

Excerpts from a few of the letters received in response to the National Bible Institution radio program, "Truth Seekers' Bible Class of the Air," over WAIT, Chicago, at 8:15 Sunday mornings.

"We heard your program this morning, and it was good and true. We are glad to hear that His Word is finding a way out over the air."—J. K., Polo, Ill.

"Happened to get the last part of your program last Sunday on Palestine's Destiny. . . . I certainly will be listening next Sunday."—R. M. H., Chicago.

"I heard your program yesterday for the first time. It was fine. I think we need more such programs, not only on Sunday, but every day of the week."—E. F. H., Waukegan, Ill.

"Much appreciate your quarterly and radio."—R. W., Kingston, Ill.

"I thank you for a copy of today's sermon. . . . It was so interesting."—C. S., Saint Charles, Ill.

"Am sure many people will receive a blessing from this program."—Mrs. W. J. H., Kalamazoo, Mich.

"Please send me your quarterly."—C. V. W., Lowell, Ind.

"Please send me the quarterly, as I would like to follow the lessons."—Mrs. F. C. B., Grandville, Mich.

"Am sending a contribution I would like you to put in the broadcast for me. I surely am thrilled to hear the truth come out each Sunday morning."—E. W., Rensselaer, Ind.

"Please send information about your correspondence course and a copy of Sunday's broadcast."—M. C. J., Milwaukee, Wis.

### METH - MILLARD

Baskets of chrysanthemums and seven-branch candelabras decorated the Omaha (Nebr.) Church of God for the wedding, Friday, September 3, of Shirley Meth and Kenneth Millard. The seven o'clock ceremony was conducted by the writer.

The bride's gown was of white satin, and a braided coronet of white satin held the silk illusion veil in place. She wore white lace gloves and carried white roses.

Miss Beverly Koerner was maid of honor, and Marilyn Meth, sister of the bride, and Joan Prawl, cousin of the bride, were bridesmaids. Little Betty Lee and Patty Lou Roose were flower girls. Gilbert Johnson served as best man.

Following the reception, the couple left for a trip to Colorado Springs, Colo. They will make their home in Omaha where Shirley is employed and Kenneth is attending the University of Omaha.

May the Lord's richest blessing rest upon this union.  
Robert O. Harkley



# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		BOOKS	
	Per Doz.	Per 100	Each 6
God's Promises, Drew, 2pp.	.05	.30	
Diabolus, the Antigon, Haupt, 4pp.	.10	.00	
A Study of the Word "Soul," 4pp.	.10	.60	
Jehovah Is One God, A. Marsh, 4pp.	.10	.60	
Words of Comfort, G. E. Marsh, 4pp.	.10	.60	
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60	
What Must I Do to Be Saved? Waggoner, 4pp.	.10	.60	
Sin in the Church, Railsback, 6pp.	.15	.90	
Can You Believe? Reed, 6pp.	.15	.90	
The Coming of Christ, Curtis, 6pp.	.15	.90	
Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90	
Kingdom of God, Goekler, 6pp.	.15	.90	
Truths the Child of God Should Know, Lapp, 6pp.	.15	.90	
The Nature and Hope of Man, Kirkpatrick, 6pp	.15	.90	
Resurrection, Magaw, 8pp.	.20	1.20	
Baptism, Lindsay, 8pp.	.20	1.20	
Pleasures of Youth, LeCrone, 8pp.	.20	1.20	
An Important Biblical Discovery, Haupt, 8pp.	.20	1.20	
The Gospel Plan of Salvation, Railsback, 8pp.	.20	1.20	
Hell—What Is It? 8pp.	.20	1.20	
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75	
What Is Man? Patrick, 12pp.	.25	1.75	
The Sabbath, Lindsay, 13pp.	.30	1.85	
The Word Made Flesh, Thomas, 16pp.	.30	1.85	
First Principles, G. E. Marsh, 18pp.	.35	2.00	
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00	
An Open Letter, Judd		Free for postage	
Coming Events in the Light of Prophecy, Corbaley, 60pp.	1.00	7.50	
Where Are the Dead? Bronson, 36pp.	.50	4.00	
The Nature of the Soul, Hardesty (Berean)			
Red Is for Danger, A. Marsh (Berean)			
I Am, A. Marsh (Berean)			
Do You Believe That — (Berean)			
Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$ .10		
Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65	
Ancient Mysteries, Johnston, paper, 116pp.	.25		
The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75		
The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50	
The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60	
The Visitor, Boice, paper, 212pp.	.35		
The Way of Life Eternal, Booth, paper, 88pp.	.25		
<b>BEREAN STUDY BOOKS</b>			
			Each
The Hebrew People (Children's Lesson Book), 59pp.			\$ .25
Children's Bible Story and Study Book, 60pp.			.20
Senior Berean Book One (Gospel Plan), 50pp.			.20
Senior Berean Book Two (Life and Immortality), 50pp.			.20
Senior Berean Book Five (The Church of God), 50pp.			.20
Senior Berean Book Six (Building for the Ager), 40pp.			.20
Berean Searchlight, Series 2 (Story and Purpose of Christ).			.15
<b>MISCELLANEOUS</b>			
			ea.
The First Resurrection, Leask.			.03
New Testaments—3½x4½ in., paper bound.			.20
Maps of Bible Lands, printed in color, with index, 6½x9¼ in.			.45
Special Gospels—pages 3x4½ in., illustrated covers in color. Any of the books of the New Testa- ment or Proverbs 2 for 5c.			

# The Restitution Herald

VOLUME 38

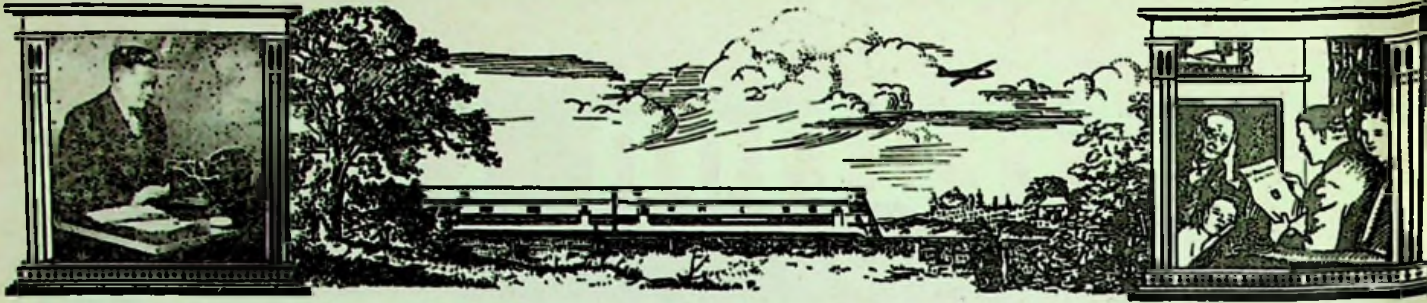
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 3



"Saint Peter's" Cathedral --- Rome

—Authenticated News—



Entered as second class matter at the Post Office at Oregon Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul G. Johnson, Associate Editor

## Obelisk of Peter's Crucifixion

Centuries before "Saint Peter's" Church was erected, the red granite obelisk now standing in the foreground of the church was brought from Egypt, placed in an amphitheater, there forming a hub around which deadly games were played, chariot races run, and popular spectacles staged for Nero and his gullible Romans.

Said Jesus to the Apostle Peter, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." . . . "This spake he, signifying by what death he should glorify God."

The Bible does not record Peter's death nor burial place, but a Roman tradition has sounded 'round the world. Stubbornly preaching Christianity in Pagan Rome, Peter was seized and condemned to crucifixion like his Master, except that, by his own request, he was crucified head downward—in the center of Nero's amphitheater, in shadow of the granite obelisk at the doorstep of "Saint Peter's." Supposedly, too, the dome of "Saint Peter's" is centered directly above Peter's grave.

## Sleeping Until Resurrection

Whether or not Roman tradition about Peter's crucifixion and burial is correct, everyone can be sure that Peter is dead. Jesus spoke to Peter, "signifying by what death he should glorify God." "It is appointed unto men once to die." In the sleep of death, in the grave where "is no work, nor device, nor knowledge, nor wisdom," Peter awaits the second coming of Jesus to be awakened by his Saviour's call in the morning of resurrection. Then, "in the regeneration when the Son of man shall sit in the throne of his glory," Peter and the other apostles "shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Peter asleep in Rome today? Awake in Jerusalem tomorrow!

Peter, an apostle of true gospel hope, preached not one word about purgatory. Hear, though, his counsel and

hope: "Feed the flock of God . . . not for filthy lucre . . . but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:2-4).

## Blessed Mary--Blessed Obedience

When Gabriel visited Mary, announcing birth and office of the Christ, he said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." Similarly, a woman appreciative of Jesus' ministry said, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Jesus, fully appreciative of His mother, yet recognizing that even she was mortal human, and that His message was to teach duty and obedience, and not to deify Mary, replied, "Yea, rather, blessed are they that hear the word of God, and keep it."

## Believe Jesus

Jewry and Christendom, equally guilty, err in calling their ministers by such titles as "Rabbi," "Father," and "Reverend." Said Jesus to the spiritual leaders in His day, "Be not ye called Rabbi . . . and call no man your father upon earth" (Matt. 23:8, 9). Throughout the Bible earthly parents are designated as father and mother. That is proper, Scriptural. To speak of a spiritual leader, however, as a "Father" absolutely vetoes Jesus' command.

## One Priest for All Christians

Inspired to write God's will, the Apostle Paul declared "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Why repudiate the Scriptures by choosing anyone even as a possible substitute for Jesus, the one and only God-given Mediator?

## The Mother Church

Before ever a Christian set his foot in Rome, Saul of Tarsus "persecuted the church of God" (1 Cor. 15:9). That is the church both Peter and Paul gave their lives to defend, the church which, according to the Bible, is "the pillar and ground of the truth" (1 Tim. 3:15).

# Five Hundred Years of Service

By C. A. Smead, Midland, Michigan

TO THE everlasting honor of printing with movable type, the first book printed was the Bible. The rubricator of the Gutenberg Bible, of which forty-one complete copies survive to the present day, made a notation in one that he finished the job on August 24, 1456—nearly *five hundred years ago!*

A museum in Wiesbaden, Germany, preserves a fragment of an almanac dated for the year 1448, probably printed in 1447. This is the earliest dated specimen of printing from movable type—at least *five hundred years ago!*

In various museums, there are in existence several religious forms, called "indulgences," having the printed date 1454 and a blank space for day and month to be filled in as sold.

If any work of man can be so credited, it was printing that caused the Reformation of four hundred twenty-five years ago, which in turn produced the Protestant churches and the Counter Reformation within the Catholic Church.

Needing money to continue the building of Saint Peter's Church at Rome, the Pope caused mass-production of printed indulgences and authorized their sale, far and wide. An example of what followed is the experience of Martin Luther in Germany.

In 1517 a Dominican monk, John Tetzel, agent of the Pope, began with leathery lungs to hawk these indulgences in a neighboring village. He declared the wondrous power of the indulgence to free from sin. "Drop a penny in my box for some poor wretch in purgatory, and the moment it clinks on the bottom, the freed soul flies up to heaven."

Luther began to have trouble with the members of his flock, who, believing themselves pardoned, became unruly. Luther understood from his printed Bible that justification comes by faith. He had cast away the old

pagan ideas of purgatory, also of heaven as the reward of the righteous, and understood that the dead sleep until Christ comes and resurrects the dead. Luther's writings abound in such references. He was shocked that the leaders of his church could stoop to such things to prey upon the poor of their flocks. His reading of the Bible had changed completely his own life, ever since as a young man fresh out of law school he had become a monk. First as professor of Philosophy at the University of Wittenberg, then as Doctor of Divinity, he proclaimed the great truths of the Bible.

Then, shocked to the very depths of his being by the sale of these indulgences, Luther went out, the morning of Halloween, 1517, and nailed his ninety-five theses to the church gate, having also mailed a copy to his archbishop.

His main point was, not that the church could not forgive sin on behalf of Christ, but that it had no right to do so unless first there had been genuine repentance. Therefore, the indulgences were worse than useless, a mockery, and wholly unworthy of the representative of Christ on earth.

Luther did not break finally with Rome until in 1520 the Pope sent against him a bull or document of excommunication, declaring him a heretic and ordering his books burned and Luther to Rome for trial. Hearing of the coming of this bull, Luther gathered his people, built a fire at the city gate, and, when the messenger arrived with the bull, he threw the document into the fire along with the church's books of canon law.

Luther then set to work in earnest, printing his pamphlets and scattering them throughout Germany. Leaving the church of Rome in protest, he took most of Germany with him. One of his first works after that was to translate the Bible into German. (Turn to page 11)

## "SAINT PETER'S" CHURCH (Part of the Vatican, Rome)

Built to house the tomb of the fisherman, Peter, Apostle of our Lord, the splendor of this church defies description—commonly called the "greatest church in the world."

Ordered built by Pope Julius 442 years ago, it was not until more than a century of planning and labor that the work was completed in 1626. Michelangelo was a young man when it was started. After years of labor, he died after planning the great dome, which was completed by his successors. It required nine men ten years to do one of the many ceilings in mosaics. Raphael and a host of other artists toiled here for years at a time.

That tiny ball you see under the cross is hollow; inside, twelve men could crowd. The architecture reminds one of the capitol at Washington, D. C., and various state capitols. It went back to Greece and ancient Rome for its models. Down on the marble floor beneath that gilded dome, tradition says, lies the dust of the Apostle Peter.

"And Peter," his last consciousness fading, head-downward on Nero's cross, someday will awake and walk out on that same marble floor—if these ancient buildings continue to be spared the bomber's run.

"And Peter," will he tarry a moment among these priceless treasures of art? Or will he hasten on out to meet his descending Lord?—C. A. Smead.

# HOUSE OF GOD

By J. Arlen Marsh, Rockford, Illinois

*"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).*

**S**ECOND CHURCH in rank in the Roman Catholic hierarchy, largest church in size on earth, is the Patriarchal Basilica of Saint Peter adjoining the Vatican Palace at Rome. Built on the site of an earlier basilica, San Pietro in Vaticano (which fell into ruin during the fourteenth century), Saint Peter's leaps 448 feet into the air, covers a Latin-cross ground plan measuring 613½ by 446½ feet, and enfolds within itself some of the most magnificent surviving examples of medieval architecture.

Bramante's designs were its basis. Building began in 1506. Raphael and Michelangelo, genius extraordinary, poured into the cathedral everything their art could encompass. Giotto produced superb mosaics. Names of the great—names of the near-great—names of forgotten masons and carpenters and cabinet makers—marched through its construction. And the church was done in 1626.

Every function of world-wide importance from the viewpoint of the Catholic hierarchy finds expression in Saint Peter's, basilica of the Patriarch of Constantinople. A chapter of thirty canons, thirty-three beneficiati, four chaplains, twenty-three beneficed clerics, two cleric sacristans, and five mansionarii serves the mighty cathedral under the aegis of a cardinal archpriest with a vicar. Attached to the basilica is a college of ten penitentiaries. Beneath the high altar lies the vault, unopened for a thousand years, that Roman Catholics persistently—if unhistorically—identify with the buryingplace of Peter.

\* \* \*

It is "the little church around the corner," "the church in the heart of the village," "the church of the open Bible"—the ordinary church, in brief—that most profoundly influences human life. It is unfortunate, perhaps, that we have come to be materialistic in our consideration of the church—to rank the number of members, the cost of the building, the beauty of the architecture, as more symbolic of religious success than the native spirituality of congregations; it is unfortunate, because in our materialism we have lost sight of the fact that, as Hebrews so plainly tells us, there is nothing to prohibit and everything to encourage the assembling of

ourselves together for religious purposes regardless of our numbers—we have lost sight of Jesus' comforting words, "Where two or three are gathered together in my name, there am I in the midst of them."

It is inspiring for the minister to face an audience of hundreds. It is, possibly because of the gregarious disposition of mankind, inspiring to think of membership in a religious group with a census running into thousands. It is definitely impressive to look at churches and their financial reports when the churches have a ministerial staff of three to eight, support missionaries in the world outside, and publish their own literature.



J. Arlen Marsh

Size, however, is not the ultimate goal. We are, to be sure, to make an effort to convert the world; we are to go to all men, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." There is nothing in these exhortations to activity to suggest that we shall be universally successful; and, indeed, we have the Christ Himself for authority that only a few will be saved. (Luke 13:23-28.) Even the vision of John on Patmos, which paints Jesus and His gospel as going forth "conquering, and to conquer" (Rev. 6:2), fails to use language which would point indubitably to absolute and undeviating triumph in the effort to convert the unbelievers.

If size is not the goal, if mosaics like those of Giotto are not required in our churches, if universal or general success in our missionary enterprises is not to be anticipated, what should we seek within our Christian work? We must—the Great Commission binds us to it—carry the gospel as far as we are able; we must teach it to all we can. There, as far as evangelistic education goes, our duty ends; we are not responsible for the final acceptance or rejection of our message by those who hear or read it. As Paul put it metaphorically, "I have planted, Apolos watered; but God gave the increase." We can implant the gospel seed; we can endeavor to cultivate it carefully; but it is the symbiosis of man and God, of man and the Word of God, that determines eventual conversion or disaster.

It already has been noted (Continued on page 10)

# "Lord, I Believe"

By Harold Doan, Chicago, Illinois

*"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).*

THE WORD "therefore" in Romans 5:1 implies a conclusion the Apostle Paul reached after consideration of other facts. Those facts he pointed out in the first four chapters of Romans. Paul previously had proved that the law could not justify or purify anyone, nor could works make anyone innocent in God's eyes, nor win eternal life. He also proved that being a descendant of Abraham did not alone bring justification. The law of Moses and all that went with it, though good for the health and morals of a new nation, could not justify nor bring life. Paul's earlier conclusion in Romans 3:28 was, "Therefore, we conclude that a man is justified by faith without the deeds of the law."

So Paul began this key verse, "Therefore," because neither the law, nor works, nor family ties can save us. We are "justified by faith." This theological expression has been bandied about for centuries with little or no clear understanding of its significance by the masses of people. "Justified," according to Strong's Concordance, means "rendered just or innocent." When one has been proved guilty, but through an act or word is declared forgiven and innocent, that is justification.

A judge was once faced in court by an old friend who had committed a crime. The judge passed sentence deserving of the crime, and was severely criticized for not showing leniency for his old friend. All talk stopped, though, when it was learned the judge had paid the fine, thus freeing his friend from penalty. The accused was found guilty and then freely justified by the judge who sentenced him. So we are justified from our guilt of sin by the payment of Christ, if we but have faith in Him, for, as Paul said, we are "justified," or rendered innocent, "by faith."

Faith in God and in His Son and their ability to save is beyond a doubt the most important of Christian necessities, for "without faith, it is impossible to please him." "By faith are ye saved through grace." The word "belief" means, primarily, from its Saxon root, to "leave" or "give assent to." When one believes something, he gives assent to it or admits it as true. Faith comes from *fideo*, which means "to trust." It means such confidence as leads to corresponding action. Thus, a man may believe that air-

planes can fly, but not have faith to trust one to carry him off the ground. "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).

So, Paul taught that, though neither the law, nor works, nor genealogy can save us, we can be made innocent in God's eyes simply by trusting in the sacrifice of Christ, which is the means of our atonement, redemption, and justification. Have faith in God's ability and desire to save you through Christ. Thus only can we be saved by the grace of God. Salvation cannot be earned or bought, only received as a free gift.

As a Sunday-school teacher was telling his class about justification by faith, he pulled out a new watch and laid it on the table. He said, "If any of you boys want this watch, just come over and take it." Everyone hung back, but finally one boy timidly came forward and picked it up. "It's yours," the teacher said. "Do you really mean it?" the boy asked. "Of course, take it." So it is with justification: it is there by the grace of God—a free gift. All we have to do is follow Christ's course of action and receive it in faith, but how we do hang back! If God had said, "You have to swim the Channel to be justified and freed of sin," the waters would be full of people. If He had said we must climb Mount Hood, everyone would be going West. Because He said, "It is free; just believe and have faith," we doubt or shirk or ignore Him. We are made innocent, nevertheless, by faith in Christ and in God and in their abilities to save us if we believe, repent, and are baptized.

After reaching this conclusion, Paul proceeded to show the effect such faith and justification would have upon Christian converts. The first tangible result of being justified is peace with God—"being justified by faith, we have peace with God." The carnal mind is enmity against God, that is, the mind of a person still under the guilt of sin has no contact with the pure mind of God. The frustration evident in this world of evil should be ample proof of the fact that there can be no peace of mind when one's thoughts and actions are at cross purposes with all creation. No one can (Continued on page 10)



# What Do We Owe?

By Paul M. Hatch, Oregon, Illinois

ALTHOUGH I have titled this paper with the collective pronoun "We," it is with a personal view that I write. I will present the title, therefore, in this manner, "What Do I Owe Catholicism?" Immediately, I almost can hear, from here and there, "Why bring that up? We or you do not owe that religion anything"—and many incidents may be cited to prove the point. So, I will state my case on the personal plane of my own experience.

I have known many Catholics, having had intimate association with them in my younger days. I hardly can remember any playmates that were not Catholics in their religious persuasion during a certain period of my boyhood days. Those companions of both boys and girls came to be my close associates, and we shared our joys and troubles together. I do not recall any of our pleasures being in any way unclean and out-of-the-way of wholesome pleasure. Some attended the parish school and some the public school of the neighborhood. They had a fierce sense of righteousness, especially in the rules of the games we played. In the game of marbles, it was playing the game "knuckle down" and "screw-bony tight." Anything out of line with the rules of the game warranted a just retribution, and those big Catholic boys would execute on all, excepting none, Catholic or Protestant. Baseball? Football? The same! When they went to confession, I was lonely: no playmates to play with until they returned. Our loyalty was mutual, and loyalty to a neighborhood was essential as far as young people were concerned.

We grew to maturity and went our several ways. My family moved from the neighborhood to another state, but I held a somewhat broken connection with those childhood playmates. Big burly Bill became a Chicago policeman and helped to quell the fierce race riot in Chicago (1921 or 1922) when so many blacks and whites lost their lives or were severely injured. Joe, his brother of more sensitive and religious nature, became a priest and was lost in the clotures of the church. Oliver of another family, forceably drafted into the army of the first World War, returned an infidel because of the horrors he had experienced.

Another picture comes into my mind, a picture that

young folks of these days never will experience. It was the fire-engine house across the street from the big school I attended. In the dark confines of the house, one could see the brass poles, shiny bright, down which the men slid when an alarm came in. I can see, too, the big fire engine in its place at one side with its brass boiler and pipe climbing toward the ceiling and the harness suspended above the tongue, the horse stalls in the back that contained those black spirited animals that were ever on edge for the fire run. The engine house was manned by Catholics, and they were ever to our young hearts the heroes of the day. To see them racing to a fire was a thrill of a lifetime: the big steamer belching black smoke, the wild plunging horses giving their all as they dashed down the street, the ladder wagon following, the drivers coaxing and with outstretched arms holding a taut line on the bits. The fire out, it was a triumphal



Paul M. Hatch

return to the engine house: the tired men and horses, and we youngsters all following with proud hearts to have such courageous men to protect us.

Those days fade out and other places and experiences come into view—with here and there a rubbing of elbows with Catholics. Whatever their motives may be, religiously, I do not concern myself, for I suppose they have a zeal toward their persuasion as I have toward mine. In my associations with them, none has ever been unpleasant. They have on occasion of severe sickness shown me concern and helpfulness to the point of making sacrifices, so I can do nothing but commend them in that respect. This is, of course, among the lay members; I have had no close association with the clergy, so I must continue in silence there.

Now, what do I really owe to catholicism? or what does anyone really owe to it? First, I feel that I owe a gratitude for preservation of the ancient manuscripts of the Old and New Testaments. True, there are historic accounts of conflicts and acts of terror exercised over lesser translations and copies, but the oldest of all recognized copies of original manuscripts is preserved in the library of the Vatican in Rome. It mainly is the authority to which scholars resort for the closest authority and truth of original manuscripts. All original manu-

scripts of the Scriptures have been lost for centuries, and there is no known trace of them. This copy in the Vatican library is known as the Codex Vaticanus. We members of the Church of God are indebted, especially, to this manuscript, for to it Benjamin Wilson resorted to bring to us and others an interlinear translation of the New Testament in 1861, and edited by him as the Emphatic Diaglott.

That verse in the Authorized Version of James 1 where we find in 1 John 5:7 these words, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," and its companion verse 8: "There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one," have been much in controversy. The Diaglott shows that the Vatican Codex does not contain the first of these two verses except to say, "There are three which testify" (v. 7); "the Spirit and the Water and the Blood; and the three are for one" (v. 8). Judging from this testimony, verse 7 in the Authorized Version is certainly a spurious verse and is not reliable. Other authorities who have been examined agree that the oldest known copies do not have the verse. It crept into certain Latin copies, and these copies, at least until 1611 A.D., had been accepted as inspired; hence its appearance in the Version. That these ancient manuscripts have been preserved and are available to be examined as a satisfactory source of correcting errors and deliberate falsifications of certain portions of Scripture has been most gratifying. We certainly are indebted to the Catholics for these preservations.

Yet, for some of the faults that can be discerned in the Authorized Version of 1611 A.D., it is acknowledged by all English Christians and denominations as an excellent work, and it still is standing more than three hundred years later as the standard of Protestant denominations and sects. The English Catholics, however, saw fit to translate the Bible also for their own use, and, as they say in the preface to the first edition (published in A.D. 1609 and 1610), "for the more speedy abolishing of false and impious translations put forth by sundry sects."

This Catholic translation was given to the world by persecuted and exiled Englishmen who had fled to France during the persecution in England under the reign

of Elizabeth. This translation takes the name of the cities in which the English people settled: Rhemes and Donai.

I sometimes resort to this Version to get a view of the portions of Bible that our church considers as fundamental expressions of faith. One of those fundamentals we regard as the very foundation of faith appears in Job 19:23-27. Although the Authorized Version is excellent in its translation, I like the translation in the Donai Version, also, and regard it very good, indeed. Also, the note upon these verses in the Donai Version is worthy of our notice. Following herewith is a copy of the verses and the note:

"Who will grant me that my words may be written? Who will grant me that they may be marked down in a book? With an iron pen and in a plate of lead, or else be graven with an instrument in flint stone. For I know that my Redeemer liveth and in the last day I shall arise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God, whom I myself shall behold, and not another; this my hope is laid up in my bosom."

*Note quote:* "Verses 25, 26, and 27 shew Job's explicit belief in his Redeemer, and also the resurrection of the flesh, not as one tree riseth in place of another, but that the selfsame flesh shall arise at the last day, by the power of God, changed in quality but not in substance, every one to receive sentence according to his works in this life."

In the Authorized Version, I know of no direct statement to the effect of the mortality of the soul, nor, on the other hand, that it is immortal, for the words "mortal" and "immortal" are never connected with the word "soul," "spirit," or other word of similar implication. The Apostle Paul, who was the only person ever to use the word in the Authorized Version, expressed it more in respect to the resurrected bodies of those in Christ, and in one instance an expectation of permeation with deathless nature. (1 Cor. 15; Rom. 2:7.)

What the Authorized Version lacks in a direct statement upon this question the Donai Version is most painful in contrast. I shall quote here from the Donai Translation's verses in the Old-Testament Apocrypha, that is not canonized in the Authorized Version.

*Quote verses (Turn to page 11)*

#### "THE LORD HIMSELF"

"It is not for a sign we are watching,  
For wonders above and below,  
The pouring of vials of judgment,  
The sounding of trumpets of woe;  
It is not for a day we are looking,  
Not even the time yet to be  
When the earth shall be filled with God's  
glory  
As the waters cover the sea!  
It is not for a King we are longing  
To make the world-kingsdoms His own:  
It is not for a Judge who shall summon  
The nations of earth to His throne.  
Not for these, though we know they are  
coming:  
For they are but adjuncts of Him  
Before whom all glory is clouded,  
Beside whom all splendor grows dim.  
We wait for the Lord, our Beloved,  
Our Comforter, Master, and Friend,  
The substance of all that we hope for,  
Beginning of faith and its end;  
We watch for our Saviour and Bridegroom,  
Who loved us and made us His own;  
For Him we are looking and longing:  
For Jesus, and Jesus alone."  
—Annie Johnson Flint.





# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**THANK YOU.** This past summer has been a busy one as far as the writer of this page is concerned. Extra work has taken us to many different parts of the country, and the traveling of thousands of miles in making appointments, along with the job of moving from one country to another and settling in a new pastorate, has required so much time that we have not been able to supply copy for this page as regularly as heretofore. From now on, we trust that time and strength will make it possible for us to be with you each week. For your patience with us in caring for this heavy schedule, we want to say "Thank You!"

**AN ADAMANT WORLD.** The trend of the times is aptly portrayed in an undertaking of the Episcopal Church in nation-wide broadcasting. The program, as announced, will have "no prayers, no sermons, no hymns, or Bible reading." The reason given for omitting these usual essentials in religious services is that "the people we want to reach would be scared away by religion." The listeners will be told that "it will be easier to win the battle with themselves if they have the church's guidance." The unchurched will be invited to "discover just how much help you can get when you receive that which only the church can give."

We have no doubt concerning the sincerity of this effort, for people are not going to invest \$15,000 weekly in a nation-wide broadcast over 549 stations unless they feel that good will result. Seventy million Americans have no church connections, but we feel rather skeptical about establishing "spiritual foundations," by inference and indirect approach, and that without Bible, prayer, or song.

**IDEAL GOVERNMENT.** There have been many reports on the number of political prisoners serving in forced labor camps in the Soviet Union. The latest account appears in the September 27 issue of "Life," in which it is estimated that between fifteen and twenty million people are serving in no less than twenty Soviet concentration camps. In these camps, according to numerous reports, men and women lose their sense of moral values through the inhuman treatment to which they are daily subjected. It is this system of rule that so many agitators in this country and Canada would foist on the people. This is the kind of rule one finds in a country and under a system where God is left out and the rulers form their own code of morals. The only true form of government is one in which all the people are free. A government where one rules at the expense and discomfort of another is merely evidence of the existence of the lusts of the flesh. The ideal government is one where every man

can sit under his own vine and fig tree and in his own house and enjoy the fruitage of his labors. Of such a government, the Bible holds out hope, and promises that such will exist under the rightful Ruler on David's throne.

**TODAY'S CHILDREN.** According to reports of the United Nations' International Children's Emergency Fund's representatives from thirteen countries, the health conditions of the children in their respective countries as given by the "Canadian Signs of the Times" is very disturbing. It says: "Height and weight of Finnish children is from 10 to 15 per cent lower than normal. Yugoslav children are an average of 24 per cent underweight. Italy has 2,000,000 children who should be getting extra rations, and of these 200,000 have trachoma. Only 30 per cent of Austrian children are healthy by ordinary standards. Thirty per cent of Polish children have rickets, and 90 per cent of Rumanian children have bad teeth. An increase of 35 per cent of tuberculosis among Austrian school children is reported, while susceptibility to tuberculosis among the children of all Europe is dangerously high." This is one of the price marks of war. No, Hitler cannot be blamed for it all. He merely took advantage of a situation in which millions of people found themselves and were dissatisfied. Hitler's ways pleased the people who followed him. The sins of the fathers are being visited on the children.

**TRUE TO FORM.** Another paper coming from the presses is called "The Godless." The cover page of the first issue, according to the editor of the "Signs of the Times" Canada, portrays a Communist worker climbing a ladder into heaven with a hammer in his hand for the purpose of attacking "Jesus, the God of the Christians; Jehovah, the God of the Jews; Allah, the God of the Mohammedans, the Virgin Mary, and other deities. Below are pictured crumbling churches and cathedrals. The caption reads: 'We have settled with the earthly kings, now we are tackling the heavenly ones.'"

**PULP READING.** It is both surprising and distressing to observe the cheap and dangerous type of pulp comics that can be seen in many of our church homes. So many parents do not seem to realize or know what kind of material their children are reading. If the children are quiet, that appears to be the main concern. In Albany, Indiana, according to a press story appearing in the "New York Times," three boys attempted to hang a chum seven years of age. The victim was the son of a minister, and the three boys all came from respected families. They told the pro-

bation officer that they had planned to "hang one kid every third Sunday." According to "Newsweek," July 12, the Association of Comics Magazine Publishers have adopted a six-point editorial policy that will guide them in the future. They are:

1. Sex, undue exposure, and wantonness must be curbed.
2. Crime must not be portrayed in a sympathetic manner, nor the details or methods of a crime committed by a young person presented. Law enforcement agencies and their officials may not be ridiculed nor portrayed in any way likely to weaken respect for them.
3. Sadistic torture may not be shown.
4. Vulgar and obscene language must never be used and slang kept to an essential minimum.
5. Divorce must not be treated in a humorous fashion nor portrayed in a favorable light.
6. Ridiculing or attacking any religious or racial group is never permitted.

**A RIOTOUS YEAR.** 1947 was a riotous year for the American people. The Department of Commerce, Government Release, June 11, 1948, gave a revised figure for the consumption of alcoholic beverages for the year as being \$9,640,000,000. According to Fred D. L. Squires, National WCTU Research Counsel, as published in "The Union Signal," September 18, the following comparative expenditures were made during the year:

Crime cost .....	\$15,000,000,000
Gambling .....	12,581,514,314
Savings and Loan Assn. (Assets) .....	11,750,000,000
Meat .....	10,800,000,000
Alcoholic beverages .....	9,640,000,000
Milk and dairy products ....	7,000,000,000
Education .....	5,200,000,000
Accidents .....	4,100,000,000
Tobacco .....	3,880,000,000
Advertising .....	3,873,600,000
Bakery products .....	2,277,000,000
Motion pictures .....	1,565,000,000
Jewelry .....	1,447,637,629
Church contributions .....	1,250,000,000
Soft drink industry .....	1,000,000,000
Commercial vice .....	500,000,000
Beauty parlors and barber shops .....	481,271,000
Toys .....	250,000,000
Musical merchandise .....	240,000,000

These statistics fit in well with the claim that there are at least 70,000,000 people in the United States without any church connection. People's hearts are on worldly things today, and this condition makes it exceedingly difficult to do effective evangelical work as done a generation ago. Indeed, the cares of this world are choking out the Word!

## World Peace Threatened

*World Peace Is Being Threatened by Mental Unrest*

*By James M. Watkins, Oregon, Illinois*

October 11—Harold C. Urey, Physicist who helped develop the atomic bomb, speaking before the Wisconsin medical society last week, said the International situation was so grave and discouraging that any consideration of the constructive use of atomic energy was impossible. He added that it appeared to be true that we are drifting closer and closer to war and only some act of God could stop us.

Such statements confront the world with the perplexing problem, Why do we continue the pathway to certain war when we know its ultimate results? Many world leaders are coming to feel that the cause for this uncontrollable trend is to be found in the general unrest and personal maladjustments to be found in the lives of individuals throughout the world.

General Dwight D. Eisenhower, writing in a recent magazine article, expressed the conviction that mental health was the only key to world peace. The wisdom of this statement is shown by a brief consideration of world history. Napoleon began his conquest as compensation for a feeling of inferiority brought about by his small stature; Alexander was plagued with dreams of world dominion; Hitler's anti-Semitism was the outgrowth of a childhood incident. Every major war or social disruption has had its inception in the personal maladjustments of an individual.

Today, social unrest of one kind or another is threatening the welfare of every nation in the world. This growing personal restlessness that now appears to be growing throughout the world threatens us with the disaster of another war.

James, writing in the fourth chapter of his Biblical narrative, stated clearly that warring and fighting comes entirely from the conflicts found in the lives of individuals. Restlessness is an affliction clearly indicated by all Bible prophecy as being a characteristic of the days immediately preceding the return of Christ. It is here that we find our only hope in such gloomy predictions.

—*Dixon Evening Telegraph.*

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"No man can ever say he is done with anyone for whom he is responsible."—*Henry Sloane Coffin.*

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"Those who bring sunshine into the lives of others cannot keep it from themselves."

## Our Father's Name

*By Clyde E. Randall, Tempe, Arizona*

IN SCRIPTURE, much significance is connected with names. In numerous instances, the name and meaning portray the character and individual bearing the name; especially is this true when God named the individual. "Moses" means "to draw out." "Jesus" means "Jehovah is Salvation." "Christ" means "Anointed." This rule holds true when applied to the name of the church. There is great importance in it. The Father's Name is the only Name by which the Bible church is called. It is also the Name the church inherits.

The church is a divine institution; it has a divine name. God planned its organization. He outlined its work and specified the conditions by which a person might become a member. Man had no part or lot in outlining the work and purpose of this body; neither has he any right to name it. This honor and privilege belongs to God and Him alone.

The church is a called out body. This body is the family of God—the sons and daughters of God. As sons and daughters of God, we inherit His Name. The Father's Name is our name by inheritance.

Christ kept His followers in the Father's Name. "Holy Father, keep through thine own name those whom thou hast given me. . . . While I was with them in the world, I kept them in thy name." (John 17:11, 12.) If Christ kept His followers in the Father's Name and prayed that all should be kept under that Name, why should we not take that Name and be called by that Name?

James in his address before the council at Jerusalem said, "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).

The apostolic church was organized under, and was called by, the Name of the Father. This is the reason all the early churches were called the "church of God." The body of people purchased by Christ's blood is termed the "church of God." (Acts 20:28.)

The Church of Corinth, organized by the apostles, was called the "church of God." (1 Cor. 1:2.)

God's followers as a whole are spoken of as the "church of God." (1 Cor. 10:32.)

We are told not to despise the "church of God." (1 Cor. 11:22.)

All the Christians and churches Paul persecuted he termed the "church of God." (1 Cor. 15:9; Gal. 1:13.)

Paul addressed his second letter to the Corinthians as follows: "To the church of God which is at Corinth." (2 Cor. 1:1.)

All the churches in Judea were organized as, and were

always called, the "churches of God." (1 Thess. 2:14.)

The "church of the living God" is called the "pillar and ground of the truth." (1 Tim. 3:15.)

If we are to accept the teachings of Christ and the apostles, we cannot ignore their teachings concerning the church's taking the Father's Name. Because the whole family is named after the Father (Eph. 3:14, 15), and the apostles organized and called all the churches by the Father's Name, are the reasons we call ourselves by the Father's Name.

We are the sons and daughters of God; we are the family of God; we are the Church of God. His Word is our guide. His Name is our name. Blessed is the Name "Church of God."

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### HOUSE OF GOD

(Continued from page 4)

that the *ordinary* church has the most profound influence upon human life. We are most frequently in contact with the members of the church next door. We see them live, and move, and have their being. We see how they react to the problems of existence. Inevitably, what they teach, what they do, what they think, has a far greater effect upon us than has the gorgeous panoply of Saint Peter's.

For these reasons, if for no others, it becomes imperative that the principle of Psalm 127:1 be absorbed and implemented in every church, be it possessed of ten members or ten thousand. Christianity is a culture; it is a way of life. It is not a pleasant philosophy, soothing to the sensibilities and inspiringly moral; it is a call to action, a dynamic battle cry. Only when the Lord—the Lord's ways, the Lord's words, the Lord's thoughts—is built into the members of the church can it be truly said that here is a Christian congregation. The external trappings, the facade, of our religion, should be deemed as nothing beside the more important goal of individual and congregational spirituality.

"O how love I thy law!" runs the longest of the Psalms. "It is my meditation all the day." There is the secret of Christian success; there is what Jesus had in mind when He suggested that few would be saved; there is the reason that Hebrews insisted on the efficacy of meeting together to encourage one another "unto love and to good works." Few will meditate on, absorb, and practice the fundamentals of God; in order that we as individuals may be more apt to do so, our churches—with their public services and their repetitions of dogmas we have heard *ad nauseam*—have been given us.

We are, in Paul's words, the temple of God. We are, individually, Saint Peter's. Because we are closer to those about us than Saint Peter's, our fiats and our actions will

speaking more loudly to them than any papal bulls. Hall, tent, cathedral—what do they matter, save as they serve as a few of many methods for attracting the world to hear the gospel? The essence of the gospel—love of man and love of God, expressed through the performance of good works and the obvious mental communion with the thoughts and mores of Jehovah—lies within us, and not within a structure.

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"LORD, I BELIEVE"

(Continued from page 5)

be at peace when he knows he stands in condemnation, or when he is burdened down by the guilt of sin. When one puts his faith in Christ and accepts Christ's atonement and shows his own faith in baptism, thus being set free from sin, peace like a river floods into his soul. When one is "right with God," he is "right" with all creation. Frustration is gone—the "peace that passeth understanding" is his.

Faith in Christ will cause Christians to "glory in tribulation." Ordinarily, we see little glory in troubles, but to one who has been cleansed by the blood of Christ and has faith in His ability to save, troubles are rocks on which to build. It is a torturous task to build a tall building on Manhattan Island because of the rock which must be leveled for foundation. Nowhere, though, is there a more solid building floor. So our troubles and trials can be overcome and used to build character. There is glory in overcoming tribulation, because it teaches patience.

Someone has said that the worst sin is impatience, because impatience breeds contempt. The person of faith is patient with people and is patient in trials, because he knows that "all things work together for good to them that love the Lord." In patience we have 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."

When one has been baptized for the remission of sins he knows by his faith in Christ that he has been forgiven and is justified and redeemed. Hope comes into his heart with the Spirit of God. He knows that Christ is coming. He knows that a great Day is coming: when the day of resurrection will come and the Kingdom of God will be established on earth. This hope enables him to overcome and stand fast until the end.

This is Paul's message: we are guilty as people of the world, because we are under sin. Neither the law, nor works, nor money, nor genealogy can save us. We can be rendered innocent only by faith in Christ and His atonement, and faith in God and His ability to save. We express this faith by baptism, thus receiving remission

of sins and arising pure and innocent before the Lord. The results of this faith and justification are: peace of mind, an ability to use troubles as a building foundation and source of strength and glory, patience, experience and hope in the coming of Christ.

Friend, salvation is the free gift of God. You can be rendered innocent in God's eyes, only through faith in Christ. "Faith without works is dead." You must express your faith in baptism and changed living. You have promise of the Spirit of God to help. There is no other way; you are justified by faith.

O God in heaven, Father of us all, we appreciate our sinfulness and know our guilt. We realize also Thy mercy, love, and grace. We thank Thee for the gift of Thy Son, for His atonement, and for Thy promise of justification by faith. Free us from the curse of sin and let us stand innocently before Thee until Thy Kingdom comes. We ask in Jesus' Name. Amen.

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### FIVE HUNDRED YEARS OF SERVICE

(Continued from page 3)

Although a Counter Reformation made some progress in the Catholic Church, there being cardinals and others who agreed with Luther and sought to purify the church, it finally failed. Instinct of self-preservation led the Pope to make restrictions so his own power and authority would remain to him. Indeed, his actual authority became greater. There was a Roman Inquisition; leaders were exiled; books were banned.

Formation of the Jesuit Society occurred at this time, and it became the "shot in the arm" that was needed. Their oath of unswerving obedience to the Pope, regardless, and especially the methods of education the Jesuits instituted all over the Roman world gave new life to the Roman Church.

Censorship of books was considered a necessity of the times. The Reformation has awakened the "powers that be" to dangers of allowing printing presses to turn out whatever men wished to print. That has been the chief problem in any nation, ever since, wherever entrenched power wishes to perpetuate itself.

In our own Republic in America, born since those events, the New World having been just discovered, our personal opportunity and our religious freedom depend to a great extent on our keeping "Freedom of the Press" in the Constitution and in practice.

I think it is proper at this time to consider the important place in our lives and in our church occupied by THE RESTITUTION HERALD, the Truth Seeker's Sunday School Quarterly, and other church printed material. Imagine our loss if denied them! Used with the Bible,

they are tools we use for our own salvation and that of others. Our growth as Christians and as a church depends on our proper use of these tools.

The value of printed material in religious work has been proved for five hundred years. We should keep its value ever before our minds.

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### WHAT DO WE OWE?

(Continued from page 7)

29, 30, 31 of Ecclesiastes 17: "For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil. What is brighter than the sun, yet it can be eclipsed. Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved. He beholdeth the power of the height of heaven: and all men are earth and ashes."

Perhaps because of prejudices on the part of Protestants, the Donai Version is almost never quoted, but it seems to me that it would be well for our persuasion occasionally to resort to it and find in it many excellent expressions worthy of our notice. I have quoted here briefly from it to attract attention and hope it also will be considered in clarifying some of the questions that arise in our studies.

"Protestant" is a word coined by the Catholics in the sixteenth century and related to those Catholic peoples, both clergy and laity, who protested the edicts of the Pope relative to indulgences and the numerous bulls issued to enforce the will of the Vatican. It extends to our days in the sense of all Christian people not of the Roman Catholic persuasion. Quite properly our organization cannot be termed Protestant, for our rise in the earth as a separate church has been rather recent and, therefore, had no part in the protestations of the past. We, therefore, should not hold in any sense an animosity toward Catholics, for never in our existence have Catholics persecuted us as a people, but take from them the good and leave the evil to other people.

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### SPAIN

When a new baby was born to Z. P. Carles, of the Spanish Christian Mission, the mother "thanked God for living in this still free country. Had the little one been born in Spain, she would not have had the right of having a ration book because we are Protestants. 'The Protestants must be exterminated,' the Catholics say. One of the conditions for living in Spain today is that one must belong to the Catholic Church."—Selected.

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"Ye shall know the truth, and the truth shall make you free."—Jesus.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park Minnesota*



*"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4:12).*

### God Appointed Moses

God chose Moses to do some special work for Him. He was sent to the children of Israel as God's spokesman and leader. Moses said, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" (Ex. 3:13.)

Did not Moses know the name of God, our heavenly Father? Certainly, he did! He was making a further excuse. He had said, "Who am I?" (Ex. 3:11.) We might admire his modesty as anyone who undertakes a work for God at one time or another ponders over that thought. "Who am I, that God has chosen *me* to work for Him?" How wonderful, how marvelous that He can use men, women, boys, and girls who will answer when He calls for service. Perhaps you feel God's call, yet do not know what He wants you to do. Some Bible men were called, and studied alone until the time came when God needed them. John the Baptist came from the wilderness to begin his work. (Luke 3:2-4; Isa. 40:3.) Moses spent several years in exile after he ran away from Pharaoh's home.

Then God explained to Moses how He would be with him. We know God is very near us, too, today. When we are Christ's and have faith in Him, we are also God's children. (Gal. 3:26, 29.)

Moses was very modern in the way he tried to avoid doing God's will, wasn't he? "Who am I?" Why not ask someone else? "What shall I say when they ask who sent me?"

Moses continued to strive against being sent to lead the Israelites out of Egypt. He said, "I am not eloquent. I am slow of speech." Look at our golden text, above. God was able to be with Moses. He is able to be with us to accomplish His will in us. It may not be our way, but He knows best.

Study your Sunday school lessons each week. Prepare yourself for God's call into His service. There are so very many who try only to please themselves. They forget we are to please God, serve others in love, and forget ourselves as much as possible.

### An Example of God's Patience

As Moses continued to present further excuses, is it not surprising God did not select someone else who would be more willing? Was there anyone who would have been willing to take Moses' place? God's wonderful patience and understanding of man's feeble ways are shown by His patient answers. He continued to tell Moses He would be with him to guide and tell him what to say.

Are not talents like boys' and girls' muscles? The more they are used the bigger and stronger they become! How must God feel when He watches how much of our time, effort, and money, we expend upon our selfish interests. If we are not too tired, too low in finances, too busy, we may attend church services sometime, is the common way today.

### The Bible Way

Put *first* the Kingdom of God and His righteousness (Matt. 6:33.)

Forget not to assemble to worship. (Heb. 10:25.)

Save your tithes and offerings regularly *before* using any of your money for yourself. (Matt. 23:23; Mal. 3:8.)

### Moses Angers God

Finally, God became angry when Moses said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Ex. 4:13). Moses still thought God would decide to send someone else, which He did. Aaron, Moses' brother, was sent with him to be his spokesman. The responsibility, however, still rested upon Moses.

### Happy Birthday Wishes

Karna Alsbury, Oct. 18, age 13, Saint Francis, Kan.

Mary C. Gaskill, Oct. 18, age 6, Marshall, Ill.

Babette E. Mills, Oct. 18, age 5, Cozad, Nebr.

Neoma J. Story, Oct. 19, age 5, Cozad, Nebr.

Janet Boyer, Oct. 19, age 12, Waterlick, Va.

Darrell Anderson, Oct. 20, age 13, Hector, Minn.

Beulah Wendroth, Oct. 21, age 12, Eden Valley, Minn.

James Allen Coulter, Oct. 21, age 5, Eden Valley, Minn.

Wayne S. Nyhoff, Oct. 24, age 12, Wray, Colo.



# Would You Sell Christ?

By H. Gary France

Two men bargained, plotting the death of another man. One asked, "What will ye give me, and I will deliver him unto you?" They bargained for thirty pieces of silver. From that time, Judas watched for an opportunity to betray the Christ.

Judas was only an average bargainer. He was not the first to sell the Lord, nor was he the last. Some have sold Christ for a price higher than thirty pieces of silver; others have sold for a cheaper value than thirty pieces of silver. The rich young ruler sold for great possessions. Jesus said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matt. 19:21, 22). This young man undoubtedly had more than thirty pieces of silver. He sold eternal life for the privilege of keeping great possessions. He "drove" a better bargain than did Judas. Nevertheless, he lost miserably, for he chose to sell his opportunity rather than to relinquish the benefits of great possessions in this life.

Taught Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). The privilege of profanity and idle words seems dear to people. Is this privilege, however, worth more than eternal life? Suppose someone smashes his finger with a hammer. Then suppose Judas Iscariot walks up to that person and offers, "If you do not use profanity, I will give you thirty pieces of silver." What person would rather swear than accept thirty pieces of silver? The privilege of profanity is worth less than money. Thus one sells the Saviour at a lower price than did Judas, when the person swears.

God realized from the beginning that men would sell Christ for lack of time to follow His example, but why must the price be so low? Why is one willing

to forfeit eternal life, the Kingdom of God, and the hope of justice for the cares of this world? The troubles one has during his lifetime cause him to overlook the most beneficial of all goals. Jesus said, "He that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22).

One on his deathbed may consider the net result of his life. At that time, only one factor is of vital consequence: Has he been storing treasure in heaven? Rather than think of this treasure while on the deathbed, how much better would it be to consider the values of God's offer now, planning to utilize those opportunities.

What is the value of life? Is there one who would trade his life for a million dollars? Is anything on earth as valuable as life? Then, "What is a man advantaged, if he gain the whole world and lose himself, or be cast away?" Is it so much trouble to follow Paul's admonition, "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.)

In conclusion, we would suggest the advantages of a businesslike approach to the problem of maintaining life. A look into the future is essential to one's success. The temporary problems of this fleeting life tend to magnify themselves until one loses sight of eternal life. One must exercise care in avoiding the sale of his eternal life in return for his possessions, temporary pleasures, the cares of the world, or even thirty pieces of silver.

"That which causes much unnecessary patience on the part of many of us is our solicitude and troubles about things and persons that are most inimical to our spiritual welfare; thereby taxing our time, and militating our opportunities of growing in the knowledge of our Lord and Saviour Jesus Christ."

*National Berean Society*

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

October 18-24—Evangelistic services at Eden Valley, Minn. (Robert Hardesty, guest speaker.)  
October 23, 24—Illinois Fall Conference at Rockford.

### TRUTH SEEKERS' CHURCH OF GOD

Chicago's Truth Seekers' Church of God dedicated its building to the Lord's work in a service conducted by Bro. C. E. Randall on September 12. This event has marked the high point in this church's history to date. We sincerely thank all who have had part, directly or indirectly, in making possible this step.

The dedication was followed by a two weeks' series of meetings in charge of Bro. Randall. Attendance was encouraging, and the meetings excellent. We made several new friends and, with the advertising in connection with the meetings, served to make our name known throughout the west side.

For the first time, the Chicago Church is now conducting full services, with Sunday school at 9:45 a.m., morning worship at 11:00 a.m., youth fellowship at 6:30 p.m., and evening worship at 7:30 p.m. In addition, a midweek Bible class is conducted on Wednesday at 7:30 p.m. A new emphasis and interest has been shown in this important hour.

It was our privilege on October 3 to assist Bill Miller to put on Christ in baptism. Our prayers are with this young man in his new life for the Lord.

Pray for the success of our work in Chicago! It is a big, cold city and needs much of the Spirit of God. May we be a channel of blessing to the hundreds of thousands who need the gospel and Christ, is our prayer.  
Harold J. Doan, Pastor.

### MY MOTHER TAUGHT ME

My mother taught me to tithe. She tithed all her produce from the farm. She had what she called "her basket" and the "Lord's basket." I can remember her placing nine eggs in "her basket" and the tenth one in the "Lord's basket." As she did so, she would say over and over again, "I never gathered so many eggs from the same number of hens as I do when I tithe."

Then, as many others do, I drifted away from tithing, but I drifted away from prospering at the same time.

Tithing is the best method I know of giving for the Lord. Then, too, the nine tenths reach as far as the ten tenths did. "Bring ye all the tithes" really means a blessing.

Verna C. Thayer.

### CALLING ALL MINISTERS

Have you remembered to gather the material requested by your Tithing Campaign Committee?

Will it be in on time?

Tithing Campaign Committee.

## OREGON BIBLE COLLEGE

The first six-weeks' period of school has ended and we are awaiting tests.

Last Tuesday, we enjoyed a sermon in chapel given by one of our graduates—Dean Moore. His sermon topic was "Be Strong in the Lord," using Ephesians 6 as his Scripture text.

On Thursday we were honored by having Bro. M. W. Lyon as our chapel speaker. His topic was "Habits I Would Form If I Were Young Again." During chapel on Thursday, several visitors arrived for a short visit. They were Milon and Joan Hall and their two children, and Howard Beemer.

Some students participated in a play given by the Bereans, Sunday evening, October 17. This play was called "The Awakening of Brother Tightwad," and was given to encourage tithing in the church.

We welcome Dale Ward and his family to this vicinity. Dale is a new member of our student body.

A group of the College boys, accompanied by Bro. Sydney E. Magaw, journeyed to Casey, Ill., to help in the services there on October 10. Those who went were: James Niles, William Dick, Darrell Maddock, Kyle Davis, Dean Moore, Raymond Brown, and Dale Ward.

We wish to thank "Grandma" Thayer and Bro. and Sr. D. Hatten of Burr Oak, Ind., for two baskets of apples donated to the College. We are sure they will be enjoyed by all.  
Janice Johns, Reporter.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. and Sr. C. E. Randall, now settled in their new home, may be addressed: Box 330, Tempe, Ariz.

Sr. Morris Zeller, Alliance, Nebr., reports that Bro. E. E. Giesler is a patient in the Bishop Clarkson Hospital (Room 404), Omaha, Nebr.

"Give Sr. Emma C. Railsback 'a double honour' (1 Tim. 5:17) for her article on 'Baptism of Children.' . . . Bro. and Sr. Carlton Hoskins are now residents of Corvallis. We are doubly elated."—Mr. and Mrs. Alfred Anthon, Corvallis, Ore.

National Evangelists, M. W. Lyon and Verna C. Thayer, are at home in Oregon, Ill., briefly, Bro. Lyon planning soon to leave for work at Marshall, Ill., and Sr. Thayer working, week-ends, in Chicago and planning a trip to Palmer, Nebr.

"The world situation looks very serious. I foresee terrible times. (Isa. 26:20, 21.)"—R. H. Judd, Colborne, Ont.

## ILLINOIS QUARTERLY CONFERENCE

Rockford, Illinois

October 23, 24

The Illinois Quarterly Conference will be held at Rockford, Saturday, October 23, and Sunday, October 24. The Rockford Church extends a cordial invitation to everyone who can to attend. Those requiring overnight lodging should write Mrs. Esta L. Starbuck, 1128 - 21st Ave., Rockford, to be certain of having accommodations.

Services will begin at 7:30 p.m., Saturday and Sunday morning. Sunday school will meet at 9:45, with morning worship at 10:45. A breakfast dinner will be served at 1:00. The conference program will conclude with a service at 2:30 p.m.

The entire schedule will be held in the Social Hall rented by the Rockford Church, 115 N. 3rd Street. This is less than a half block north of State Street, beside the State Street Baptist Church and across the street from Hess Brothers department store; these are two of the best-known landmarks in the city. United States Route 20, on one-way streets, passes two blocks north (for west-bound traffic) and one block south (for east-bound traffic) of the church building. United States Route 51 passes two blocks east of the hall.

Overnight entertainment will, of course, be provided by the Rockford Church for out-of-town guests. Details of the conference program cannot yet be announced.

J. Arlen Marsh, Pastor,  
1907 Latham St.,  
Rockford, Ill.,  
Telephone 5-4186.

GOD'S WAY is the right way. LET'S TITHE!

What did Jesus say ought to be done? Read Matthew 23:23.

Tithing Campaign Committee.

### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**WELLAND CLASS SAYS FAREWELL**

2500 miles! The Randalls, who for eighteen years have written the gospel of the Kingdom in the snows of Canada, have gone to write it in the sands of Arizona. You will recall how the Master also wrote in the sands of Palestine.

On Wednesday, September 8, the Randalls crossed the mighty Niagara Gorge, within the sound of the thunder of the Falls, bound South, via Chicago, with a homemade trailer carrying all their worldly belongings. This would be considered a hardship for any man other than Bro. Randall, who has a happy way of surmounting many kinds of difficulties. It is believed a man is great, not by his achievements, but by the handicaps he overcomes to achieve that greatness.

Bro. Randall has given the last eighteen years, the best years of his life, in preaching the gospel of the Kingdom in Canada, and he has carved out a monument in the hearts and the lives of many Canadian people that time and eternity will not erase.

The people of Tempe, Ariz., are most fortunate in securing such an outstanding speaker, Bible student, and teacher. We know of no man like minded (Phil. 2:20) that we could recommend who would look after the welfare of his people in a more able manner than Bro. Randall, and he as willing to spend and be spent (2 Cor. 12:15) for the glory of God and His Kingdom.

The little class in Welland, Ont., was started fifteen years ago as a result of a series of special meetings by Bro. Randall. Though the class is small in numbers, the members have met faithfully once every week for Bible study. We of this class consider the losing of Bro. Randall a great loss, inasmuch as he is to us not only a teacher but the father of us in the gospel (1 Cor. 6:15), as he has brought us all through the waters of baptism, along with several others who since have fallen asleep.

Although Arizona is twenty-five hundred miles and more from this place, thoughts and prayers can span the gulf of distance, and our prayers, our thoughts, and our good wishes follow both Bro. Randall and Sr. Randall.

Many gracious things could be said concerning the Randalls, but those who have not had the good fortune to meet them might accuse us of hero worship, thereby placing the class at Welland in the same category as the Gentiles of Lystra who wanted to worship and sacrifice to Paul and Barnabas. (Acts 5:14-18.) We would, however, rather be in the category of the Corinthian brethren who loved Paul so much that they were willing to give him their eyes, thereby obeying the command to love one another. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). We might quote Charles Darwin who spoke concerning Eugene Debs, a great American leader: "He was the greatest man I ever met." He surely would have changed his mind, had he met Bro. Randall!

We of the Welland Class of the Church of God wish Mr. and Mrs. Randall Godspeed, good health, and happiness in their new field of endeavor.

Welland Class of the Church of God.

**CALLING ALL PRISCILLAS**

In preparation for our discussion program at General Conference, next summer, we are asking that all Priscillas and prospective Priscillas (wives of student ministers) please prepare at least one question you would like to have discussed in the Question Box and mail it to (Mrs.) Jane LeCrone, Oregon, Ill., before December third. The program committee will meet on that date, and we shall appreciate having your ideas ready for presentation at that time. Priscilla was organized several years ago for the purpose of discussing our general problems as wives of ministers.

Please send us your questions or topics for discussion, that we may plan a program both interesting and beneficial to all.

(Mrs.) Jane LeCrone,  
Secy, Priscilla Auxiliary.

**BROOKLIN, ARKANSAS**

I began a meeting at Brooklin, Ark., on Monday night, August 23. Bro. H. Scott Smith joined me in the services, preaching three sermons. He returned home on Saturday morning. I closed the meetings on August 29. It was surprising to see so large an attendance, as almost everyone was so busy working. It was good to see the people's zeal for the truth.

When the gospel invitation was given at the closing hour, Raymon M. Simmons came forward and accepted the blessed Saviour. On August 30, he was baptized in the name of Jesus Christ for the remission of sins. Raymon is the son of Bro. Dave Simmons, Rt. 1, Paris, Ark. W. R. Simmons, Pastor.

**ARKANSAS - OKLAHOMA**

The Arkansas-Oklahoma Conference executive board met, September 19, 1948, at the Oak Grove Church of God, near Little Rock, Ark., six members being present, namely: H. Scott Smith, W. R. Simmons, J. W. McGinty, John Humphreys, Srs. Ammie McEntire and R. D. Stanton.

Our aim for meeting was to plan a way to raise offerings to keep the work of the gospel progressing in Arkansas and Oklahoma. The board is putting on a drive to get each member to send in one dollar every three months, beginning on Thanksgiving Day, this November. It is the duty of every member to do his or her part, if he or she expects a place in the Kingdom when Jesus comes. If we only will read and study God's Holy Word, we will know our duty. If only we could appreciate that Jesus laid down His life for you and me, we would be glad to give our money to support the work that Jesus left for us to do. If we will plant the seed, God will give the increase. (1 Cor. 3:6-9.) Also, we are known by the deeds we do. A tree is known by the kind of fruit it bears. So are we, as Christians, known by the deeds we do and the life we live each day.

Any amount contributed will be kindly appreciated. Send all offerings to Lona Padgett, Rt. 2, Box 26, Alexander, Ark.

Mrs. R. D. Stanton,  
Rt. 7, Box 593,  
Little Rock, Ark.

**ESTELLA DENNIS HOWELL**

Estella Dennis was born, September 30, at Ripley, Ill., and died, October 6, 1948, at Kewanee, Ill. She attended public school in Ripley and lived there most of the time until her marriage to Edward Howell in December, 1906. They made their home in and near Ripley until 1912, when they moved to Kewanee. One daughter was born to them, now Mrs. Evelyn Saddler, Kewanee, who cared faithfully for her mother during her sickness.

Sr. Howell was active in church work at Ripley when she was a girl and later became a member of the Church of God, being baptized in 1945 by Bro. F. L. Austin, at Oregon, Ill. For several months, during the school term following her immersion, Sr. Howell assisted Sr. Albert Logsdon at Oregon Bible College. She was strong in the faith of the Church of God.

Surviving are the daughter; son-in-law; two grandsons, Warren and Joseph Mitro; two brothers, George and Edward Dennis, all of Kewanee; one aunt, Mrs. Moneta Morgan, Rushville; an uncle, Frank Busby, Mount Sterling; also one niece and one nephew.

Funeral services were conducted, October 9, at the Siefert-Smith Funeral Home, the "Hope of Resurrection" being our theme. Burial was made in Pleasant View Cemetery. May the Life-Giver come soon to awaken our sleeping sister. Sydney E. Magaw.

**LAYMAN'S CAMPAIGN ENROLLMENTS**

- 688. Mrs. M. S. Guest, Fredonia, N. Y.
- 689. Mr. & Mrs. R. C. Stilson, South Bend, Ind.
- 690. Mrs. Ida Jeffrey, Herrin, Ill.
- 691. Mr. & Mrs. Ray Barlow, Eldorado, Ill.
- 692. Little Rock, Ark., Ecclesia

**OVER THE TOP! ! !**

- 421. Gordon Landry \$26.50
- 422. Mr. & Mrs. Sylvan Riehey 26.00
- 423. Mrs. M. G. Mitheltree 28.50
- 424. Mr. & Mrs. Paran Anderson 30.50
- 425. Mr. & Mrs. R. C. Stilson 26.00
- 426. Fred C. Smith 26.00
- 427. Alton Shaw 26.00
- 428. Mrs. Bernice Shaw 26.00
- 429. Mr. & Mrs. Pete McGinty 26.50
- 430. Jettie Faye McGinty 26.50
- 431. Mrs. Ida Jeffrey 26.50
- 432. William Dick 26.50
- 433. Mr. & Mrs. Ray Barlow 26.00
- 434. Mr. & Mrs. William G. Ford 26.00
- 435. Little Rock, Ark., Ecclesia 30.00

**BAPTISMS AT OMAHA**

The Omaha (Nebr.) Church of God rejoices in the baptism of Mr. and Mrs. Ernest Rice of 3403 Seward St., Omaha, on Sunday, October 3, 1948. Mr. and Mrs. Rice and their family moved into the church neighborhood more than a year ago, and the children have been in our Sunday school since that time. Early last spring, Mrs. Rice became interested in our teachings; and, through her encouragement, her husband also became interested.

We praise God that the teaching and preaching of Bible truths has the power to draw men and women to the Lord. It is our prayer that Bro. and Sr. Rice shall grow in grace and in knowledge of the Word.

Robert O. Hardesty.



# "CAST THY BREAD"

HERE IS SEED FOR THE SOWER!  
USE IT REGULARLY!



## TRACTS

	Per Doz.	Per 100
God's Promises, Drew, 2pp.	.05	.30
Diabolus, the Antigod, Haupt, 4pp.	.10	.60
A Study of the Word "Soul," 4pp.	.10	.60
Jehovah Is One God, A. Marsh, 4pp.	.10	.60
Words of Comfort, G. E. Marsh, 4pp.	.10	.60
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60
What Must I Do to Be Saved? Waggoner, 4pp.	.10	.60
Sin in the Church, Railsback, 6pp.	.15	.90
Can You Believe, Reed, 6pp.	.15	.90
The Coming of Christ, Curtis, 6pp.	.15	.90
Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90
The Kingdom of God, Goekler, 6pp.	.15	.90
Truths the Child of God Should Know, Lapp, 6pp.	.15	.90
The Glad Tidings of the Kingdom of God, J. W. McLain, 8pp.	.20	1.20
Resurrection, Magaw, 8pp.	.20	1.20
Baptism, Lindsay, 8pp.	.20	1.20
Pleasures of Youth, LeCronc, 8pp.	.20	1.20
An Important Biblical Discovery, Haupt, 8pp.	.20	1.20
The Gospel Plan of Salvation, Railsback, 8pp.	.20	1.20
Hell—What Is It? 8pp.	.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75
What Is Man? Patrick, 12pp.	.25	1.75
The Sabbath, Lindsay, 13pp.	.30	1.85
First Principles, G. E. Marsh, 18pp.	.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00
An Open Letter, Judd		Free for postage
Coming Events in the Light of Prophecy, Corbaley, 60pp.	1.00	7.50
Where Are the Dead? Bronson, 36pp.	.50	4.00
The Nature of the Soul, Hardesty (Berean)		
Red Is for Danger, A. Marsh (Berean)		
I Am, A. Marsh (Berean)		
Do You Believe That— (Berean)		

Berean tracts free for postage in limited quantities

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**National Bible Institution, Oregon, Illinois**

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, OCTOBER 26, 1948

NUMBER 4

## BIBLE DOCTRINE

By Mary Mae Nedrow, Oregon, Illinois

SOME persons appear afraid of the word "doctrine" whenever they hear it. Bible doctrine is simply Bible teaching. How can one be a devout Christian and still say that Bible doctrine (teaching) is not essential to salvation? We who believe in the Lord must have a clear understanding of the Bible, if we would come to its defense, for so many today promote man's word instead of God's Word. We need not be confused if we adhere strictly to the truths Jesus taught, and if we eliminate man's theories that have no bearing on salvation.

Though the Bible was written by many different men of God, we know that God is its real Author. The Apostle Paul, in his Letter to Timothy, said: "All scripture is given by inspiration of God, and is profitable for doctrine [teaching], 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). The Bible is of divine origin. Those who wrote it were inspired. The word "inspiration" in Greek means "God-breathed." Dare anyone speak lightly of its teachings? Today, the Bible is the most widely read book in the world. We know it is true, for Jesus said: "My doctrine [teaching] is not mine, but his that sent me." How well Jesus knew the Scriptures! He knew that He must spend much time in meditation and prayer. He knew that He was near to the heart of God, for He said: "I do always those things that please him" (John 8:29). Though Jesus many times felt the weight of the cross, He never complained. The tears He shed were not in pity for Himself, but in sorrow for spiritual blindness of the people.

In the Apostle Paul's exhortation to Timothy (a young minister) concerning enemies of the truth, he said: "Continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; lest thou as a child thou hast known, that thou hast

taught; which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15). Strange that the people who should have recognized Jesus as their Messiah were the very ones who delivered Him to the Roman officials to be crucified! It was they who cried, "Crucify him," when Pilate asked them what he should do with Jesus.

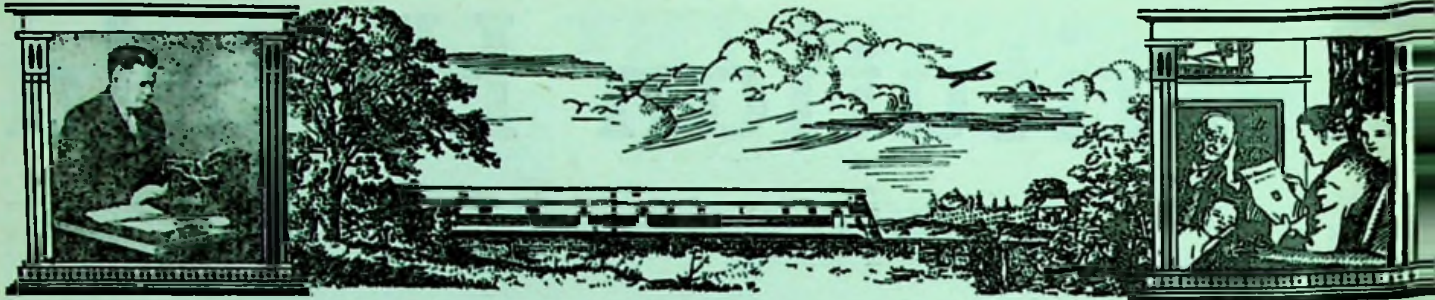


We pray that God will open the eyes of many today who are "ever learning" but never seem able to come to the "knowledge of the truth." We write this not in condemnation, but in pity, with prayers that God will open their eyes to the truth before it is too late. In humbleness and with love in our hearts for every child of God, we admonish you to go back to your Bible and use it as your textbook.

In it you will find everything needful for you to know. The language is simple and God's plan and purpose for your welfare are made very plain. Get acquainted with your Bible! You will find it fascinating—the way God points out the *way of salvation and life*.

We always have maintained that those who go to church should do so to hear the Word of God. Your church will grow when you adhere strictly to Bible doctrine (teaching). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). "My doctrine," sang Moses, "shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:2-4). "Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### Gordon Landry Granted Scholarship

At conclusion of the College chapel hour, October 19, featuring a sermon by Brother Gordon Landry, he was granted the L. E. Conner scholarship, gift of the Golden Rule Church of God, Cleveland, Ohio. This scholarship,



Gordon Landry

as indicated in its name, is provided in honor of Brother L. E. Conner who served the Golden Rule Church more than a quarter century, then became president of the General Conference of the Church of God and manager of its National Bible Institution, who also was one of the first instructors in Oregon Bible College, during the years 1939-1941. The scholarship is available, annually, in the amount of \$50.00 for that senior

who was "outstanding in scholarship, co-operation, and ministerial ability as evidenced during his junior year of work."

Gordon, now a senior, anticipates completing his College work at conclusion of the present semester, and participating in the graduation exercises next June 3. Since coming from his home in Hammond, Louisiana, to Oregon Bible College, Gordon has proved himself dependable, energetic, studious, and consecrated. During most of the last three years, in addition to his College work, he has worked in the National Bible Institution print shop and has served as superintendent of the East Oregon Chapel. He has preached occasionally at other churches, including his home church at Hammond, at the neighboring church at Blood River, the local church at Oregon, Illinois, also at Grand Rapids, Michigan, Waterloo, Iowa, Omaha, Nebraska, and Rockford, Illinois. At the College, he has been a leader in classroom work and in student activities, serving three years on the student council and two years as associate editor of the College annual, "Maranatha," also participating in two of the College's annual plays.

In being granted the L. E. Conner scholarship, Gordon shares this honor with Harold Doan ('45), Alva Huffer

and Gary France ('46), and Timothy Pearson ('47). Gladly, we recommend Brother Gordon Landry to the brotherhood at large as one zealous and qualified to preach the gospel of the Kingdom of God. May the Lord give him a long and fruitful ministry.

### Election Day

Within a few days, on November 2, citizens of the United States will elect a president. Apparently, either Truman or Dewey will be elected, other contenders having not a "Chinaman's chance."

The Bible tells of an election day, too. Said Peter: "Wherefore . . . brethren, give diligence to make your calling and election sure" (2 Peter 1:10). In a sense, all Christians have been nominated; they have been called. Their choice or election, however, depends upon their success in the campaign to win a position in the Kingdom of God. Not all competing will win in the election, but, unlike the choice of one president, many can win the prize of immortality. "So run, that ye may obtain"—not a corruptible crown, but an incorruptible.

### Fall

Though the cool days of fall are warnings of winter's snow and ice, earth's best Artist has used some of His choicest colors in painting the landscapes of fall. Nor has God limited beauty to the trees. When is the sky more blue than on a bright day in October? Nor has the season of flowers utterly passed, for this is the season of asters and chrysanthemums.

Foreboding as fall may be, not all its signs point to winter; one sign, at least, points directly to spring. Little as it is known, wherever a leaf falls from its twig, the new bud already has started for next spring's leaf. Buds start in the fall!

Similarly, even in one's life when dark, dreary, days come, and the outlook appears as cold as winter's worst, by looking carefully, one can see little buds ordained of God for brighter days. A silent prayer within closed closet doors may survive long months in dormant bud, then, in sunnier days, burst forth into the leaf or flower of divine reality—answered prayer.

# A Business Woman's Faith

By J. R. LeCrone, Oregon, Illinois

**A**CTS 16:14 and 15 read: "A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Paul and Timothy had been traveling among the several Christian churches. So effective was their ministry that the Word testifies, "So were the churches established in the faith, and increased in number daily" (Acts 16:5).

When they had reached Troas, on the shore of the Aegean Sea, Paul had a vision in which there appeared to him a man who was a Macedonian. This man petitioned Paul, saying, "Come over into Macedonia, and help us." This vision was accepted by Paul as a call from the Lord to preach the gospel in Macedonia. Immediately, he obeyed the call.

When they arrived at Philippi, the "chief city of that part of Macedonia," Paul and Timothy began to seek an opportunity to preach the gospel of Jesus Christ. There being no Christian church in Europe at that time, they were entirely "on their own." There were no Christian brethren to whom they could turn for help and encouragement. Quite logically, however, they sought out those who could most readily grasp their message of salvation through the sacrifice of the Son of God. They would be the ones who already knew and worshiped Jehovah. Waiting until the Sabbath was come, they went out of the city to a river side, "where prayer was wont to be made." This was probably a sort of open air amphitheater used by Jews and proselytes to Judaism as a place of worship. These were used in absence of a synagogue.

Here Lydia, a merchant of the purple dye for which the region was famous, "attended unto the things which were spoken of Paul," and became the first convert to Christianity in this new missionary field. She and her family were baptized.

The evidence suggests that she may have been the owner of a prosperous business. At least, her home was sufficiently commodious to permit her to entertain the missionary party. This she insisted upon doing.

that Lydia's generous hospitality could be assailed on the grounds that it was good advertising. For her to become the hostess of these missionaries from a far country would be to call favorable attention to herself, and, consequently, to her business. She was soon given an opportunity, however, to prove that she truly was converted to the gospel of Jesus Christ, and that she considered faithfulness to baptismal vows more important than her business.

Immediately after this, it is recorded that, as Paul and Timothy went to prayer, "a certain damsel possessed with a spirit of divination" met them, "which brought her masters much gain by soothsaying." But when Paul had commanded the spirit, in the name of Jesus Christ, to come out of her, she was no longer valuable to her masters. They retaliated by taking Paul and Timothy before the Roman rulers of the city and charging the evangelists with teaching customs unlawful for Romans to receive and to observe. "The multitude rose up against them: and the magistrates rent off

their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks" (Acts 16:22-24).

During the night, the prisoners were miraculously released from their bonds, and the prison doors were swung open by a great earthquake, but none of the prisoners took advantage of the opportunity to escape. As a consequence, the jailer and his household also became followers of the Christ.

When morning was come, Paul took advantage of his Roman citizenship in order to humble the haughty rulers who had caused him to be beaten and thrust into the prison without the formality of a trial. Roman law assured every citizen immunity from punishment without a lawful trial. The humiliation of the rulers could not but make Paul unpopular with the rulers themselves and with the multitude that had risen up against him.

Any business advantage that could have accrued to Lydia as a result of her acceptance of the gospel and entertaining of the missionaries was now gone. If she were motivated by a desire for financial gain, rather than a



J. R. LeCrone

# Prophecy As a Fundamental Doctrine

By Norman J. McLeod, Pomona, California

*"So we have the message of the prophets more fully guaranteed. Please pay attention to that message as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. You must understand this in the first place, that no prophecy in scripture can be understood through one's own powers, for no prophecy ever originated in the human will, but under the influence of the holy Spirit men spoke for God" (2 Peter 1:19-21).*

**T**HE GREAT EVENT toward which all prophecy is directed is the second coming of Christ with its many great accompanying events, such as the resurrection, the setting up of God's Kingdom, and abolition of the entire old order. Thus, prophecy becomes the most fundamental of fundamental doctrines. Upon it depend all the other doctrines of the Word of God.

In this light, Moses appears as one of the greatest, if not the greatest, of the prophets. In fact, so closely did Jeremiah's prophecy follow those of Moses, that higher critics state that the Book of Deuteronomy was written by Jeremiah. Moses told of just the things that would happen to the children of Israel in their future history, so that the remaining prophets are in many cases mere repeaters. The curse and the blessing found in Deuteronomy (chapters 27 to 30) foretell the sufferings and triumphs of the Israelites from the day they first entered their land, until the second coming of Christ. The Mosaic Covenant is of more vital interest to us as a guide to prophecy than as a code for the conduct of our lives. The Jews who have not accepted Christ, but who are attempting to live by that covenant, are under its penalties at the present time. Christ did not do away with its curses for them. Nor did anything in the history of the world eliminate the promised blessings, also found in that covenant.

## 1. The Old, the New, and the Davidic Covenants in Relation to Prophecy

Something of relationship between the Old (Mosaic) Covenant and prophecy has just been stated. The other covenants of the Bible are also closely related to the teachings of the prophecies from the time of their first mention: the New (Abrahamic) Covenant, and the Davidic Covenant. (Another one might be added, but for the sake of eliminating more confusion, it will not be brought in, namely the Levitical Covenant.)

## 2. The Mosaic, or Old Covenant

The covenant that God, through Moses, made with

Israel is one that gives the "Old Testament" its name. (The word "testament" was used in a fashion synonymous with "covenant.") Its elements are the most familiar to the average Bible student, because there is more said about it among the people of the church world. The Jews have been the religious teachers of a large portion of the world, and so have left the impression that it is the most important to us.



Norman J. McLeod

The Mosaic Covenant was conditional: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5-6). The word "if" shows there was a condition upon which God would perform His promises to them. If they would obey God's voice, He would make them a nation of kings and priests. The same sort of element is involved in a business contract: if one party will pay certain money the other party will convey to him certain property. The two verses just quoted state the promises of the Mosaic Covenant: rulership in the Kingdom of God.

In Deuteronomy 30:15-20 the promises of that Covenant, with slightly different emphasis, are restated in more detail. The important thing with which it was concerned were the conditions that would exist when the Israelites entered their land for the first time. There is a repetition of the promise made in Exodus 19. In the Book of Hebrews, the writer made plain that Moses was the mediator of that Covenant. (Heb. 3:1ff; Gal. 3:19.) Moses offered himself a sacrifice for the people of Israel on one occasion, at least, when he asked that he be blotted out of the book of life, if God only would save Israel by the sacrifice. (Ex. 32:32.) This was similar to the sacrifice of Christ, though in the latter case the sacrifice was carried out. Under the Old Covenant, there was a high priest, Aaron, and priests, and Levites to do the various services of the tabernacle, and later of the Temple. (Ex. 28:1-17.) These were selected instead of the firstborn

saved and set aside at the time of the Exodus from Egypt. (Num. 3:40, 41.) These were the individuals who were to see that the agreement was carried out in all its details; they were the court that guarded the sanctity of contract between God and Israel.

The laws which governed the Covenant (for all contracts have laws) are found in the Book of Leviticus, and their basis is found in Exodus 20 and Deuteronomy 5. With the Ten-Commandment law most people are familiar; in fact, the law seems often to be the sum of most people's knowledge of the Old Testament. The Mosaic Covenant is often referred to in the Bible as "the law." It was unable to justify those who kept it (Gal. 2:16; 3:11); it could not make its devotees righteous (Gal. 2:21); and it could not give life (Gal. 3:21). Those three functions were to be performed by the Seed toward which the law pointed in figure, type, and prophecy. The Law, says Galatians 3:24, was for the purpose of training the Hebrews to see Jesus in the promises of God.

With the coming of Jesus, we find, then, that the law was fulfilled (Gal. 5:14); and, being fulfilled, was ended

(Rom. 10:4); done away (Heb. 8:13); and was nailed to the cross of Christ. (Col. 2:14.) The law had served its purpose of showing how sinful sin is. (Rom. 7:13.) But to the Jews, who abide by that Covenant, its penalties still exist. The evils that have come upon the children of Israel are a result of their breaking of the law. The present condition of that nation is none other than that prophesied by Moses and the other prophets. "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. 28:64-66).

How thoroughly those words were fulfilled by Hitler during the late war! How clearly those words express the condition of the Jews even (Continued on page 9)

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## Insecurity in Childhood

Growing Insecurity in Childhood Is Creating a Revolt within Youth

By James M. Watkins, Oregon, Illinois

October 18—The city of Milwaukee was shocked last week by the arrest of twenty members of a teen-age sex-and-dope ring. In the group were white girls, many of whom were members of prominent families, negroes, and sex perverts of both teen-age and adults. Their activities resulted in drinking, sex, and marijuana orgies which police said were beyond all belief.

This in itself is no longer news. It is interesting only because it reflects the same breakdown of society upon which Hitler's Nazism was built; Mussolini developed his power, and the revolts of every nation are inspired. Failure to consider these warning signs spells disaster for the world of tomorrow.

Behind every such revolt of youth against accepted standards of society, whether they be moral or political, there are the same basic principles. The child's home life has failed to meet his basic psychological needs, of security, affection or self-expressional development.

In addition to the usual disruptions in moral and home life brought on by war, there were 6,000,000 displaced persons in Germany at the close of the war. The UNRRA found over 10,000 children wandering about unaccom-

panied by adults. Added to this is the physical shambles of destroyed buildings and homes which help to create an implication of insecurity. These disruptions in security and moral home life are bound to inspire revolt against all standards of a stable society for many years.

In the United States, where we feel a child has the greatest opportunity, facts are no less challenging. Of each 100 first marriages, we know that at least 33 will end in divorce; another 20 will be completely unhappy and held together only by economic or religious ties; in 10 more the children will lack economic security; while in at least another 10 they will be entirely unwanted. This leaves us with the appalling realization that 3 out of 4 homes, in the United States, are unable to offer the basic necessities for sound psychological development of childhood. Failure to provide these basic needs means that the trend of youth to revolt against moral, spiritual, and political standards of society, at home and abroad, will continue to grow and the man who is to be the "Embodiment of Disobedience" will soon be brought to power by the general attitude of the people of the world.—*Dixon Evening Telegraph.*

# Qualifying for Salvation

By Lyle Rankin, Cashmere, Washington

**J**UST BEFORE Jesus ascended to heaven, He gave what is called the "Divine Commission," saying to His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In this saying of Jesus, belief of the gospel followed by baptism is the proper order for the salvation of an individual. In Acts 2:41, the Record declares, "Then they that gladly received his word were baptized." In Acts 8:12, we read: "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." Verses 26-39 present the account of Philip preaching to the man of Ethiopia: they were traveling along as Philip preached concerning Christ to him; and, when they came to a certain water, the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." This, then, is truly the established order: belief of the gospel, then baptism. Some other way will not suffice to attain salvation.

When the angel of the Lord spoke to Joseph while he meditated on the condition of Mary, these were his words: "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20, 21). This shows salvation comes from God through His Son Jesus. In due time after Jesus was born, He was brought into the Temple, and Simeon, a just and devout man to whom had been revealed that he would not die until he had seen the Lord's Christ, took Jesus in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32). This also shows salvation comes through Jesus.

In reference to the ministry of Jesus, the writer of the Letter to the Hebrews wrote:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels

was steadfast, and every transgression and disobedience received a just recompence of reward; 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?" (Heb. 2:1-4).

Therein is declared the word of salvation was spoken by the Lord and then by those who heard Him. This same word of salvation is to be preached until Jesus returns. In the days of the apostles, the Commission was obeyed—the apostles faithfully preaching the gospel, and every creature under heaven heard it. (See Col. 1:23.) Being able, however, to look down through the ages, Jesus did not see great crowds of people believing the gospel. He said, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

There was not a nation on earth that did not hear the gospel in the days of the apostles, and the condition Jesus foretold is here, for only few today seek first the Kingdom of God and His righteousness. Nevertheless, the Word of God is in print "the world over," and a few are telling the people about the Word of salvation.

Paul's Letter to Titus (2:11) says, "The grace of God that bringeth salvation hath appeared to all men." Preaching of the gospel brings the message of salvation. (See Acts 13:26.) The message in truth will present Christ, His life, death, burial, resurrection, ascension, mediatorship, return, reign, work of restitution, and judgment or cleansing of the earth in preparation for the coming of God to dwell with the righteous of all ages made perfect. The message of salvation does not hold out the hope of dwelling with Jesus until He returns; it does not hold out the hope of dwelling any place other than on the earth. Paul was not ashamed to believe and proclaim the gospel, for 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" (Rom. 1:16).

A message that promises you other than eternal life when Jesus returns has no life in it. A message that promises you a dwelling place other than on the earth has no life in it, and such a perverted message is not the power of God unto salvation.



Lyle Rankin

Two views about salvation are believed among people today, namely, that people are saved the moment they believe, and that people are not saved until the Lord returns from heaven to the earth. What do the Scriptures say? Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). In 1 Thessalonians 5:8, 9, we read, "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we shall live together with him." The endurance Jesus mentioned is practiced not before one enters the "strait" and "narrow" way that "leadeth unto life," but is practiced after one enters the way of life; therefore, "enduring unto the end" applies to the time of one's Christian warfare. When one enters the way of life by belief of the gospel and baptism, his appointment changes from the wrath of God, which Jesus said was at the end of the broad way, to the appointment of salvation to be received after faithful endurance unto the end.

Hebrews 9:26-28 tells us something more about salvation: "Now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: 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."

Yes, Christ, himself, was the sacrifice for sinners when He was here nearly two thousand years ago. During the past ages, men have continued to die according to the appointment; and, as that appointment is sure, so will the appointment to the judgment after death be sure, also. When Jesus returns the second time, it will be not for the purpose of making sacrifice for sin, but it will be unto the salvation of those who look for him. Look for Him?—not merely to sit down and gaze off into the sky, wondering when He shall come, but to look for Him by being prepared to meet Him. People will not need to worry about knowing when Jesus comes, for when He comes "every eye shall see him, and all kindreds of the earth shall wail because of him." (See Rev. 1:7; 6:15, 16.)

Those who want to be saved must be justified by the blood of Christ; or, to put it in other words, justified by the death or sacrifice of Christ. To do this, one must first believe Jesus died according to the Scriptures. Do you believe Jesus died and slept in death, as Paul taught in his Letter to the Church at Corinth? (See 1 Cor. 15:20.)

One is required to believe that Jesus really died: that is a part of the gospel message to be received. Then, upon being baptized into Christ, one comes under the blood, or death, of Christ. Listen now to Romans 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him."

Jesus taught destruction would be at the end of the broad way. (Matt. 7:13.) Jesus taught that the wrath of God abides on unbelievers. (John 3:36.) Jesus taught only two rewards for mankind: 1) life eternal, and 2) death, or to perish. (John 3:16.) In Romans 6:23, the Apostle Paul said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Here listed are a few scriptures of importance to be remembered regarding this subject: People are saved by preaching (1 Cor. 1:21); by the Word (James 1:21); by works and faith (James 2:14-24); by baptism (1 Peter 3:21); by belief (Mark 16:15, 16); by endurance (Matt. 24:13); through Jesus (John 3:17); through Jesus' teachings (John 5:34); by calling (Acts 2:21); through grace (Acts 15:11); by hope (Rom. 8:24); by confession (Rom. 10:9); by keeping in memory the gospel (1 Cor. 15:2); by receiving the love of the truth (2 Thess. 2:10); and Paul told Timothy, "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).

Salvation is only started when one comes into Christ and enters the "strait" and "narrow" way that "leadeth unto life." Salvation will be completed when Jesus returns and gives eternal life to those who faithfully endure unto the end.

May God help you, as you seek to know His way of salvation and to do His will.

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## The Beauty of Holiness

*By Mrs. M. L. Stuart, Candler, North Carolina*

**A**LL PEOPLE LOVE beauty, and nothing in all the world is so beautiful as the beauty of holiness. It matters not how wicked one may be; he still loves the beauty of holiness; his wickedness is not beautiful to him. Everyone loves to watch a true Christian, for his life is beautiful, revealing the beauty of holiness.

When a minister preaches from his pulpit the Word of God in its purity, it is very beautiful. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52:7).

Beauty appears in all of God's creation, for it was created "good, and very good." God made only the good and beautiful things; then Satan came along and established the bad and wicked things. There is no beauty in Satan's works, but people follow after them because "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," but "broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13, 14). (Please turn to page 11)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**OPPORTUNITIES.** The day of opportunities to work a glorious cause for righteousness is not passed. During the two weeks I was in Chicago working with Brother Harold Doan, I had the opportunity of observing some of the work he had done in searching out unchurched areas in Chicago that offered excellent opportunities to get in on the ground floor before other organizations settled there. Brother Doan had a map of the City and environs, and many sections were pin marked where no churches were located. Two afternoons, he showed me many of these new sub-divisions that are springing up. With vision, initiative, and financial backing, some great fields could be developed in Chicago and other large centers. It is next to impossible to do anything, however, unless there is financial backing to underwrite the work until it becomes established and can sustain itself. With a sound financial system that would fill our treasuries, advantage could be taken of these open fields. With a well-organized tithing system, funds would be available to underwrite the opportunities so many new fields offer. The day of opportunities is still with us!

**ZEAL.** Some years ago, we heard the story of an old shoe cobbler in London, who, on being asked what his business was, replied: "My business is to live a Christian life, and I cobble shoes to pay expenses." A very apt reply! When in Chicago, I went into a shoe repair place to have my shoes half-soled. It was about 4:30 p.m. On inquiry if I could get the work done while I waited, the man in broken English said, "Yes, if you wait long enough." He started right away at the task. When I seated myself on a bench in the shop, I noticed a couple of magazines on the counter. I picked them up and started looking through them. One was a new monthly in its first issue. I asked the man if he subscribed for the papers, and he replied, "No, I got them at my church." Then, I replied that he belongs to such and such a church. Right away he stopped working on my shoes and began to tell me about his belief. After listening for a few minutes, I encouraged him to get at the shoes, as I was in a hurry. In a few minutes, he wanted to know what I thought about keeping the Sabbath; and, without giving me much time to answer his question, he again left his power machine, and in a tongue that I could understand about every third or fourth word, he with great fervor endeavored to set me right on the matter of Sabbath observance. While he was doing this, his interest in my shoes was lost. I could not very well walk home in my stocking feet. The minutes passed—supper hour came and passed; and the upshot of the whole affair was that I had to rush home when my shoes were half-soled in order to get on my way to church. Yes, without my supper, but

not without a good lesson in conviction and zeal in selling one's faith!

**HOME AT LAST.** Chaim Weismann, president of the new State of Israel, landed in Israel the fore-part of October; and, as he stepped from the plane, a DC-4, Weismann remarked: "It is good to be home." Probably there has been none during the past century who has worked so faithfully and unceasingly for the establishment of a Jewish home in Palestine as has Dr. Weismann. Since he was eleven years of age, he has visioned the day when his people would once more occupy the Promised Land.

Though it is impossible to look upon the new small State of Israel as the rebirth of a small but mighty people or to see in the immediate future the solution to Israel's manifold problems, Bible students can see, and do see, in the present partial establishment of the State of Israel—unprecedented since the day the words "your house is left unto you desolate" were spoken by the Lord—the budding of the fig-tree nation. If our church fathers could live again from the dead and witness what we are seeing enacted these days, they would be so fired with zeal and joy in witnessing the fulfillment of the great prophecies, that they would turn the Church of God into convulsive action through the fervor of their preaching.

In addressing the press on his entry into the "Promised Land," President Weismann said: "We must prove that we still possess the force that once gave the world moral law and social laws. Our relations with other peoples must be pervaded by the spirit of peace and by the spirit of the Jewish nation which, after a small pause of 2,000 years, has come home."

Some day Israel really will know what it means to "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."

**MORE POTENT.** Christianity could have done much more for people of the Western Hemisphere, had the people lived it and permitted its principles to have guided them in their business conduct and daily vocations. What Hoover termed a "noble experiment" the people in Madras Province, India, have adopted as a part of their "better way" of living. The Congress Party in India has long championed prohibition and pointed out the evils of intoxicating liquors. Must the Christian world look to the Mohammedan and idolatrous India for leadership in the matter of morals? No, it is not the fault of Christianity that as a Christian nation, we spent \$9,640,000,000 in 1947 on alcoholic beverages. No Christian nation would go to such excess. In many respects, this nation is more heathen than the countries to whom it sends mis-

sionaries. So much of the religion in our country is as Paul affirmed, "a form of godliness, but denying the power thereof." Even in India, we doubt if the noble experiment will work, due to the hold alcohol already has on so many people there.

**APOSTASY.** The Pentecostal Evangel quotes D. M. Panton, an evangelical editor in England, as saying: "Britain is in a spiritual coma. Nothing seems to arouse her. The horrors and perils of war, the growing postwar unrest, the awful shadow of impending chaos fail to turn her to God or to stop the mad rush after pleasure. Religion has little attraction for the masses, who ignore the churches and fill the moving picture theaters even on Sundays." Read 2 Timothy 3 in connection with this comment. The Bible and current events synchronize to a "t."

**MOUNT OF OLIVES.** The Mount of Olives has been, and will be, an important place in the dynamic work of Jehovah of bringing about His eternal purpose. It was from the Mount of Olives that the glory departed in Ezekiel's vision. It was from Olivet that Jesus ascended. It will be to this same Mount that Jesus will return, and it was on this Mount that the two angels announced His return in like manner in which He ascended. The great earthquake mentioned in Zechariah, and under the seventh vial, will alter the topography of the Mount of Olives.

At the present time, the Mosque of Omar stands on the site where Solomon's Temple stood. That there is to be another Temple built on this same site seems to be the teaching of Scripture. The question often arises as to how the Mosque of Omar will be removed, so the Temple could be built. It is possible that, by a little shaking of the land, the walls will fall down. God can bring down the walls when the time arrives.

Captain Hawes, an inspector of fortifications and a geologist, was appointed by the British government to make a survey of the area around Jerusalem. He reported: "Naturally my thoughts dwelt much on the prophecy in Zechariah 14; and, as I contemplated the scenery, 'official instinct' led me to consider the probable difference in the contour of the country where the valley would cleave. Having an intimate acquaintance with geology, I carefully examined the surrounding district, and was deeply interested to find there was a narrow deep vein of strata of a peculiar character stretching in the direction of the Dead Sea." He further stated that the "same form continued the whole distance to the sea, so that it would need only the slightest tremor of the earth to bring about the cleavage of that great valley to the sea, thus making a channel for the living waters to flow, in accordance with the prophetic Word."

## PROPHECY AS A FUNDAMENTAL DOCTRINE

(Continued from page 5)

yet throughout most of the world. Jeremiah (16:13ff) added to that same prophecy further predictions of the sorrows that would overtake them when they should begin to be gathered back to their own land. Ezekiel also spoke of that great trouble which is being fulfilled before our very eyes, of how the children of Israel would be gathered out of the lands where they are scattered, and be driven into the wilderness of the people, where they would go through an experience like the one when they were driven out of Egypt into the desert.

"I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:38). Most of what remains of prophetic word is found in this and similar predictions by Jeremiah, Ezekiel, and other prophets concerning the curses of the law. There remains over and beyond that pronouncement of curses, the blessings which have been only given to Israel in small measure. (Deut. 30.)

The Covenant about which we have been speaking was added to the Abrahamic Covenant when the latter was not kept in its true spirit. (Gal. 3:19.) Some of its aspects are newer than the older Abrahamic Covenant. Most of the elements of the Mosaic Covenant have their counterpart in the Abrahamic Covenant, but are most scattered in their delivery and, hence, harder for most individuals to grasp.

### 3. The Abrahamic, or New Covenant

If the history of the Covenant is examined in its entirety, several repetitions will be seen to occur. For example, the covenant in the land of Moab, on the face of it, was a new covenant with the children of Israel. Examination, however, shows it to be a repetition of the Old Covenant for the benefit of a new generation that had grown to maturity in the meantime. The same may be said about the "new" covenant referred to in Jeremiah 31:31—it is one and the same thing as the covenant with Abraham. It bears the same relation to the Abrahamic Covenant as the covenant in the land of Moab bears to the Mosaic Covenant: no really new elements were added, but there was a more exact delineation of some particular point which it was more necessary to describe than before.

For instance, when the children of Israel were about to go over into the land of Canaan from Moab, it was important that the conditions of inheritance of that land should be carefully set forth. The emphasis in Deuteronomy is upon that very thing, although the covenant is merely a renewal of the covenant of Exodus. In Jeremiah 31, the law of the New Covenant is to be written in the

hearts of the people—that was the case with Abraham. The law of God did not need to be given to Abraham as it was to Moses, for the former lived by such faith that he did not need the law.

In almost every item, the Abrahamic Covenant was the antithesis of the Mosaic, except that there was a corresponding item in the one for each in the other. The Mosaic Covenant was conditional, as will be seen at a glance if one refers to Exodus 19:5, 6. In the Abrahamic Covenant, though, the conditions, so far as Abraham was concerned, were already fulfilled. The covenant with Abraham does not say: "If you will do" such and so, but, "Because thou hast done this thing, and hast not withheld thy son, thine only son . . ." Because the conditions already had been fulfilled, the laws were not stated then but waited until the coming of the Promised Seed. The promises to Abraham and his descendants were not based upon conditions, but were absolutely unalterably set down as those that would be fulfilled. In Hebrews 6:13, 14, the writer showed that the promises to Abraham were forever unalterably certain of fulfillment. The promises become, in the light of that statement, the most certain thing in the world: "When God made promise to Abraham, because he could swear by no greater, he swore by himself." In Hebrews 8 and 9, Christ is shown to be, by an intensely elaborate discussion, the mediator of the Abrahamic Covenant. Christ is also the high priest of the New Covenant. (1 Peter 2:9, 10.) The laws of the Abrahamic Covenant were set forth by the High Priest, Jesus the Christ, the Mediator, in His famous Sermon on the Mount. (Matt. 5-7.)

In contrast to the Mosaic Covenant, the New Covenant can justify (Rom. 5:9); it can make righteous those that come under it (Heb. 9:13ff); it can give life (2 Tim. 1:11); and it will never pass away. (Heb. 9:15.) Such are the features of the two covenants which God made with mankind. Their elements enter into almost every prophecy that was uttered by the major prophets, as presently will be shown.

### 4. The Davidic Covenant

Another covenant was brought into the Word of God to complement and to elaborate the Abrahamic Covenant. It is so closely connected with both the other covenants mentioned, that oftentimes we scarcely know which covenant is meant. The Davidic Covenant has two chief purposes: 1) to settle the line of the "Seed" in the House of David; 2) to present the major doctrine of the Kingdom of God to the people of Israel and to the world.

The Davidic Covenant is similar to the Abrahamic Covenant in that the conditions are already fulfilled, as far as David is concerned. It reveals Christ as King, not merely the High Priest and the Mediator of the Abrahamic Covenant, but also as a majestic ruler, The Davidic

Covenant was the one upon which the Jews based most of their ideas in regard to the Messiah's coming in power and great glory. They did not look at the darker side of the Mosaic Covenant and the things that it would bring upon the ones who did not live up to it, as set forth in the Book of Deuteronomy.

To understand the Davidic Covenant, one must follow the history of the Hebrews from Abraham on down. Abraham had several children, but only Isaac was chosen for the Promised Seed (Gen. 21:12; Rom. 9:9); then of the two sons of Isaac, Jacob was called (Gen. 25:23; Rom. 9:10); then of the many descendants of Jacob the family of Judah was chosen (Gen. 49:11); and of the tribe of Judah, the family of David was chosen. (2 Sam. 7.) The elements of this Covenant correspond with certain definite elements in the Abrahamic Covenant and give them in more detail: 1) the Promised Seed of the Abrahamic Covenant would come in the house of David; 2) the Promised Seed would be a king to rule with all the power of God; 3) the eternal nature of God's Kingdom is emphasized; and 4) the establishment (more temporarily than permanent) of the family of David upon the throne of Israel and Judah.

#### 5. The Covenants and Prophecy

The prophecies concern themselves almost entirely with the three covenants and their elements: the Promised Seed, the blessing and the curse of Deuteronomy, the dispersion and the regathering of Israel as promised in all three covenants, the Kingdom of David as ruled by Christ as God's Kingdom, the ratification of the Covenants in Jesus' death and resurrection, the setting up of the Abrahamic and Davidic Covenants by the second coming of Christ. Practically all the writing prophets dealt with these various items, sometimes all at once, making their writings confusing to all but the zealous student. Just why they did this is easy to see, for there are some elements that are identical in all three. The Seed of the Abrahamic Covenant is the chief subject of the Davidic Covenant, and is set forth in types in the Mosaic Covenant. The first coming of Jesus is emphasized by all three Covenants, but the second coming is set forth only in the Abrahamic and Davidic. The dispersion and regathering of Israel is detailed in the Mosaic and Davidic Covenants, though an element of it also appears in the Abrahamic Covenant when they (the Israelites) were to go into Egyptian slavery. The Mosaic Covenant was added to the Abrahamic Covenant until the Seed should come to whom the promise was made, and the Davidic Covenant explains one part of each. If it can be determined just which part of these three Covenants is referred to in a particular prophecy, often a clearer idea of the prophecy is gained. Just before the coming of Jesus, the last prophecies and the emphasis of the learned was upon the ful-

fillment of the Davidic Covenant; that is why the Jews for various reasons were to reject Jesus as the Christ. Prophecy and fulfillment are often so closely interwoven that it is difficult to discern which is meant.

The purpose of the Abrahamic and the Mosaic Covenants was to take out of the world a people for the high calling of God in Christ Jesus. The people that are taken out of every people and nation and language and tongue are to be the priesthood that rules in the Kingdom of David, or the Kingdom of God, in much the following fashion:

King	.....	Christ
Priesthood	.....	The church (both Jews and Gentiles)
Kingdom	.....	Restored and purged Israel
Dominions	.....	The nations

This scheme will not be found, word for word, in the Scriptures. By piecing together the various statements from the various parts of the Scriptures, however, we see that that is the general arrangement. The covenants are the skeleton of the Bible that give us the form and outline to follow in examining almost every other feature of the Scriptures. They are the groundwork of faith upon which the superstructure of prophecy is written. All the promises of God, therefore, wait upon the fulfillment of prophecy. Prophecy is the most fundamental of all the fundamental doctrines in the light of such study.

#### A BUSINESS WOMAN'S FAITH

(Continued from page 3)

of their message and its power to bring salvation, now was the time for her to abandon her pretense. It would certainly be very bad publicity for her to entertain men who had been beaten at the command of the magistrates and had but recently been released from prison. It could very conceivably, cost her large sums of money in lost business, or even prove to be her financial ruin. Yet, her home remained open to these unpopular ambassadors of Christ. "They went out of the prison, and entered into the house of Lydia: and when they had seen the brethren they comforted them, and departed" (Acts 16:40).

Lydia stands as a powerful negation of the popular concept that religion and business constitute two distinct departments of life, and that these two departments should never be permitted to meet and mingle. This view appears to have been designed to permit the man of business to employ un-Christian practices in his business, and at the same time retain his good standing in the Christian church. It is a view of which the Scriptures know nothing. The sincere Christian's love for God and for his neighbors must inevitably be reflected in his business policies.

Strict and undeviating honesty in business dealing,

was enjoined upon God's ancient people of Israel. "Thou shalt not have in thy bag," the heavenly Father commanded, "divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight." Then, with reference to those who employ deceitful and unfair practices in their business dealings, the Scripture comments: "For all that do such things and all that do unrighteously, are an abomination unto the Lord thy God" (Deut. 25:13-16).

Nor is Jehovah uninterested in the treatment afforded employees. In Leviticus 19:13 is found this command: "Thou shalt not defraud thy neighbour, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning." Through the medium of the prophet Malachi comes this warning: "I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not" (Mal. 3:5, 6).

Even the safety code with regard to buildings is foreshadowed in the Holy Scriptures. The heavenly Father makes it clear that He will hold the owner of a building responsible for accidents that result from the owner's failure to provide proper safeguards. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence" (Deut. 22:8).

Christianity goes far beyond the letter of the law, however, seeking rather the spirit of the law, that it may be applied to all of man's relationships. There was no law that required Lydia to risk her business by opening her home to the two evangelists who had been beaten and imprisoned for the sake of Jesus and the gospel. But because the love of Christ had entered into her heart, she desired to "seek first the kingdom of God and his righteousness." Like the Apostle Paul, she was willing to say, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:7, 8).

When Zacchaeus made his stand for Christ, he declared his intention of using a portion of his wealth on behalf of the poor, and of making restitution for injustices previously wrought by unfair business practices. Said he, "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." The fourfold restoration of that which had been gained by false accusation, or misrepresentation, was according to the law of Moses, but the sharing of his goods with the poor was

proof that Zacchaeus had partaken of the spirit of the Master. Jesus declared His approval by saying, "This day is salvation come to this house" (Luke 19:8, 9).

Christianity cannot be assigned to a worship service once each week, and then sealed off from the Christian's business or social life. True Christianity becomes so much a part of a Christian, that it permeates every department of his life. Christianity is not a separate part of a Christian's life. Christianity *is* a Christian's life.

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## THE BEAUTY OF HOLINESS

(Continued from page 7)

After Adam and Eve disobeyed God, they no longer enjoyed the beauties of the Garden because they had obeyed Satan. God drove them out of the Garden of Eden, but the day soon is coming when those who follow Christ will enjoy the beauty of the Garden of Eden, restored.

David said in Psalm 27:4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." David desired to behold the beauty of the Lord, but no one can desire the beauty of Satan, for Satan and his works have no beauty. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psalm 29:2).

When John the Baptist was on earth, he went into the wilderness of Judea, preaching and saying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Beautiful was the voice and devotion of John. Today, we have only little time remaining to say, "Repent ye: for the kingdom is at hand," for the Kingdom of heaven really is *now* at hand. Beautiful is the thought of Christ's returning; beautiful is preparation for His coming.

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 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" (Luke 21:24-28). Today, we see these things beginning to come to pass, so we know our "redemption draweth nigh." We love to say as David did, "I was glad when they said unto me, Let us go into the house of the Lord," for beauty is there. (Psalm 122:1.)

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park Minnesota



*"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain" (Zechariah 8:3).*

### Corn in a Sieve

The Jewish people are the part of the nation of Israel we know today and can watch. In our study about prophecy (or what will come to pass) from our Bibles, turn to Amos 9:6-14. This bit of story concerns the favored nation, Israel.

We read that God said, "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" (v. 9).

Corn as we know it today was unknown in Bible times. The grains they called corn we now call rye, barley, wheat, millet, and such names. Now any of you boys and girls who live on farms or have visited farms during harvest time can explain about grain and chaff. The grain, if put in a sieve and the sieve shaken, will roll about but stay in the sieve. Is there anything that sifts through the holes in the sieve? Yes, the chaff! The chaff is very fine and light. The wind also blows the chaff and separates it from the grain.

The Lord said He would sift the house of Israel among all nations, as corn in a sieve, yet not one grain will fall upon the earth. Only the chaff will be lost. The chaff is spoken of thus: "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us" (v. 10).

The people or house of Israel will be and are being sifted as are the Christians. The sifting and testing of the house of Israel is much more severe than are the Christians as a whole. Only in some certain periods of time have Christians been persecuted and killed for preaching and teaching about Christ.

### In That Day

What a wonderful period of time is "that day"! The ground will bring forth bountifully. (V. 13.) The people of Israel will again be a kingdom. (Ezek. 37:15-28.) David will rule over them. This will occur "in that day" after Jesus returns to make restitution or to make all things right. David will not rule from the earthly throne in Jerusalem he once had. This is because Christ is heir to that throne. (Isa. 9:6, 7; Ezek. 21:29; Matt. 25:31.) In the Word we read: "Men and brethren, let me freely

speaking unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:29, 30).

May each one so live and work for Christ that each may share in that heavenly Kingdom with Christ on David's throne.

### Let's Play!

1. A riddle! What is the correct name?  
He builded his stories in the heaven.  
He founded his troop in the earth.  
He called for the waters of the sea,  
And poured them out on the earth.

(Answer: Amos 9:6.)

2. Finish these sentences.

- A. The children of Israel are as the children of \_\_\_\_\_
- B. Israel was brought up out of the land of \_\_\_\_\_
- C. The Philistines came from \_\_\_\_\_.
- D. The Syrians came from \_\_\_\_\_.

(Answers: Amos 9:7.)

3. Fill in the blanks.

"Behold the \_\_\_\_\_, saith the Lord, that the \_\_\_\_\_ shall overtake the \_\_\_\_\_" (Amos 9:13).

### We Are So Happy

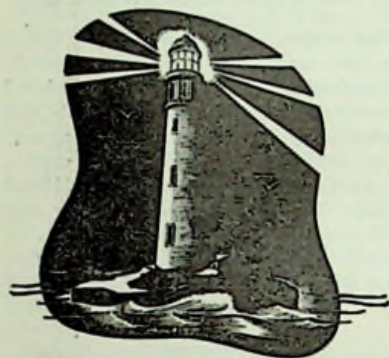
We are so happy to introduce some new ECE members. Their grandfather, Mr. W. G. Moffet of Magazine, Arkansas, sent in their names. They are the children of his daughter, Mrs. Blanche Ryan of Pueblo, Colorado. Their names are: Lee Wesley, Wanda Bernice, Stanley H., Helen Louise, Elizabeth Frances, and Phyllis Christine Ryan.

### Happy Birthday Wishes

Junior Hutchinson, Oct. 25, age 6, Hammond, La.  
Juanita Kennedy, Oct. 28, age 12, Hammond, La.  
Darlene F. Stine, Oct. 29, age 12, Tipp City, Ohio  
Betty J. Richardson, Oct. 29, age 9, Hammond, La.  
John M. Kinsey, Oct. 30, age 10, Meyers, Ark.  
Jimmy Bauerle, Oct. 30, age 9, Hammond, La.

# Light to the World

*Missionary Report by James Mattison*



The first week of August was spent attending the last week of General Conference. The last three weeks were spent working for travel expense to Texas and to establish us there.

During August, seven classes were taught, and five sermons preached.

After beginning translation of Brother J. W. McLain's tract, *The Glad Tidings of the Kingdom of God*, into Spanish, we found that it was too difficult to use for such work. We wrote Brother McLain, desiring a simpler form of the same message. He replied by sending us material that was more fitted for a beginning Spanish tract.

Since the Riviera territory was one of the three possible fields for work in Texas, we accepted Sister W. L. Robbins' offer to supply us a cottage, rent free.

The first week of September was spent in moving household goods to Riviera. The second week, we drove to the home of Brother and Sister Emory Macy, Gatesville, Texas, spent two days there, and then came down with them to Riviera. The last two weeks, Brother Macy and I spent visiting and conducting Bible classes at night: the third week in Riviera, the fourth in San Benito. Also, each Sunday, Brother Macy and I alternated preaching in the Methodist Church at Riviera. Two services were conducted each Sunday: one after the Methodist Sunday school and one in the evening.

Our work, while Brother Macy was here, consisted of visiting and trying to organize members and contacts from Kingsville to Brownsville, a one-hundred-twenty-mile oval. Thirty-two successful calls were made during the last two weeks of September, and fifteen services were conducted. Our observation is that there is a great field here for an evangelist among our own people.

Due to lack of time, no work among Mexicans was done in September. Our whole time was given to trying to organize our own people and contacts. How successful that work will be time will tell. Our beginning of work with Mexicans will be found in the October report.

# ! HELP !

Keep our missionary in the field by your active co-operation. . . .

- Pay your dues promptly
- Pray without ceasing
- Do your part in the Mission Dollar Days
- Observe Self-Denial Week
- Talk Missions

We need \$50.00 every month for our only missionary. . . .

## Are You Doing Your Part?

REDEMPTION  
Department

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

October 30 - November 7—Evangelistic meetings at Ripley, Ill. (F. L. Austin, guest speaker.)

### FONTHILL, ONTARIO

On Wednesday night, September 22, Elder Grover Gordon, former pastor of the Cleveland (Ohio) Church of God, was inducted into the pastoral charge of the Fonthill (Ont.) Church. Our first elder, J. Fletcher, conducted this service, and extended a sincere welcome to Bro. and Sr. Gordon. After this service, a social gathering and lunch was enjoyed in the Sunday school room.

Our pastor and his wife are getting nicely settled in the parsonage, and the fall and winter activities are beginning.

Welland and Fonthill groups have started their weekly Bible studies, and the senior and junior choirs have resumed rehearsals. According to present plans, the senior choir will officiate Sunday mornings, while the junior choir will have charge of the music at the Sunday evening services. Mr. A. C. Hannahson of Saint Catharines instructs both choirs one night, weekly.

Under Bro. Gordon's guidance the junior Bereans have resumed their Sunday service, immediately prior to the evening church meeting.

We were glad, Sunday morning, October 10, to hear that Bro. and Sr. C. E. Randall have arrived safely at Tempe, Ariz. We suppose they are enjoying summery weather, while we are busy filling our coal bins. It is the sincere prayer of all here that the change in climate will be beneficial to Sr. Randall.

Our monthly board meeting was held at the parsonage this week. An enjoyable lunch was served to close the evening, and Bro. and Sr. Gordon's hospitality was enjoyed by all.

We do not forget to pray regularly for the instructors and the pupils of Oregon Bible College. Many times we feel we do not realize what prayer will do for others, and for ourselves.

"Wrestling prayers can wonders do,  
Bring relief in deepest straits;  
Prayer can force a passage through  
Iron bars and brazen gates."  
Irene Holland, Reporter.

Send The Herald to your friends.

### JUNIOR BEREANS IN FONTHILL

The annual election meeting of the Junior Bereans of the Fonthill (Ont.) Church of God was held, October 3, 1948. The results of this meeting are as follows: president, Arthur Fletcher; vice president, Betty Elliott; secretary, Dorothy Elliott; treasurer, Joseph Fletcher; pianist, Lillian Lampitt; assistant pianist, Phyllis Kirkwood; chairman of social committee, Harry Anger.  
Dorothy Elliott, Secy.

## OREGON BIBLE COLLEGE

We enjoyed two chapel periods this week. Gordon Landry spoke to us, Tuesday. His topic was "The Same Yesterday, Today, and Forever." At the close of chapel, Bro. Magaw presented Gordon with the L. E. Conner Scholarship. Sr. Verna Thayer spoke to us, Thursday, on climbing the "Ladder of Fame."

A group of students journeyed to Eden Valley, Minn., early Friday for the conference there. They were: Kyle Davis, Raymond Brown, Edwin Graham, Darrell Maddock (the College quartette), Ruth Anderson, Sarah Kessler, Arnold Johns, and Orville Westlund.

The Maranatha Singers sang at Rockford last week end for the Illinois Quarterly Conference. The Saturday night speakers were Gordon Landry and Warren Sorenson.

The Berean play entitled "The Awakening of Brother Tightwad," which was given Sunday evening (October 17) was presented Tuesday night (October 26), in the Methodist Church in Oregon.

The home economics class, "Mom" Pearson, and Mrs. Agard are enjoying the use of a new gas stove in the kitchen. It is much bigger and better suited to our needs than the old one.

We also have some new diningroom chairs which, I believe, will be much enjoyed by those living here at the College.

Friday classes were dismissed for field day, but, because so few students were present, it was just a day of recreation.

Janice Johns, Reporter.

## PASTORAL FUNDS FOR ARKANSAS

September, 1948

### Receipts:

National Bible Institution	\$100.00
Mrs. R. O. Turner	15.00
Oak Grove Church	1.00
Bear Church	8.00
Cleveland Church	15.00
Oak Grove and Little Rock	35.00
McGintytown Church	11.50
Lord's Schoolhouse	18.00
Oak Grove and Little Rock	13.00
Cleveland Church	15.00
Walnut Grove Church	19.00
McGintytown Church	13.87
Brooklin Church	18.00
Bear Church	19.00
Clark Chapel Church	15.00

### Expenditures:

H. Scott Smith	\$100.00
Traveling expense	20.00
C. Alan McLain	100.00
Traveling expense	20.00
W. R. Simmons	100.00
Traveling expense	20.00

We are trying to support three full-time ministers, and will appreciate any amount you wish to contribute to this work. You will be helping to teach the Kingdom of God.  
Lona Padgett, Treas.

## BROTHER TIGHTWAD AWAKENED

On the evening of October 17, the Oregon Bereans presented a one-act play entitled "The Awakening of Brother Tightwad." It is an amusing and interesting lesson in tithing stewardship. We recommend it to groups who may be seeking an effective method presenting the tithing principle to their congregations. The cast consists of four men, three women, and two children.

The script of the play may be ordered from National Bible Institution.

Tithing Campaign Committee.

## LAYMAN'S CAMPAIGN ENROLLMENT

693. Mr. & Mrs. Fred Austin, Euclid, Ohio  
694. Miss Alice Stafford, Cleveland, Ohio

## OVER THE TOP!!!

436. Mr. & Mrs. Richard Parish	\$26.50
437. Mr. & Mrs. Ray Heyde	26.50
438. George Long	30.00
439. Mrs. William Fritz	26.50
440. Mrs. James A. Patrick	26.50
441. Mr. & Mrs. Fred Austin	26.50
442. Mr. & Mrs. William Lindsay	26.50
443. Loren L. Burnett	26.50
444. Mr. & Mrs. H. G. Saylor	55.00
445. Roselin Fredlund	53.00
446. Phyllis Mumford	26.50

The quotation of 2 Peter 1:19-21 at heading of Bro. Norman J. McLeod's article (Page 4) is the wording of Goodspeed Translation.

GOD'S WAY is the right way. Let's TITHE!

Is the Church of God truly of the faith of Abraham? Read Genesis 14:17-20. Tithing Campaign Committee.

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

The Restitution Herald advocates: the new 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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

## REPORT FROM MICHIGAN

The ninety-first Michigan Conference was held at the Southlawn Church in Grand Rapids in June, with Bro. F. L. Austin and Sr. Verna Thayer as helpers. Sr. Thayer conducted a Bible school for the children, while Bro. Austin taught the adults. He also preached each evening. His lessons and sermons taught us of the great redemptive work of Christ and the need of consecration on the part of His followers. He stirred up our minds in discussion of "When does a person become a Christian—at what age?"

Leonard and Grace Brown came from Baraga, bringing five others. This included "Auntie" Duggan, an Indian woman from Zeba who endeared herself to us by her kindly ways and interesting Indian legends. She has played the organ in the Zeba Methodist church for almost fifty years and still has the will to do but her hands are badly crippled.

After Conference, Sr. Thayer stayed for another week of Bible school. She conducted a session in the morning in North Grand Rapids and one in the afternoon at the Southlawn Church. The week following this, she journeyed to Blanchard to help with their Bible school. She and her helper, Marie Coverstone, certainly did much good work.

During the past year, the Michigan Conference received \$1,094.00 for evangelistic work. Of this amount, \$241.00 was given toward the purchase of a small building in Baraga which is used for a church by the members there.

September 25, 26, the fall conference was conducted with the Blanchard brethren. Bro. Sydney E. Magaw was guest speaker. He spoke of "The Way of Jesus," "The Kingdom of Jesus," and "The Iron Did Swim." All were inspirational sermons—especially the last mentioned. We certainly did enjoy the singing by the quartette from the College. The ministry of music is important and we praise God for these young men who sang so willingly and with so much spirit.

The Blanchard members had worked long hard hours, painting and cleaning the church to make it more presentable to the visitors. They also provided delicious chicken for the dinner on Sunday. Ministers present were Clarence Lapp, Cecil Smead, John Denehfield, and Ellsworth Routson. Leonard Brown of Baraga sent word that the membership there had increased to eight (that being a hundred per cent increase); that he had started a men's Bible class and was to start a Sunday school in Zeba on September 26, which will be independent of the Methodist Church where he formerly worked. The meetings are to be conducted in the home of Mrs. Duggan. He also reported that the Baraga group has bought a new Communion set and table. Let us remember this work in prayer. Sr. Thayer, who went there to conduct a Bible school, became sick, and had to return home. Leonard's sister Mary substituted for her. They had a high attendance of twenty-three pupils.

In looking over the past year's work, we feel that we have much for which to thank the Lord and pray that the year ahead may see still more accomplished. The God who caused the "iron to swim" can provide if we but trust Him.

Ada C. Simpson, Secy.

## JAMES COLUMBUS DRISKILL

James Columbus Driskill, born December 13, 1866, died at his home near Jordan, Mo., October 6, 1948. He was the son of Obediah and Mariah Driskill and always lived in the vicinity around Jordan.

He was married to Emma Mae Russell on March 20, 1889. They never had any children of their own but reared four children from about three years of age to maturity. They are Drucilla Palmer Carter, Chessa Thomas Driskill, Fern Mitchell Weaver, and Sharlet Mitchell. Also several others were cared for by them during their teen age.

He was converted at an early age and was a faithful servant of the Lord and Master.

Preceding him in death were four sisters and two brothers; and he is survived by his wife Emma, and two brothers, G. A. and O. D., both of Cross Timbers, Mo.

Funeral services were conducted by the writer at the Jordan Church of God on October 7, 1948, and he was laid to rest in the church cemetery. Francis E. Burnett.

## CONDITIONAL IMMORTALITY.

While people, generally, are more inclined to accept the teaching of conditional immortality, those who believe in it are lowering their voice in proclaiming it. In an article in the September issue of "Words of Life," A. G. Bowker, writing under the theme of "Is Our Testimony to Conditional Immortality Now Necessary, or Worth While?" says: "We are accused of departing from the language of Scripture when we use the term 'Conditional Immortality.' The word 'immortality' certainly is a Bible expression, but it is applied only to those our Lord gives it to at the resurrection. I recently read a sermon of Spurgeon's that shows that the same criticism was made in his day. He said: 'Now I come to the one condition. What do you say, do you preach a conditional salvation? Yes, there is one condition, it is the sprinkled BLOOD.' And we have not yet been able to find a better term than Conditional Immortality. It stands midway between the theories of eternal torment on the one hand, and universal salvation on the other."—C. E. Randall.

Born to Bro. and Sr. Bud Goodwin, Oregon, Ill., on October 19, a baby girl, Kitty Sue. Congratulations!

## CALLING ALL PRISCILLAS

In preparation for our discussion program at General Conference, next summer, we are asking that all Priscillas and prospective Priscillas (wives of student ministers) please prepare at least one question you would like to have discussed in the Question Box and mail it to (Mrs.) Jane LeCroue, Oregon, Ill., before December third. The program committee will meet on that date, and we shall appreciate having your ideas ready for presentation at that time. Priscilla was organized several years ago for the purpose of discussing our general problems as wives of ministers.

Please send us your questions or topics for discussion, that we may plan a program both interesting and beneficial to all.

(Mrs.) Jane LeCroue,  
Secy., Priscilla Auxiliary.

## 163 MEMBERS—NONE RICH

The Austin Church of the Nazarene, 5500 W. Race Ave., Chicago, Ill., has 163 members. There is not a rich person in our membership, and many of our members are old people who do not earn much.

Last year over \$31,000 was contributed, making an average per capita giving of \$190 for every man, woman, and child who are members of the church.

Most of our members are tithers.

Bertha L. Bailey.

During my stay in Chicago, I attended this Sunday school and church, and was much impressed with the ease with which they met financial obligations. They answered every call they received with such willingness to assist. I asked how they could do all this, and their answer was—"When you tithe, you have no difficulty." Leota. B. Hanson.

"The Ripley Church is glad to announce a ten-days' meeting, beginning on Saturday evening, October 30, and continuing over Sunday, November 7. Bro. F. L. Austin will be the speaker. We urge those who are sufficiently near to attend all possible."—Leonard Robbins, Mount Sterling, Ill.

## HERALD RECEIPTS

Mrs. Virda Sitler (2); Orville Westlund (2); Chicago Dorcas Society (2); R. H. Hall; Delbert R. Dunbar; George Jones; Pennellwood Berean Society (5).

## NATIONAL BIBLE INSTITUTION

Mrs. Nora Johnson	\$40.00
Oregon, Ill., Church of God S. S.	28.52
Mr. & Mrs. Ray Saylor	10.00
Pennellwood Church, Grand Rapids, Mich. (Radio)	15.46
W. A. Reid	14.00

MISS AMERICA. Writing in the maiden issue of "Listen," Mrs. Ruth Walker, mother of Miss America for 1947, said: "I do not think it has been any trouble for Barbara to refrain from the use of alcohol and tobacco. The personal example of mothers means much.

"If mothers in our country will give the time to their tasks as mothers and homemakers that they should, and will realize that the success or failure of their children rests on their shoulders, our juvenile delinquency problems will be so nearly solved that they will be negligible.

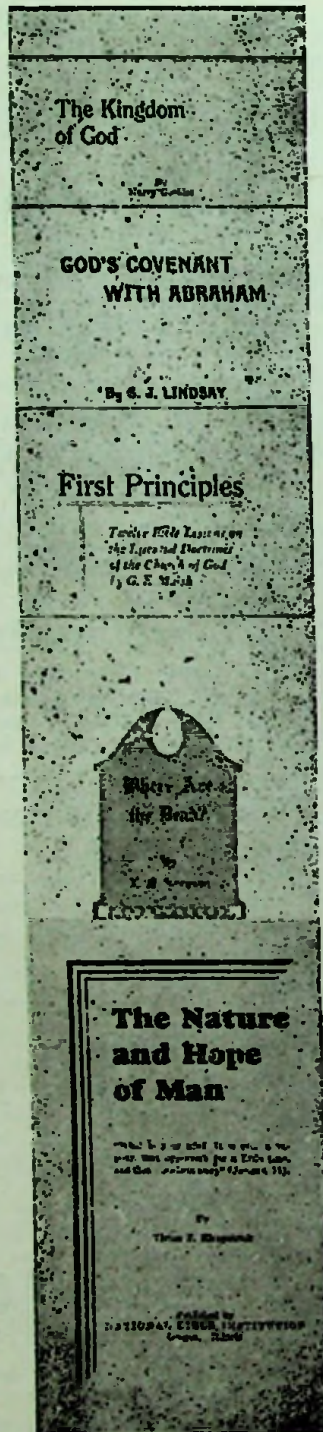
"To see a mother drinking or smoking is obnoxious to me, and it was so to my mother and father before me. Consequently, my girls have fortunately been strengthened in their character, and they have no desire to use either. I did not preach to them about such vices, but tried diplomatically and tactfully to lead and guide them into the way of abundant living."—C. E. Randall.

"We enjoy our work here very much. This type of work is new to us and interesting. There is enough work here among our own people to keep an evangelist busy all the time."—James Mattison, Riviera, Texas.



# "CAST THY BREAD"

HERE IS SEED FOR THE SOWER!  
USE IT REGULARLY!



## TRACTS

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God's Promises, Drew, 2pp.	.05	.30
Diabolus, the Antigod, Haupt, 4pp.	.10	.60
A Study of the Word "Soul," 4pp.	.10	.60
Jehovah Is One God, A. Marsh, 4pp.	.10	.60
Words of Comfort, G. E. Marsh, 4pp.	.10	.60
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Truths the Child of God Should Know, Lapp, 6pp.	.15	.90
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An Important Biblical Discovery, Haupt, 8pp.	.20	1.20
The Gospel Plan of Salvation, Railsback, 8pp.	.20	1.20
Hell—What Is It? 8pp.	.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75
What Is Man? Patrick, 12pp.	.25	1.75
The Sabbath, Lindsay, 13pp.	.30	1.85
First Principles, G. E. Marsh, 18pp.	.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00
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Coming Events in the Light of Prophecy, Corbaley, 60pp.	1.00	7.50
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Red Is for Danger, A. Marsh (Berean)		
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Do You Believe That— (Berean)		

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National Bible Institution,

Oregon, Illinois

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, NOVEMBER 2, 1948

NUMBER 5

## GOD IN NATURE

By Otto E. Dick, Oregon, Illinois

AS recorded in Acts 14:15-17, Paul and Barnabas were trying to persuade the people to turn from vanities, or worthless things, to the living God who is real. They exhorted their hearers to turn to God who "made heaven, and earth, and the sea, and all things that are therein." In verse 17, they spoke of God's having left Himself witness in that He "did good" and "gave rain from heaven, and fruitful seasons, filling . . . hearts with food and gladness." In Romans 1:20, Paul spoke of the fact that God is evidenced in nature, saying: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." God's creation and His creatures should be enough to convince the most skeptical of the reality, and of the great wisdom, of God.

The wisdom in nature is proof of an all-wise Creator.

A. Cressy Morrison, former president of the New York Academy of Sciences, has written in his book "Man Does Not Live Alone" the following: "So many exacting conditions are necessary for life on the earth, that they could not possibly exist in proper relationship by chance." The universe did not just happen. It did not come into existence by chance. Our own solar system with its sun, planets, planetoids, and moons did not exist eternally. It is not reasonable or scientific to believe that our solar system was accidental. It had a cause and is the result of the wise planning of a Supreme Being. Nothing is self-existent.

The precision or accuracy with which the various solar bodies move is more remarkable than the most delicately fashioned object made by man. No one would suppose that a watch, a radio, or an automobile could be self-made, yet there are those who would have us to believe that our earth is self-existent. How long do you think it would take the parts of a watch to make themselves and

assemble themselves into a finished timepiece? Likewise, how long do you think it would take the universe to make itself and arrange itself as it is? The believer turns to the Bible for the true answer to the question of the origin of things. "In the beginning God created the heaven and the earth" . . . "He made the stars also." No, the Creation did not just happen. It is the result not of disorder but of order, the wisdom and the work of one Mind.



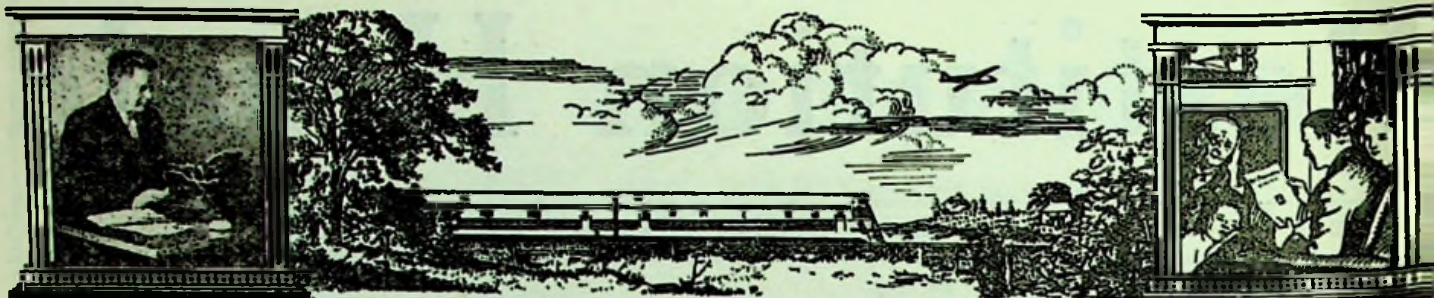
Otto E Dick

Scientist Morrison says, "We are still in the dawn of the scientific age, and every increase of light reveals more brightly the handiwork of an intelligent Creator." Mr. Morrison proves by many interesting facts that there is divine wisdom behind all things. He points out that the earth rotates on its axis at just the right speed to keep our days from being too hot and our nights too cold for life on

the earth. The sun is just far enough away from the earth to warm us just enough. A minor change in the slant of the earth would seriously affect the life-sustaining character of the earth. If the moon were much closer, the tides would submerge the continents twice daily. If our atmosphere were much thinner, meteors would be striking the earth constantly in great numbers.

If it were not for the power we call gravity, there would be no order on the earth. If it were not for the principle of friction, we could not start or stop our car as we now do. If it were not for God's numerous other laws of nature, life would be impossible.

God's wisdom is revealed in the dependability of His laws. We feel quite sure that the sun will rise on schedule, and astronomers can predict an eclipse of the sun centuries ahead because God's laws are dependable. Water will boil at the same temperature at any time under the same conditions. God's spiritual laws are equally as dependable as are His natural laws. We can be quite sure of the wages of sin and of (Continued on p. 11)



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

### Achievement? or "Set of the Sail"?

Big, black, flat feet trampled mud where waiting diamonds pleaded more energetic enterprise. Talents: increase them. Light and power: release them. Duty inspires. Greed goads onward. Ambition whips idleness and defeat. Curiosity, never satisfied, discovers secrets ages old. Necessity mothers invention, and invention creates new necessity for more invention.

Once "there came out this" wheel; today, dancing about it in naked glee, are complicated pulleys and the intricacies of beveled gears and differentials: wheels within a wheel; wheels, wheels, wheels! Once appeared sparks, then fire, from friction of flinty stone; today there rages atomic energy and chain explosion. Achievement? More of it! Faster! Deadlier! and build higher fences around it!

Achievement? What is that to God? Will human muscle compete with Him who measures the waters in the hollow of His hand? Is lost all value of the heart, the mind, the soul? Not how much, or how fast, or how far, but God looks upon men's hearts to see the *where* and *why* and *how*. In slightly different thought, one wrote:

"Ships sail east, and ships sail west,  
While the same breezes blow;  
It's the set of the sails  
And not the gales,  
That determine the way they go.

"Like the winds of the sea  
Are the ways of fate,  
As we journey along through life;  
It's the set of the soul  
That determines the goal,  
And not the calm nor the strife."

### Against Pre-existence and Trinity

Thirty-five years ago, Pastor W. Alford (44 Malvern Street, Rochester, New York) published in *Our Hope* his reasons for disbelieving that Jesus pre-existed. Today, he writes: "Back in 1913, I agreed with teachings of THE RESTITUTION HERALD, and I still do." Lamenting that

many adventists not only accept the pre-existence theory but "are swinging to trinitarianism," Mr. Alford here submits his article of yesteryear:

I wish to go on record through the columns of *Our Hope* as one who does not believe that Christ pre-existed

(1) Because those passages of Scripture that are used to prove His pre-existence admit of another explanation.  
(2) Because pre-existence lays a foundation for incarnation and re-incarnation. . . .

(3) Because I can better answer Mormonism, Seventh Day Adventism, Dowicism, immortal-soul arguments and some phases of Spiritualism, by the theology of non-pre-existence. If Christ did not pre-exist, the fundamental arguments for these isms is nullified.

(4) Because the pre-existence theory is akin to the doctrine of the trinity, which is so unexplainable, especially before a skeptic. Neither theory can be made clear to him. On the other hand, when I say to him, "I [Jesus] am the root and offspring of David" (Rev. 22:16), I can prove the point by Christ's genealogy.

(5) Because, if Christ did not pre-exist, it makes the plan of salvation sensible. The sacrifice of an angel could not save man, no more than the sacrifice of a bull or goat; but one "like unto his brethren" could. (Heb. 2:17) A pre-existent Christ, or "a great God," equal to his Father, could not die and yet be immortal.

(6) Because, if Christ did not pre-exist, He is "exalted not re-established (Acts 2:33); and the plan of salvation becomes wonderful (1 Tim. 3:16) in the fact that God could manifest Himself by taking one of our own race born by a miracle, and produce a sinless one to save us. It is not stated that God or a pre-existent Christ dwelt in the inside of a flesh man and approved the sacrifice of the flesh Christ.

Conclusion. I do not feel called upon to discuss the subject, but hold this view for these reasons as a personal matter. Manifestly, I should not condemn the man who holds the other view, nor should I urge my opinion upon him. He is, no doubt, as conscientious as I. I merely want to record my name as not astraddle of the fence.

—Auburn, Illinois

# Do We Christians Make Feeble Excuses?

By Harold Doan, Chicago, Illinois

*"I can do all things through Christ which strengtheneth me" (Philippians 4:13).*

ONE OF THE most famous and best distance runners of our day is Gil Dodds. When he signs his autograph, as he is frequently asked to do, he writes, "Gil Dodds, Philippians 4:13." Turning to this Scripture reference, we find preacher-runner Dodds' favorite verse, "I can do all things through Christ which strengtheneth me." This verse might well be the theme of this article, for all things are possible within the will of God. "All things are possible with God." God can take the poorest tool and use it to do great works. God can take the weakest of men, and if he be humble and submissive, use him to accomplish much in His plan. Even as a violinist can take a battered instrument and play beautiful music, even as a painter like Millet can take sixty cents worth of canvas and paint and with his genius produce "The Angelus," so God can take frail man and make a Moses, an Amos, a Paul, or a Stephen. The secret is that one must not make excuse and slink away, but remain pliable in the hands of the great Potter.

An incident from the life of Moses emphasizes this truth. Moses had been prepared, it seems, even from birth, to deliver his people from their captivity in Egypt. He almost "spoiled it all" when, at the age of forty years, he took matters in his own hands and murdered an Egyptian—seeking perhaps to free his people by violence. That, however, was not God's way. So it was forty more years, during which time Moses was learning humility and patience in exile in Midian, before God called Moses to His great work of deliverance and leadership.

God then spoke to Moses—speaking from a bush which burned with fire but was not consumed. God called to Moses and told him that He had seen the affliction of the Jews in captivity and had heard their cries and realized their sorrows. "And," continued the Voice in Exodus 3:8, "I am come down to deliver them out of the hand of Egyptians and to bring them . . . unto a land flowing with milk and honey." "You, Moses," God said in substance, "are to be my ambassador. You will lead my people and accomplish this thing. You must bring the children of Israel forth out of Egypt."

Moses was astonished. For forty years, he had lived as a prince, heir to the throne, in the Egyptian palace. For the past forty years he had been in exile, a shepherd in Midian. Now God wanted him to go back to Egypt and resume leadership of his captive nation, to defy the Pha-

raoh, and to lead his people out of the land to Canaan. It was a stupendous proposition, and one not lacking in danger and discouragement.

In true human form, Moses began immediately to make excuse. First, he tried to slide away from the task by asking, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3:11.) He asked, in substance, "Why have you chosen me, instead of one of the other men? Why should I endanger myself, and not Caleb or one of the men who is now in Egypt? I am not good enough to do the work."

God, however, could see right through this excuse. He said, "Certainly, I will be with thee." "Moses, of course, you cannot do this work all by yourself, but I will be with you and help you. You cannot fail, even if you are only a shepherd."

So, Moses tried another approach. He asked, in substance, "Well, what will I say when they ask who sent me? How can I prove I am from You, and not an impostor?" The implication was, "Why don't you ask a priest to do this thing?—or an elder? The people expect You to use them, not an exiled shepherd."

God answered this excuse, too. "Moses, you tell them my name, I AM, and explain that I am the God of their fathers, Abraham, Isaac, and Jacob, and that I have called you to deliver them—and they shall hearken to thy voice. They will believe you because I will be with you, and, if they persist in unbelief, I will empower you to perform miracles before them."

As a last resort, in one final attempt to convince God He had chosen the wrong man for the task, Moses said, "O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue." This, he thought, would throw the burden on someone else, one of the orators of Israel.

By this time, the Lord was a little disappointed in Moses' weakness. "Moses, who made man's mouth? Who gave him power to speak? Who created you and gave you a tongue? If I can do that, do you not think I can give you eloquence if it is needed? Can I not supply you with wisdom and words of truth?" Moses persisted, however, that he was no public speaker, so God said finally, "Is not Aaron the Levite thy brother? I know that he can speak well . . . he shall . . ." (Continued on page 15)

# The Favored Nation

By Harvey U. Krogh, Jr., South Bend, Indiana

THE NATION of Israel is God's hourglass of the ages: it soon will be turned for the last time, and this dispensation will be brought to a close. It therefore behooves us diligently to consider the prophecies concerning this favored, yet chastened, nation. The Bible takes us back to the days of Israel's birth as a nation, the birth out of the cruel bondage of Egypt, past the Israelites' zenith in Solomon's day, through their corruption and downfall, even to the day of the future when Christ, the King of the Jews, shall lead them to be the head of the nations.

Amos, the shepherd prophet, reviewed the Israelites' history: past, present, and future as God revealed to him their destiny. Israel was indeed a favored nation. From one man, even Jacob, God raised up a great company of people, nurtured them in Egypt, delivered them from slavery, fed them in the wilderness, established them in the land flowing with milk and honey, and made them rich and contented.

It is at the height of prosperity that men usually forget God. They attribute their blessings and position to their own doings as did Nebuchadnezzar when he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Just as God's judgment came upon Nebuchadnezzar, causing him to wander as a beast in the forest, but later restoring him as king of Babylon, so we find God's judgment still upon Israel. We also find the promise of the time Israel shall be richly blessed again.

Notice how accurately God has told us the history of His nation, Israel. "I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob," said the Lord. It was about six hundred years before Christ that God's people lost their national independence. For twenty-five hundred years they have been sifted among the nations, even as God said, yet, more notable than this fulfillment of prophecy is the part this remnant has played in world history. No nation in all the earth has been persecuted and trodden down for so long a time as God's nation, and still they have kept their identity. The Egyptians tried to work them to death, the Persians set a day to exterminate them, and many other nations have attempted to remove them from the face of the earth, but God said He would not utterly

destroy them. One of the greatest evidences today of the truthfulness of God's Word is the fact that Israel is now reviving as the New State of *Israeli*.

This new state in the land of Palestine is not, however, the complete fulfillment of the prophecy concerning the restoration of Israel or the raising up of the tabernacle of David that is fallen down, although it is the beginning and the strong testimony that all God's prophecies concerning Israel shall soon be fulfilled.



Harvey U. Krogh, Jr.

Prophecy indicates that Jacob's greatest time of trouble is yet to come when the Israelites shall have assembled in their land at the close of this age. During this time of trouble, the Jews, as a nation, will accept Christ as their Messiah when He comes to sit upon the throne of His father David as was promised by the angel Gabriel. Then the nation called by the name of the Lord shall begin to possess the remnant of Edom and all the heathen. Yes, all nations shall be brought under the rulership of Israel because

Christ will be their king, and it is prophesied in the Book of Revelation that the time will come that kingdom of this world shall become the kingdoms of our Lord and of His Christ.

Therefore, the Israelites, despised and punished after turning from God, will be abundantly blessed when they shall say of God's Son at His second coming, "Blessed is he that cometh in the name of the Lord." God's forgiveness of His people when they turn their hearts to Him will shock this world into a realization of God's true character of love and compassion for those who will turn to Him. What else could there be but weeping and gnashing of teeth on the part of those who have so despised the Jews, when they see God's great favor upon them?

Along with the blessing upon Israel of being the head of the nations will come the blessings of abundance and peace, as indicated by the poetic language of prophecy: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes his neighbor; that soweth seed and the mountains shall drop sweet wine." "I will bring again the captivity of my people Israel, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."

You may wonder where and how you may fit into the

national phase of God's great plan. Personal salvation is indeed most important to the individual, and the individual *is* respected and blessed much more in God's program than in any of man's. In fact, God's plan concerning the individual was presented before His plan for a nation. Four hundred years before the nation, God promised to Abraham that one should be born who was to cover our sins, even the Christ, through whom all families of the earth are yet to be blessed. The Apostle Paul, speaking by inspiration, said to Christians: "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." He further stated that we, therefore, are neither Jews nor Gentiles but counted as one in Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Paul also revealed that Abraham and his seed were to be heirs of the world. It is stated in the Book of Revelation that we are to be made kings and priests of God and shall reign on the earth. It is also prophesied that we shall be joint heirs with Christ and reign with Him a thousand years. Jesus said, "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."

The strongest argument in favor of whole-heartedly believing these wonderful promises is the fulfillment of the prophecies God gave concerning His nation Israel. No one can deny that we will be hearing more of this nation of Israel in the newspapers and over the radio. Each prophecy that is fulfilled and each passing day brings us nearer the time Israel shall be favored above all other nations, and the blessings will overflow to the rest of the nations of earth when those nations shall say (as prophesied by Isaiah), "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." Be sure that you make full preparation to live in that day as a worker with Christ in the magnificent task of restitution of all things when He shall come to bless all nations of the earth.

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## New Death Ray and Prophecy

New Death Ray Rumors in Israel May Fulfill Strange Prophecy

By James M. Watkins, Oregon, Illinois

October 25—It was rumored a few days ago, as it has been many times in the past, that a new and deadly *death ray* had become a reality and was ready to be placed in operation. This time its final perfection was credited to the nation of Israel.

Immediately, the lid was clamped down on any further news reports on the subject, and, as usual, the world is still left undecided whether it is a verified fact or some energetic newsman was just short on copy.

The possibility of such a ray has been verified in many little ways in the past. At one time it was felt certain that such a ray could be made that would at least stop motors and explode guns and shells prematurely, if not sufficiently powerful to cause death or physical injury directly to the individual. If, as rumor has it, the ray has become a reality in its most destructive form, its potential for disaster is appalling.

When perfected, this deadly ray could be directed toward metal objects over long distances and bring an uncanny, destructive force upon men and machinery against which there would be no protection—a destruction beyond human comprehension.

The only defense against such a weapon, oddly enough, would be weapons of wood which would be absolute non-conductors of the ray. At first thought, this appears almost fantastic. During the last war, however, by a new process developed for pressing wood to the consistency of steel, wooden bullets did become a reality. The shortage of metal, which clearly will be a factor in any coming war, or the introduction of any weapon such as the *death ray*, would easily become the incentive to develop this process to its greatest possibility.

For this reason, if the Israel rumor should become a fact, the near future may show us the fulfillment of one of the strangest prophecies in the Bible—a prophecy that says that for a period of seven years after a last great battle with those of "the north parts," Israel will take no wood from the forest or field for fuel, but for the entire time will burn only the discarded weapons of that battle, a fact obviously impossible with weapons as we know them today. The great possibility that these rumors have for fulfilling this prophecy of the last major events of this Age make them of more than passing interest.—

*Dixon Evening Telegraph.*

# The Bible Progressive

By R. H. Judd, Colborne, Ontario

PROBABLY no reader of these lines is unacquainted with the fact that there are many versions of the Scriptures, and that in recent years these have increased greatly in numbers. This is especially true, perhaps, of those versions which are dominantly the work of one person, or, in some instances, the combined labors of two or three.

Over a considerable period of Bible study, this writer has come to prefer, as being more generally accurate, those versions which are resultant from the associated efforts of many minds. The Bible is itself composed of the records of the experiences of numerous authors. It is, therefore, natural to suppose that in the translation of such a work it is not possible for a single individual to have the requisite ability faithfully to represent them all.

The Authorized Version of the Bible has been in our possession for so many years, it has attained a high and exclusive position in the estimation of the reading public. Because of this, we are not surprised to find that it is widely regarded as being directly and verbally inspired; and, consequently, the only version which has rightful claim to be called "The Word of God."

That this Version was "Appointed to Be Read in the Churches" by His Majesty, King James of England, has been almost universal belief. This has, however, been disputed by Frank Ballard who says, "The origin of the imprint on the front page no man knows. No evidence has yet been produced to show that the Version was ever publicly sanctioned by convocation, or by parliament, or by privy council, or by the King."

Further, our modern Authorized Version is generally thought to be a replica of the version known as "the Version of 1611," but comparison with the first edition reveals that the differences are by no means few or slight. Notwithstanding this, many of us are familiar with the following current expressions: One says, "I believe the Bible from cover to cover." Another claims that it is "literally and verbally inspired," while another says, "The Bible, just as it stands, is the ground of final appeal." A diligent student will find that the history of the Bible records something markedly different from the foregoing quotations, for, according to its history, the Bible never did "stand" at all, but has been in a state of flux both before and since the year 1611. The point to be observed

here is, that in serious matters, as well as in what may be regarded as trifling details, the English versions of the Bible have been changing, almost always for the better during the last three centuries. To those who seek to place on the shoulders of the modern Christian a yoke "which not even our fathers were able to bear," we would point out that the Authorized Version is itself at least

the *seventeenth attempt* to render the original Scriptures into English, and thus it becomes a revision of numerous pre-existing versions of varying qualities. Though Wycliffe's influence on it was considerable, it was certainly less than that of Tyndale. Different authors may advance somewhat varying lists of contributing versions, but we trust that the following may be of helpful interest:

(1) As far back as the year 709 A.D., Aldhelm and Guthlac rendered the Psalms into Anglo-Saxon.

(2) The work of the "Venerable Bede" about 735 A.D.

(3) That of Alfred about A.D. 900.

(4) The Ormulum paraphrase in early English.

(5) Omitting minor efforts, we come to Wycliffe, whose devotion, together with that of his associates, rendered the whole Bible into English before close of the 14th century.

(6) Purvey's Revision, A.D. 1388.

(7) Tyndale's Translation and the romantic story of his work, 1525 A.D., and its issues during the following century.

(8) Coverdale's Translation, with its work of exquisite delicacy, 1535 A.D.

(9) Matthew's Bible, A.D. 1537: really the work of John Rogers, combining the Coverdale Old Testament and Tyndale's New Testament.

(10) Taverner's Version—revision of Tyndale's—A.D. 1539.

(11) "The Great Bible" due to Cromwell and Coverdale; really executed in France, A.D. 1539.

(12) Cranmer's edition of the above, A.D. 1540.

(13) The Geneva Bible, 1557-1560 A.D., passed through 150 editions, and exercised a great influence on the Authorized Version.

(14) Bishop's Bible, A.D. 1568-1572, due to Archbishop Parker, had thirty editions and displaced the "Great Bible," but not the Geneva Bible.



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(15) Rheims New Testament was followed in 1609 by

(16) The Douay Version. (Romish.)

(17) Thus we come to the Version of 1611, and the remarkable effort inaugurated by King James, which resulted in the first edition of the "Authorized Version."

Of the Authorized Version even a non-Christian has said: "It lives on the air like music that can never be forgotten, and its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it; and the potent traditions of childhood are stereotyped in its verses. It is representative of a man's best moments, and all that has been about him of the gentle, the pure and the good. It is that sacred thing which doubt has never dimmed, and controversy never soiled."

Many, indeed, have been the expressions of praise relative to the choice language of the Authorized Version, for it has been the standard of excellence of speech for many generations. But true as that has been, and still is, we cannot possibly ascribe to the assumption that all perception, skill, knowledge, and devotion came to an end with the completion of the Authorized Version. The advances made in other realms, science, literature, and art, bear testimony to the fact that the Bible, no more than they, cannot stand still.

During recent years, wider experience and better materials have brought increasing understanding of both Hebrew and Greek, and wider acquaintance of the idioms peculiar to both have greatly advanced the possibilities of correct translation. Further, three centuries cannot come and go without great changes in the language of any people. The changes now brought into our whole mental outlook are vastly different to those of three hundred years ago. Education naturally has induced a condition of mind and viewpoint from knowledge gained, that our forefathers were not privileged to have. As one writer (himself a clergyman) truly says, "The days of mere authority are gone forever, the *ipse dixit* of the clergyman today is valueless, and the infallibility of church interpretation is fast fading away."

Numerous false conceptions still held by popular theology have their root in faulty translations of the Authorized Version, which was undoubtedly a great advance on those that preceded it. The earnest searcher will find, however, that it contains archaisms, or antiquated forms of speech which mean little or nothing to the present-day reader. Mistakes in grammar are by no means few, and frequently the correct intentions of the author are not conveyed; sometimes, indeed, they are actually opposed to the thought he desired to express. Of equal interest is the fact that delicate and precious "touches" are, on occasions, wholly missed.

As to the theory of—

### Verbal Inspiration

it will become evident to any person who thinks, that such would necessitate a perfect "original autograph." Needless to say that such has not yet been found! In one sense only is it safe to affirm that no fault can be found with the first copies of our Gospels and Epistles, for the simple reason that they are all lost.

The story is told that the late Matthew Arnold once pleaded for the retention of certain portions of Isaiah 9, on the ground that "they have a magnificent glow and movement which delights the ear." That statement is the more remarkable because, almost in the same breath, he is reported to have acknowledged that "they were mistranslations and were meaningless." To that outburst, Dr. Phillips Brooks made rejoinder, "It is not so much the Book, but the churches that are on trial; for, if modern Christianity should come to prefer 'the magnificent glow,' or the pious thrill of words which have again and again proved to be false to the clear setting forth of acknowledged truth, then 'the salt has lost its savor,' and such religion deserves to be trodden under foot of men."

We now proceed to give a few *specimen* instances of the better translations of the Revised Version, as they appear in the various books of the Bible. [Editor's Note: Brother Judd quotes the English Revised Version; the American Revised Version varies considerably from the English; there being no difference, for instance, between the King James and the American Revised in Genesis 11:28.] We select from those books most frequently read:

Genesis 11:28—The Authorized Version reads, "Haran died before his father." The Revised Version reads, "Haran died in the presence of his father." The Hebrew word for "before" is *panim*. This word is translated "face" some hundreds of times. It is rendered "presence" about 70 times; and "countenance" about 30 times. In no other instance, so far as we are aware, is *panim* translated "before." "In the presence of his father" we believe to be the meaning intended. Thus the Revised Version is correct.

Genesis 33:18—The Authorized Version reads, "Jacob came to Shalem, a city of Shechem." The Revised Version alters this to—"Jacob came in peace to the city of Shechem."

Exodus 25—In this chapter occur several suitable changes for simple words which will make for more intelligent reading: "acacia" for "shittim," "cortice" for "crown," and "cups" instead of "bowls."

Exodus 34:13—Instead of "groves" of the Authorized Version, the Revised Version rendering is "Asherim"; which is the correction of an error occurring many times in the Old Testament. The reference is probably to the wooden symbols of the goddess *Asherah* (see Smith's Bible Dictionary). The word (Continued on page 9)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**ANTI-SEMITISM.** An international conference of Christians and Jews was held in July at Fribourg, Switzerland. One of the chief purposes of the gathering was to map out a program of world action to check anti-Semitism. According to press reports of the meeting, "Again and again the charge was made that the representation of the Jews as Christ-killers was the Alpha and Omega of anti-Judaism and that modifications in religious education in this regard would remedy the situation." The Catholic Digest further reports: "As a matter of fact, the furnaces of Treblinka, Lublin, and Oswiecim were ever present at the Conference and they preyed, not only on the minds of the Jewish delegates, but also on those of the Christians; they cannot be explained away; they are an irremovable blot; and, in a sense, everyone who has ever spoken against the Jews is responsible for them."

We are entirely out of sympathy with any type of anti-Semitism; and unkind words against the people who are described as the "apple of his eye" torment us. It is hardly necessary to reiterate the kindly feeling which the Church of God has toward Israel, but we must not yield to the aim of the lobbyists and vindicate Israel of their rejection of the Messiah. They did, according to the Word, by "wicked hands crucify and slay" the Son of God. It is not a different type of education respecting the part which Israel played in rejecting the One who came unto His own, and His own received Him not, but rather, a repentant heart on the part of Israel who said: "His blood be on us, and on our children." Herein lies the real cause of anti-Semitism. If Israel will remove the stigma of this national and individual crime, she will find ten men ready to follow each Israelite in seeking the Lord Jehovah and the true Messiah, Jesus the Son of God.

**WORLD IN DARKNESS.** In speaking before the convention of the Disciples of Christ, held in San Francisco, Dr. C. Oscar Johnson, president of the World Baptist Alliance, has been quoted as painting a picture of a "world in darkness and gloom because of tensions in the area of the stomach, the area of the head and the area of the heart."

This threefold disturbance is on a larger scale than at any time in the history of the world. The world is hungry. Man in his fury to rule has ruined so much of the natural productivity of the soil, that it no longer produces sufficient to feed the teeming millions. Then, too, man has robbed the soil without giving it time to rebuild itself. He has tilled the marshes and ditched the swamps and dredged the small lakes, until the land is dying of thirst. The children of Israel were required to let the land rest every seventh year, that it might rebuild itself. Late generations have farmed so extensively and intensely

that the soil is famishing for food; that which it produces is lacking in the natural vitamins, and man is forced to bolster his regular diet with "one-a-day brand."

The "area of the head" has become off balance through the "imagination of the mind." Science tells us that every time a thought is created a brain cell is formed. The thinking of the world has been along evil so much the past few years that the brain cells are becoming largely evil and the mind, therefore, evil possessed. Some months ago, I read of a judge in Germany who confessed that he could not get along without stealing. He was not forced to steal by economic circumstances, but had been taught the "science" of it in the underground movement, and his very nature now craved the continuation of this practice. His mind had become over-balanced with evil. In the days of Noah, the imaginations of the mind was to do evil continually. According to Jesus, the last days will witness a repetition of this abnormal condition among men.

The "area of the heart" has come to mean the seat of affection. This, too, is becoming irresistibly dark. The heart being desperately wicked, children are abandoned by their parents, homes are decimated by marital strife, society venerated by lustful practices and all nations angry as the whole world lies in darkness. "Behold, the darkness shall cover the earth, and gross darkness the people."

**THE FAR EAST.** With so much of the news concerning the cold war in Europe and the blockade of Berlin, the Far East has been more or less forgotten by the man in the street. But things have been happening over there, and seemingly of a most tragic nature. In "The Commonweal," an editorial on the "Far, Far East," the editor reports: "At present, one-third of China's 450,000,000 people inhabit the areas which have fallen under Communist control; so far the United States has found no way to check the Chinese Communists." Many writers on political affairs seem to feel that we will soon have to write off much of China to the Communists and the Russian bear. As the editor of the Roman Catholic paper has said, the United States has not been able to stop the Communist drive in China. After all, is it the fault of capitalist America that she has not stopped the Communists in China? Is it her whole duty? One peculiar thing stands out: Communism seems to thrive best in countries that are predominantly Roman Catholic. Why is it? In the European countries where Communism is in the saddle the Roman Catholic faith is the prevailing religion. Apostate religion is the most fertile seed bed for Communism, and the Romanish system is the most apostate of all religions. If much of the world goes Communist, and it evidently will, "a form of godliness" will have made

a most formidable contribution to its expansion, notwithstanding it is making a rather blustery stand against it.

The Russian legation in Palestine is requiring all Russians to register. Many Russian Orthodox priests have gone there since the days of the Czars and have acquired much church property. This means that all church property belonging to the Russians will become the property of the Soviets and will give them quite a strong hold in Palestine where they are furnishing much of the war material for the rabid gangs. The world is beset by sin on every side, and trouble makers are busy in every land. Perhaps our only solution to all these problems is a world government, and eventually, of course, ruled over by the King of kings.

**ECUMENICAL CHURCH.** In an earlier paragraph, we referred to the convention of the Disciples of Christ. The report of the meeting stated that there was placed "greater emphasis on the ecumenical (world) church than has any other conference in history." In particular, the president of the convention, Dr. Snodgrass, said: "It is my earnest hope and prayer that out of this convention and the next convention year will come such irenic yearning, such Christian concern, such statesmanly action as shall quickly and securely bind the ties of unity between these two influential bodies in Protestant Christianity."

The ecumenicity of the church is being sounded at every church gathering of all the large denominations. The cry is, We belong to our individual church bodies, but are all members of the ecumenical church, dropping the differences and uniting on the agreements. Everything which the orthodox churches in general believe is becoming essential and all other teachings of no particular value, which includes practically everything which we hold important.

**KINSEY REPORT.** The recent book on "Sexual Behavior in the Human Male," by Dr. Alfred C. Kinsey and his associates has stirred a heated controversy in both medical and religious circles. While the survey is far from complete and may in some respects be biased toward biological deductions, it does, nevertheless, throw much light on the social and moral trend of the times. The "sexual behavior" of those interviewed, if such can be taken as a cross section of men, confirms the prophetic Word on social conditions in the last days as no other set of statistics that have been compiled in recent years. One thing religious leaders agree on about the report, and that is, that a challenge has been thrust at the church which cannot be evaded or side-stepped. We are living in days foreshadowed by the licentious living of the antediluvians, whose imaginations were evil continually.

## THE BIBLE PROGRESSIVE

*(Continued from page 7)*

"pillars" instead of "images" is also more correct, and will be appreciated by those acquainted with Indian mythology of Asia and America.

Leviticus 26:30—Authorized Version "images"; Revised Version "sun images." By the addition of one explanatory word, much information is conveyed.

Deuteronomy 18:10—Here the word "witch" in the Authorized Version is unmistakably wrong. The Hebrew noun is masculine; therefore, "sorcerer" as rendered by the Revised Version is certainly correct.

Deuteronomy 21:4—The Revised-Version rendering, "A valley with running water" fits in with the circumstances narrated very much better.

Ezra 3:11—"They sang together by course . . ." is rendered by the Revised Version, "They *sang one to another* in praising and giving thanks unto the Lord." It is many years since this writer heard such singing, for unfortunately it is now seldom, if ever, used. For want of a better name, which is at the moment forgotten, we might give it the name of "Responsive singing." One group sings, while the other group remains silent. Then in a burst of glad response the silent group sings in reply to the other in praise to God. This writer has never forgotten the thrill of such singing. By reading both Authorized Version and Revised Version, we get this human touch which would otherwise be missed.

Nehemiah 8:10—The Authorized Version has "sorry," but "grieved" in the Revised Version is a much better expression of the real thought intended.

Nehemiah 13:26—"Strange women" instead of "outlandish women" is great improvement over the Authorized Version. ["Foreign women," A.R.V., Editor.]

Passing by other books of the Old Testament, let us look in the Psalms. Many interesting and helpful alterations occur there.

Psalms 9:17—Attracts attention because evangelism—so called—has wrongly laid hold on it for the purpose of impressing the evildoer; and for the added purpose of upholding the awful doctrine of "eternal conscious suffering," which is never once taught in the Scriptures. The Authorized Version reads, "The wicked shall be turned into hell . . ." The Revised Version rendering is, "The wicked shall return to sheol, even all the nations that forget God." The word *sheol* occurs often in the Psalms, and is, perhaps, offensive to some. Let them find a better word which will include all who have ceased to live, and which has no reference whatever to a place of torment. Hades and Gehenna in the New Testament compel a distinction in thought which would not otherwise be sought.

Psalms 21:6—Authorized Version reads, "Made him

exceeding glad with thy countenance." The Revised Version distinctly improves the translation with, "Thou makest him glad with joy in thy presence." (See notes *re* Genesis 11:28.) Even in these days it is not uncommon to hear the expression, "He did it before my face." There are many instances in Scripture of men and women being in the presence of God, though they may not, indeed, do not, see His face.

Psalms 49:5—The Authorized rendering, "The iniquity of my heels" is obviously mistaken expression. The Revised Version reads, "The iniquity *at* my heels," which is in line with correct grammar and common sense.

Psalms 49:8—Here the Revised Version is distinctly better. "For the redemption of their soul [life] is costly, and must be let alone for ever." It was costly, and none but the Son of God was given the authority and power to redeem it. The next verse shows that "life" would have been a better translation than the word "soul." "Life" is, without doubt, the most frequent sense in which the word "soul" is used.

Psalms 59:2—The Authorized Version reads, "bloody men." The reading of the Revised Version, "bloodthirsty men," is a decided improvement. (For a similar correction, see Psalms 92:14.)

Psalms 83:18—"That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" is the reading of the Common Version. Note the very real improvement of the Revised Version, "That they may know that thou alone, whose name is JEHOVAH, art the Most High over all the earth."

Psalms 104:4—"Who maketh winds his messengers" is true to fact, and is, therefore, a better translation than that of the Authorized Version. It is generally thought that the marginal readings of the Revised Version are to be preferred, but here is one instance where the Revised Version text is certainly better than the margin. Psalms 119:61 is another instance of better translation, while verse 113 of this same Psalm is an example of passages where both thoughts expressed are helpful to the thoughtful reader.

Isaiah 53:8—Here the Revised Version meets the incident prophesied, historically and fully, which the Authorized Version fails to do.

Jeremiah 3:17—"Stubbornness" better expresses the attitude of the people of Israel throughout their history, than does the word "imagination."

Daniel 3:25—The whole setting of the incident shows that the Revised-Version rendering is unquestionably right, for the "Son of God" had not yet been born.

Hosea 14:2—"Return unto" instead of "turn to" better describes a continued attitude of mind, than does the reading of the Authorized Version. Further, the expression "the calves of our lips" has little of meaning to the

present-day reader. The Revised Version helps somewhat by showing that it has to do with sin offering. The Septuagint and the Syriac read—"the fruit of our lips." Hebrews 13:15, quoting from Leviticus 7:12 and Hosea 14:2, admirably explains the passage. If the Authorized Version and the Revised Version are both read, the basic thought of confession is made clear, and the voicing of thanks is not forgotten. The marginal notes of both versions should be read. In those instances where more than one rendering is permissibly correct, helpful features from both may add to our understanding.

*We now turn to the New Testament.* Here, we think it may be stated that alterations made by the revisers are more frequently of *importance* than is the case with the Old Testament: not only because of the fact itself, but because the New Testament is more frequently read. It has been our aim in the foregoing section to show the difference of choice in the use of *words*, but it is sometimes difficult to isolate a correction under a specific heading, such as lexicography or grammar, because in many instances the revisers rightly dealt with the sentence as a whole.

Mark 12:44—They did not cast in of their "abundance," but only of their "superfluity."

Mark 14:64—Here the Authorized Version is seriously wrong. They judged him to be worthy of death; but assuredly, he was not "guilty of death." One writer points out that the reading of the Authorized Version could be interpreted to mean that Christ was a murderer.

John 10:10—Occurring twice in this verse is a change of frequent usage throughout the New Testament, for "may," instead of "might," is not only more euphonious, it is better grammar.

John 10:16—The Authorized Version well serves the purposes of the Romish hierarchy; but that we know was never Christ's intention. There may be many "folds" in one "flock." (Cp. Jer. 23:3.)

John 15:2—The Revised Version's use of the word "cleanse" for "purge" (occurring in many other places) is an unquestionable gain in clearness.

Acts 1:7—The distinction made by the Revised Version between "power" and "authority" is of frequent occurrence. It is a distinction that needs to be recognized. It is possible to have authority without the power to act. It is also possible to have both the authority and the power. Two different Greek words are represented. The marginal reading also should be noted.

Acts 17:23—"The objects of your worship" is more realistic than the Authorized-Version rendering.

Romans 1:18—To "hold the truth in unrighteousness" is an expression not logically possible. To "hold down the truth in [or "by," see Emph. Diag.] unrighteousness" describes a common occurrence. We think the word "by"

—"by righteousness"—will be more generally preferred.

Romans 1:25—The Authorized Version rendering "who changed the truth of God into a lie" is unfortunate. The truth of God (or any truth) *cannot* be changed into a lie. It may, however, be *exchanged* for a lie, which is the sense conveyed by the Revised Version. Furthermore "rather than" instead of "more than" is another improvement of the Revised Version in the same verse.

1 Corinthians 13—"Charity" of the Authorized Version has lost much of its original meaning, and is now differently understood. Love cannot change either its name or its nature. "Charity" does sometimes fail, but "love" never. (See v. 8.)

2 Corinthians 2:15—"Being saved" instead of "saved" and "are perishing" express more vividly and more correctly the true state of the believer and the unbeliever. "Being saved" is the Revised-Version rendering.

Galatians 1:13—Instead of the word "conversation," the meaning of which is now changed, the Revised Version gives us "manner of life" which more correctly represents that which the Apostle desired to express.

Ephesians 3:18—Here is a most remarkable and helpful change in translation: "That ye, being rooted and grounded in love, be strong to apprehend with all the saints." "To be able to *comprehend* . . ." is the Authorized Version rendering. This we can never do. Paul's prayer is that we may "be strong to *apprehend*" (lay hold of) the blessings he enumerated.

Ephesians 5:8—"For ye were once darkness," instead of "ye were sometimes darkness," brings out to more advantage the contrast of the word "now" in the sentence that follows.

Philippians 2:10—The alteration from "at the name of Jesus" to "in the name of Jesus" is most important. The former expression has led to the Anglican ritualistic practice of bowing each time the name of Jesus is mentioned. We cannot bow to the glory of God the Father except "in the name of Jesus."

Colossians 1:16—The Revised Version makes for a better understanding here. "In him" instead of "by him." All things were created "*in* him"; they were not created "by him," for in that case it would be absurd to say they were created "unto him."

2 Thessalonians 3:3—"Guard you from evil" is a more correct statement of fact than "keep you from evil."

Hebrews 4:12—"For the word of God is living, and active" is a great truth uttered in the modern language of the Revised Version.

Revelation 4—Four "living creatures," in place of four "beasts," is a commendable change.

(To be continued)

"Bow down thine ear, and hear the words of the wise"

## GOD IN NATURE

*(Continued from front page)*

the reward for righteousness, because God has given us the formulas in His Word. The dependability of God's laws is evidence of His great wisdom.

Great wisdom is also evidenced in creatures of the earth. According to the *Encyclopaedia Britannica*, bees keep their hive at a temperature of within one-half degree of 35 degrees centigrade while their eggs are hatching. They accomplish this amazing feat by a super sensitivity of temperature in their own bodies, by bringing moisture into the hive when the hive gets too hot, and by exercising their bodies to produce heat when the hive gets too cold. A kind of very small flat worm has the ability to develop a new head or a new tail if either member should be cut off. If the worm is cut in halves, each half becomes a complete worm.

We can say with Job: "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee" (Job 12:7, 8).

One of the most remarkable of the numerous miracles of nature related by Mr. Morrison is as follows:

"These amazing creatures (eels) migrate at maturity from all ponds and rivers everywhere—those from Europe across thousands of miles of ocean—all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless start back and find their way not only to the very shores from which their parents came, but thence to the rivers, lakes or ponds—so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does this directing impulse originate?"

It is quite evident that Supreme Wisdom was exercised in the design, plan, and purpose of many objects of nature. The bird's wing was designed for flying, the fish's fin for swimming, and the feet for walking. In fact, man's modern attempts in streamlining is an imitation of the design of birds and fish. The organs of our bodies are the best illustration of design, purpose, and plan. Each organ in our body has a certain function to perform, which means that it was planned for a definite purpose or work. Furthermore, the body is the only machine which repairs itself.

One of the greatest miracles of nature is the instinctive religious craving of man. Science has observed that every well-defined instinct, wherever found, implies and points

to its corresponding reality. Nature completes its work. For the eye there is light; for the ear there is sound; for the lungs there is air; for the appetite there is food; for the intellect there is unlimited knowledge. For man's religious cravings, there is God. For man's instinctive desire for life, there is eternal life.

God's great wisdom is made manifest also through the co-operation shown in nature. Through bright colors and sweet nectar the flower attracts and rewards the insect for transferring pollen. Through the food in its fruit the tree rewards the squirrel for planting a few of its seeds. The earthworm keeps the soil porous and fertile, and birds pay for their keep in harmful insects destroyed.

God strives to maintain a balance in nature. He provides checks and controls that prevent disorder and confusion. The size of insects is controlled by their structure. God has ingenious ways, also, to limit the number of creatures. Some are known to commit suicide in great numbers if they become too numerous. The crow and other enemies of rabbits keep rabbits from overrunning the earth. Natural enemies of the microscopic paramecia keep them checked; otherwise, they would multiply so fast as to fill all bodies of water in a short time. At present, the starling threatens to overrun our country, but we can be quite sure that his dominance will last but a few years. Occasionally, man tries to disturb the balance by poisons or other means, but nature develops immunities or resistance to his attempts in many ingenious ways. God in His great wisdom maintains order and balance in nature.

The subject of *God in Nature* has been merely introduced in this short discussion. Almost any book of science, biology, botany, physics, chemistry, or astronomy will provide the reader with innumerable examples of a divine wisdom in all nature. An active interest in searching into such wisdom will increase our faith and help us to achieve a greater understanding of our Maker.

## SHOW ME THY WAY

"Show me Thy way, O Lord,  
And make it plain;  
I would obey Thy Word;  
Speak yet again;  
I will not take one step until I know  
Which way it is that Thou would'st have me go.

"O Lord, I cannot see;  
Vouchsafe one light;  
The mist bewilders me,  
Impedes my sight;  
Hold Thou my hand and lead me by Thy side;  
I dare not go alone, be Thou my Guide."

—June E. Saxby.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park Minnesota



*"Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:17).*

### Who Was Jesus?

Our title today is the one given in our quarterlies (Truth Seekers' Quarterly, for Intermediates, National Bible Institution, Oregon, Illinois). The lesson is taken from Matthew 16:13-17; Matthew 14:32, 33; and John 20:30, 31. The golden text is printed above.

Now if you have your Bible, we will soon begin our meditations. I wish your thoughts could be expressed on this page, too. You can tell me what you wish by sending a letter or postal card.

### The Happy Birthday Corner

Today, I am sending out forty-five membership cards. We have more blanks to be filled out—if you will just send your name, year, month, and day of birth to me. That is your part. Then your name and birthdate will be filed; and, when it is your birthday, your name will appear in print in our corner.

### The Voice from Heaven

Who was it said from heaven, "This is my beloved Son, in whom I am well pleased"? It was the Father of Jesus, our God, the Lord of all. Jesus is God's Son. By God's power, Jesus was born. They are two persons, not one, as many think. Since Jesus was raised from the dead, He has immortal life. God has always been immortal. (1 Tim. 6:15, 16.)

Jesus prayed for His disciples and for all those who will believe on Christ through the preaching and testimonies of the disciples. That includes us, doesn't it? We read, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21).

This next verse is most important, especially the last part which reads, "that they may be one, even as we are one" (v. 22). That is the way God and Jesus are one, even as we Christians are one with Christ. We are one in purpose, one in hope, one in doing the will of the Father, one with Christ even as Jesus and God are one. Take your Bibles and read John 17:20-26. See how many other references you can find.

### Jesus Is the Christ

Simon Peter said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). The name "Jesus" means "Jehovah is salvation." The name or title "Christ" means anointed. Jesus was born to be King. He also is our High Priest. The Jewish priests were anointed. In the Hebrew language (the Old Testament), the name "Christ" is "Messiah." The name "Jesus" is the proper name of our Lord. The name "Christ" was added to identify Him with the promised "Messiah." It pleased Jesus to have Peter declare, "Thou art the Christ."

### Why Signs Are Given

When Jesus calmed the winds and the sea became still, the people in the ship "worshipped him, saying, Of a truth thou art the Son of God" (Matt. 14:33b).

Jesus did many acts of healing, raising the dead, and showing kindness. The Word tells us that. Jesus did many signs that are not written in the Bible. The disciples saw Jesus do these things which are not written (John 20:30, 31.)

In another portion of Scripture, we read: "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" (John 21:25).

There are so many signs given that if one has faith in the Word it is easy to know that Jesus is God's Son. It is easy to understand and cry from our hearts, as did Peter, "Thou art the Christ, the Son of the living God"

### We Are So Happy!

We introduce two new ECE club members today. They are Harold and Barbara Hess of Oregon, Illinois. Their names were sent me by Sister Leota B. Hanson.

### Happy Birthday Wishes

Karen Tobias, Nov. 1, age 6, Fonthill, Ont.  
Lila Boyer, Nov. 1, age 10, Waterlick, Va.  
Ellen L. Hamilton, Nov. 3, age 9, Saint Cloud, Minn.  
Georgia A. Benge, Nov. 5, age 11, Frankfort, Ind.  
Twila Kay Pritchard, Nov. 6, age 13, Macomb, Ill.  
Sammy Jay Pritchard, Nov. 6, age 13, Macomb, Ill.

## "GO YE . . . !"

**M**ISSIONARY WORK! Do you tire of hearing about it? Have the voices of evangelists so often rung in your ears that you no longer listen to their appeals?

Our people, today, do not seem to care whether or not all the people in the world hear the gospel of Christ. The material and eternal welfare of our foreign neighbors is of little importance to them. "If God wants the gospel to be preached to the people of China, He will see that it is done Himself without depending upon us. Why travel to some distant continent to do missionary work when we have a very fertile field right here at home?" Thus they reason.

I was somewhat pessimistic about missions until I heard this little story. Here is the tale as related to me by a friend:

"A few months ago, a missionary was walking through a village in India when he heard a familiar voice coming from within a near-by hut. Pausing to listen, he recognized the voice as belonging to a native whom he had met at a recent evangelistic service. The disturbed and troubled man had come to the missionary after the meeting and asked him a serious question.

"'Could a man who had killed another man be forgiven?' The missionary replied that he could. Then the native asked, 'Would he be forgiven if he had killed five men?' The reply was, 'Yes.' He further queried, '. . . if he killed ten men?' Again the answer was the same. The native continued and asked if there was forgiveness for one who had murdered twenty—or even thirty men.

"'Yes.'

"For a moment he stared at the ground, then he looked up into the eyes of the missionary and said, 'Can he be forgiven if he has killed forty men?'

"The kind man of God placed his arm about the shoulder of the native and said, 'Yes, Christ can save a man even if he has killed forty men.'

"The native humbly said, 'I'm that man; I want to be forgiven.'

"He accepted the Lord with all his heart; and, finding Jesus to be his Saviour, he went away a new man.

"Now the missionary was witnessing his testimony. The native, sitting on the dirt floor of the hut, was declaring the good news to his friends gathered about him. The missionary was filled with joy and gratitude as he heard the conversation, for he had been the instrument through which a lost man had found his Saviour."

What a beautiful experience! What rewards in this life with the joy received by this missionary?

By *William Dick*  
National President



The fruits of his labor are bountiful indeed.

How many of you would like to cross the borders and preach to foreign peoples? To many it would necessitate too much sacrifice and devotion. The least we can do, however, is to help support our Berean missionary. Brother James Mattison has accepted the challenge—"Go ye into all the world and preach the gospel to every creature." Are we going to sit on our thumbs and let him accomplish this work alone? NO! Let's sacrifice our candy bars and theater tickets and help him to win others to Christ!

## Breastplate of Righteousness

By *Elsie Doll, Brush Creek, Ohio*

**T**HE APOSTLE PAUL told the Ephesian Christians to put on the whole armor of God, that they might be able to stand against the wiles of the Devil. (Eph. 6: 11.) The breastplate of righteousness is a very important part of God's armor; it serves as a covering for the front part of the body, and protects the heart in battle.

Truth and the breastplate of righteousness go together and both are a must for all Christians. No soldier would go into battle without first being trained and armed to defend himself against the foe. This applies to Christians also, for they must ever be on guard against the lusts of the flesh.

Sin originated in the Garden of Eden, when Adam and Eve disobeyed God. There is none righteous, no, not one. (Rom. 3:10.) "All we like sheep have gone astray" (Isa. 53:6). Sin separates us from God, our best Friend; and, as a result of our sins, we reap what we sow.

Because our righteousness is as filthy rags, we all need salvation. We need to be saved from the death penalty and guilt of our sins. We need to be saved from our sinful ways and from our dying corruptible nature. We all need to come to Christ, for we all are sinners. Believe in Him, repent, and be baptized for the remission of sins.

His righteousness covers or cancels all our sins, for there is no condemnation to those in Christ, who walk not after the flesh, but after the Spirit. The gospel is the "power of God unto salvation to every one that believeth." Christ is the Way, the Truth, and the Life. Yes, righteousness pays wages: it is eternal life in God's Kingdom of glory.

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

November 14-18—Evangelistic meetings at Brush Creek Church (Ohio). F. L. Austin, guest speaker.

### ILLINOIS FALL CONFERENCE

The Rockford Church was very happy to entertain the Illinois Fall Quarterly Conference, Saturday and Sunday, October 23 and 24.

The Saturday evening service was handled by the young people. Wesley Somers was chairman, and Warren Sorenson and Gordon Landry each gave a sermonette. The Maranatha Singers furnished special music for the service.

Bro. F. L. Austin's sermon Sunday morning on the High Calling was very inspiring. Bro. Linford Moore of Macomb was the speaker for the concluding service of the Conference, Sunday afternoon. His message, "Fret Not Thyself Because of Evildoers," was very timely and challenging. He besought us as Christians to be so busy and happy doing our part in the Lord's work that we will not be inclined to look with envy on those who seem to be prospering without any thought or regard for God and His ways.

We were especially glad to have our National evangelists, Bro. M. W. Lyon and Sr. Verna Thayer, present. Bro. Lyon's solo added much to the enjoyment of the service as did also those of Sr. Mildred Laning and Sr. Mary Catharine Railton.

Points represented were Beloit, Wis.; Oregon, Mt. Morris, Dixon, Macomb and Ripley. Ministers in attendance, in addition to those already mentioned, were James Watkins, Paul C. Johnson, Richard LeCrone, and Arlen Marsh.

The Illinois State Conference Board held a short meeting Saturday night with seven of the eight members in attendance. A letter from Bro. Edmister of Eldorado expressed his regret on being unable to attend.

We of the Rockford Church feel that we gained much strength and encouragement, as well as pleasure, from this Conference and we say to all, Come again.

Esta L. Starbuck, Secretary.

**GOD'S WAY is the right way. Let's TITHE!**

Abraham paid tithes to Melchisedec. Should we pay tithes to Christ? Read Heb. 7:14-17.

Tithing Campaign Committee.

### CHRISTMAS CARDS

Now in stock: assorted Christmas cards, 21 to a box, good quality, each bearing an appropriate poem and a Bible verse quotation, @ \$1.00 per box, postpaid. Order promptly; not later than November 30. National Bible Institution, Inc. Oregon, Ill.

### HERALD RECEIPTS

Mrs. Bessie Huffer; Mrs. William Hanson; W. A. Whisenhunt; Walter Fisk; Mrs. Walter Wulff; Mrs. J. A. Guttery; Mrs. Gordon Lewis; Ethel Chitty; Verna C. Thayer (3); Dorothy Smith; George Halverson; John E. Miller (2); Mrs. E. March; Mrs. Joe Carroll.

Mrs. Virda Sittler; R. E. Griner (2); Mrs. Hamlin Nelson; A. F. Dehn; Mrs. C. E. Blomquist; Mrs. A. M. Johns (4); Mrs. M. E. Bray; Stanley O. Ross (4); Mrs. Harry Payne; H. S. Lasher (5).

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Herbert Edmister, Eldorado, Ill., reports a recent Sunday school attendance of seventy-seven. Bro. Vernis Wolfe, formerly pastor of the Blood River Church (La.), is now the Eldorado pastor.

Bro. and Sr. William Densmore, Ripley, Ill., celebrated their sixty-fifth wedding anniversary on Monday, November 1. Their daughter, Sr. Albert Logsdon, Oregon, Ill., visited with them on Saturday and Sunday, preceding.

During the month of October, evening offerings at the Pennellwood Church of God, Grand Rapids, Mich., were sent to Bro. Leonard Brown, Baraga, Mich., for gospel work among the Indians. Further, the Church plans to contribute fifty dollars a month, during the next six months, to Bro. James Mattison, Riviera, Texas, who is working among Mexicans.

"Thank You." Sr. James A. Patrick, Ashland, Ohio, uses this means of thanking the many friends who sent comforting letters and cards to her during her recent sorrow. She adds, "Christ's soon coming is all that helps me to face each day without him."

Bro. Fred Austin, 2073 E. 221 St., Euclid 17, Ohio, recently submitted to surgery, but is home, again, convalescing.

Sr. Eunice Pearson, Matron of Oregon Bible College, is recovering from minor surgery and soon will return to her College duties.

Evangelist M. W. Lyon is conducting a series of meetings at the Salem Church of God near Marshall, Ill.

Sr. Catharine Davis, 620 E. Iriquois St., Freeport, Ill., will be seventy-seven years of age on November 15.

Bro. J. W. McLain and family have moved from Los Angeles, Calif., to Delta, Ohio, where he will preach for the Delta Bereans and the Raker Community Church.

Sr. T. J. Ellis, Waterloo, Iowa, visited friends in Oregon, Ill., last week-end.

### TEMPE, ARIZONA

It is now four weeks since Bro. C. Randall began his pastoral duties here. Bro. and Mrs. Randall are getting somewhat settled in a brand new home rented for the month. Our parsonage plans are still drifting along, nothing definite being done as yet.

Bro. Randall is giving us some inspiring and profitable sermons. Sunday evening, October 24, he spoke on the subject, "The True Witnesses of Revelation 11." At the morning service, Enmondell Bunch put on Christ baptism. She is the daughter of Bro. J. Bunch.

On Friday evening, October 8, a fellowship supper, in honor of Bro. and Sr. Randall, was held on the church lawn. After the supper a quantity of canned fruit and groceries were presented to the pastor and wife.

On Friday evening, October 22, a law party and wiener roast for the young married folks was held at the home of Bro. and Sr. Paul Trimble. The Ladies' Dorcas Society holds monthly meetings, the last one having been at the home of Sr. Nettie Saylor.

Bro. Gerald Cooper is still in Saint Luke Sanatorium, but doing nicely and gaining weight right along. He was over to Tempe on little business recently.

We have resumed Wednesday evening Bible classes under the leadership of Bro. Randall. We are having good attendance, but still more owe to themselves and the church to come and receive the benefit of the splendid lessons Bro. Randall is giving.

Laurence Howell, Sec'y.

### NATIONAL BIBLE INSTITUTION

Omaha, Nebr., Church of God	\$ 18.
Mrs. Eeka E. Evans	15.
Silas Claypool	25.
Mr. & Mrs. E. A. Ellis	150.
Rachel Humphreys Morris	20.
Mr. & Mrs. Horace G. Pierce	5.
Oregon, Ill., Church of God	14.
H. S. Lasher	10.
Maurertown, Va., Sunday School	43.

### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

The Restitution Herald advocates the new return of Christ (Acts 1:11), and life on earth 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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**EVANGELISM IN ARKANSAS**

During the month of September, I preached at McGintytown the first Saturday night, Sunday morning and night, having good attendance. One hundred per cent of the McGintytown brethren wish me to continue another year as their pastor.

The second Sunday of September I preached at Brooklin, which is near my home at Branch, Ark. They, also, desire my work as pastor another year.

Then, the third Sunday, I preached at Bear, Ark. On Sunday evening, Bro. John Humphreys and I went to a board meeting at the Oak Grove Church of God, Little Rock. Bro. Jess Humphreys and Bro. Tom Lynch also accompanying us on this trip.

The brethren have a wonderful zeal for the truth, and they asked for my services there as pastor for another year.

On Monday, September 20, Sr. Simmons and I went back home in Oklahoma. The folks there were asking me to come to conduct a meeting for them, but, because of rain, I preached only four sermons at the Plainview schoolhouse. The attendance was encouraging, the house being filled. After

dismissal, I could hear the people saying one to another, "That is Bible." What they need there is a full ten-days' meeting.

Returning home on Saturday, I kept my appointment, the fourth Sunday, at Clark Chapel.  
W. R. Simmons.

**I TAUGHT—I LEARNED**

My father and mother were always tithers, and the Lord's money box was ever in evidence in our home. My parents were too poor for the children to have any money, and there were no opportunities for us to earn any. When I was old enough to earn I did not tithe. A bill every now and then was a lot.

Then it happened.

I was assigned to lead a Berean lesson on tithing. Here was my opportunity to prove with figures that my way was the better way! Oh, the shame and humiliation that was mine when I compared the two accounts. I was brought to my knees in humility and contrition, and I promised then to never rob the Lord.

The tithe is my measure "pressed down," and the gifts and offerings the "running over."  
Leila E. Whitehead.

**OVER THE TOP!!!**

447. Dessa Cockrell	\$26.50
448. Clyde W. Swihart	26.50
449. Mrs. Oleon Huffer	26.50
450. Marjorie Finney	26.50
451. Roseco Finney	26.50
452. Fred Hall	26.50
453. Eurie Hall	26.50
454. David Hall	26.50
455. H. Scott Smith	28.00
456. Mrs. Olive Deck	26.50

**NATIONAL BIBLE INSTITUTION**

An Isolated Sister	\$13.00
Jessie M. B. Kauffman	5.00
A "Sister"	5.00
Mrs. M. Long	21.68
Mr. & Mrs. Charles Netts	5.00
Happy Woods Church, Louisiana	12.81
Gospel Gleaners S. S. Class, Brush Creek, Ohio	12.00
Mrs. Estae Holt	2.00
Blessed Hope Church of God Sunday School, Niagara Falls, N. Y.	10.87
Brush Creek Church of God S. S.	13.95
Church of the Open Bible, Pomona, Cal.	20.00

**DO WE CHRISTIANS MAKE FEEBLE EXCUSES?**

*(Continued from page 3)*

be thy spokesman unto the people." When Moses became convinced that what he thought were reasons for ignoring God's call were only feeble excuses, he accepted the call, forgot his weakness, and in the promised strength of God, went forward to do all the things he had said he could not do. With great courage, he assumed the leadership of his people, and, with the power of God, appeared ten times before Pharaoh, pleading for his people's freedom. Finally, he led them through the Red Sea, received the books of law on Mount Sinai, led his people through the terrible forty years in the wilderness, wrote the first five books of the Bible, and, finally, died on the edge of the Promised Land.

All things are possible with God. A weak man full of excuses became the great prophet of Israel and hero of his people, because he submitted himself to the converting power of God, faithfully serving His will.

This lesson is very practical to us who are Christians, for it illustrates the truth of our verse, "I can do all things"—through my own power? No!—"through Christ which strengtheneth me" (Phil. 4:13). God does not call Christians to do the impossible, but to do what is entirely possible while Christ is within us, giving strength to accomplish. Christ's work must be done, and now that He is at the right hand of God, we are the instruments of His earthly mission. But when He calls us and says, "Live my life, witness for me, carry the gospel, lead my people out of captivity to the world," we reply:

"Who?—me? There must be some mistake. I can't.

I'm too busy. I cannot speak. No one would pay me attention. You mean George. He is a good mixer and could do it better than I."

So, like the people invited to the marriage feast, we begin "with one accord, to make excuses," forgetting that all things are possible with God. When we are in His work, we can do the impossible; it just requires a little longer.

Some say, "I could never be a Christian; I am not good enough, the life demands too much." How true! Alone, no one can be Christian, but with Christ living out His life in us, ours are the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). "I can do all things through Christ which strengtheneth me" . . . My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:13, 19).

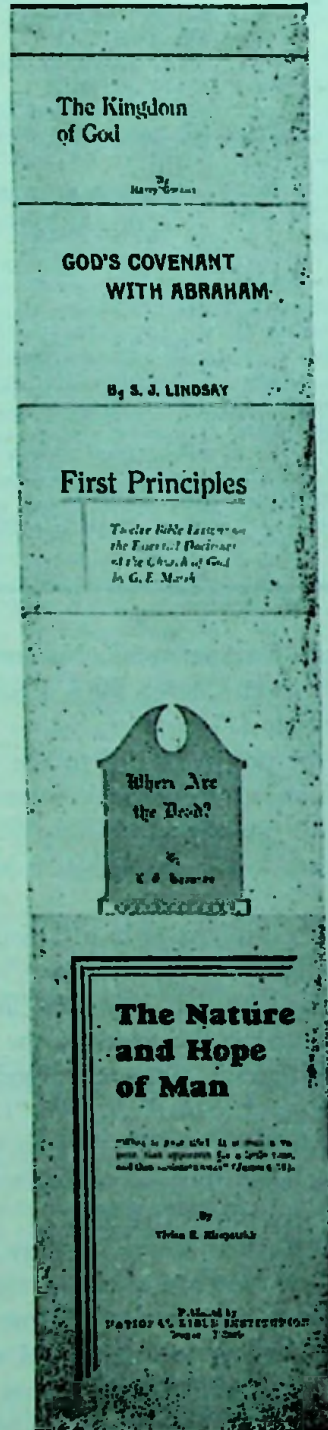
Some say, "I cannot witness for my Lord. Who would listen? I am no orator; I am no preacher." Yet, witness we must. Alone, we cannot be witnesses. We have not the courage to speak to a hardened soul about the salvation which is in Christ; we cannot lead lives in captivity to Satan into the salvation of Christ. With the help of Christ, however, anyone can testify. Christ puts the love in our hearts, and the words on our lips, which will lead men to conversion. Christ opens men's hearts and makes them listen and believe.

"I can do all things through Christ which strengtheneth me." Nothing is impossible with God. We must not make excuse, for there is no excuse for not being Christian and doing the will of God. What we could not do we can do when we submit humbly to the call of our Lord.



# "CAST THY BREAD"

HERE IS SEED FOR THE SOWER!  
USE IT REGULARLY!



## TRACTS

	Per Doz.	Per 100
God's Promises, Drew, 2pp.	.05	.30
Diabolus, the Antigod, Haupt, 4pp.	.10	.60
A Study of the Word "Soul," 4pp.	.10	.60
Jehovah Is One God, A. Marsh, 4pp.	.10	.60
Words of Comfort, G. E. Marsh, 4pp.	.10	.60
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What Is Man? Patrick, 12pp.	.25	1.75
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Where Are the Dead? Bronson, 36pp.	.50	4.00
The Nature of the Soul, Hardesty (Berean)		
Red Is for Danger, A. Marsh (Berean)		
I Am, A. Marsh (Berean)		
Do You Believe That— (Berean)		

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National Bible Institution,

Oregon, Illinois

November 9, 1948

# The Restitution Herald

VOLUME 38

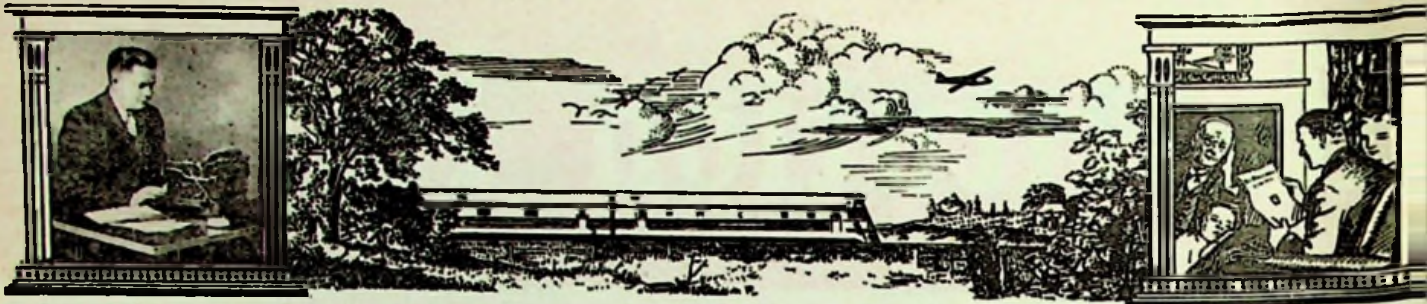
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 6



—Courtesy Great Northern Railway

"Empire Builder" Speeding Along Puget Sound



Entered as second class matter at the Post Office at Oregon Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### The Herald's Evangelistic Goal

For thirty-eight years, THE RESTITUTION HERALD has served the Church of God as one of its leading missionary forces. Week after week, it makes its regular visit into homes, far and near. Not less than six loyal workmen unite their talents to publish THE HERALD weekly, as a clean, truthful, informative, and helpful paper, sufficiently free from error as to be worthy the confidence and high evaluation of all its readers. Writers throughout the nation, and beyond its borders, pour a steady stream of their best thought and findings into the columns of THE RESTITUTION HERALD—all for the readers' pleasure and profit.

There is one horribly sour note in this music. THE HERALD enjoys less than fifteen hundred subscribers! That is pathetic! Year after year, THE HERALD list has varied between twelve and sixteen hundred paid subscriptions. Now, hoping primarily to enlarge THE HERALD's evangelistic services, we are launching a concerted effort to win many more readers. How many? Easy it would be to set a goal of one hundred new subscribers and reach it! No, that would not be fair to the Lord. We must attempt a bigger work for the Lord than what we know easily can be accomplished. We have set a goal sufficiently high that we know it cannot be reached unless many brethren out on the field are really interested in helping attain that goal, and unless the Lord will bless the effort. This is what we seek—an increase of slightly more than one thousand subscriptions by March 1, 1949, thus raising our total subscriptions to the twenty-five hundred mark.

"How," you will ask, "can one thousand readers be found?" Well, we do not have all the answer, but we are sure an earnest and consecrated effort will be required. The goal may not be reached, but there will be a joy in *trying*. It is better to strive toward a goal, though unable to attain it, than to sit idly doing nothing. Who is not tired of sitting? Of first and fundamental importance in this evangelistic effort will be the Lord's blessing. "If God be for us, who can be against us?"

As an inducement, THE HERALD is being offered at a

reduced rate of \$2.00 per year, or \$1.00 for six months. Renewals and extensions to present subscriptions will be accepted at this same rate during the period of this campaign—from now until March 1. Renewals will not count, however, in tallying for the total of twenty-five hundred subscriptions. Only *new* subscriptions avail for that goal.

Each week, a report will appear in the news section of THE HERALD, listing the names of those who have contributed new subscriptions and the number submitted. Also, new subscriptions will be listed by states, the intention being to create a friendly, profitable rivalry. Naturally, states having large Church-of-God membership may be expected to take the lead. Experience has revealed, however, that the Lord's ways are mysterious, so we need not be surprised at what otherwise would be a surprise.

### Puzzled Nation

A puzzled nation is still agog. What happened to Dewey? Why did Truman win?

Is it possible that many Americans, formerly booster for the Republican Party, cast their votes for President Truman because of this type of reasoning? "I expect to cast my ballot for President Truman," wrote one of our correspondents on election day, "for all through the year I have felt that the Republican Party, in the main, has been the Party of the wealthy and powerful monied interests much more than the Democratic Party, and it so happens that I am still one of the very common people."

Commonly heard is the explanation that "God must have wanted it that way." If so, why? Though not fully informed about Governor Dewey's attitude toward the Jews and Zionism, we do know that President Truman like his predecessor, favors the Jewish effort in Palestine for a national homeland of the Jews. When, finally, Israel is restored, and all nations recognize that only God could accomplish such restoration, God further will explain: "I had pity for mine holy name . . . I do not this for your sakes, O house of Israel, but for mine holy name's sake" (Ezek. 36:21, 22, 32).

## "Today I Must Abide at Thy House"

By G. Eldred Marsh, Cleveland, Ohio

(Transcription of a sermon recently preached at the Golden Rule Church of God)

**M**Y FRIENDS: I have an announcement to make, an announcement of a social engagement you have when you return to your home after this service. In fact, you will find that your Guest has arrived there before you. He has been there many times before, I know, and He will be there many times in the future, I believe. But I want to remind you that He will meet you at the door when you reach home today.

He sent you word of His coming well in advance of His arrival, that you might be ready when He came; and, as He always keeps His engagements, I am sure you will find Him there just as He promised. You invited Him come, many of you, a long time ago. So He is coming at your special invitation.

Sometimes, we extend to friends rather indefinite and ambiguous invitations to visit us because we are not quite sure that we want them to come or not; and, because we do not mention a specific time, they "put off" coming, for they are not sure we will be ready to welcome them. The Guest who is awaiting you today does not stand on ceremony, for He is a Friend of the family of long standing and loved by you all. Yet we may be just a little afraid of Him because, somehow, He is different from the most of us. Of course, we know He loves us—no one loves us more! But He is so closely associated in our minds with the best people in the world; His greatness of mind and heart is so manifest; His own residence for the past two thousand years has been so regal, so splendid, so much more wonderful and grand than anything we can provide for ourselves, that we hesitate a little in asking Him to come to our humble dwelling. Loving us as He does, however, He will not hesitate to come though we may not have asked Him specifically for this time. He will be there and waiting for you to make Him welcome, and I know you will do that!

How glad you will be to meet Him, for His arms will be loaded with splendid gifts for you all! So climb down from your sycamore tree and hurry home when the final Amen is spoken here—not that you will have to hurry back to get the door unlocked for Him to come in, for

you will remember that He once called on a group of friends when they were gathered in a locked room for fear of their enemies, and He entered without difficulty and appeared before them, much to their amazement.

Just how will you greet this Guest and show your pleasure at His coming? What will you say to Him when you enter the door and He stands invisibly, yet in reality, before you? Will you excuse yourselves for a moment and rush to the refrigerator and prepare a cocktail to refresh Him, as some do when their friends "come in" unexpectedly? Will you offer Him a fragrant cigar and a packet of matches? or your favorite brand of cigarettes and a lighter? And what subject of conversation will you introduce when you greet Him? Will it have to do with the outcome of the recent election, or perhaps the result of the "World Series"? Possibly you may ask Him, who knows all things, why you did not win the bridge or poker game last night. Just what will you talk with Him about, anyway?



G. Eldred Marsh

You cannot *see Him*, remember that! But He will be there—there in your own home—because *He is in you!* You are a part of His body. Your lips are His lips; your hands His hands; your mind is, or should be, His mind! There is no part of His blessed body that hung in agony on the cross, was buried, rose from the dead, and ascended into heaven that you can *see* in your home *but yourself!* Yes, Jesus is there in bodily presence *in you*. As you lift that bubbling glass to your lips, you are presenting it to Jesus Christ your Lord to sip. Had you thought of that before? As you light that cigar, your favorite pipe, your choice cigarette, and take those first long whiffs, you are placing your cigar, your pipe, your cigarette, at the lips of Jesus Christ, for you are a part of Him! You are of His flesh and His bone.

Each of you has presented your body "a living sacrifice, holy"—and *wholly*—unto Him. You are no longer your own; you have been bought with a price, even "the precious blood of Jesus Christ, as of a lamb without blemish and without spot," and are now "members of his body," for you were "baptized into Christ." Are you keeping the portion of His

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# Your Best Investment

By Wilda McCorkle, Gatesville, Texas

**F**IGURES COMPILED by the National Stewardship Committee show that the American people in the thirteen-year period between 1933-1946 enjoyed the increase of \$318,000,000,000 in their national income. Of this they spent \$58,000,000,000 more on luxuries. Both their gifts to churches and related benevolences decreased. In 1944, the percentage of national income devoted to churches and charity was seventy-three per cent lower than in the Depression year of 1932. It is not difficult to see why national moral is slipping, when the American people as a whole spend nearly twice as much annually on tobacco, three times as much for motion pictures and recreation, and nearly ten times as much for jewelry, furs, and other luxuries, as they spend on character-building agencies.

Do you not see why the all-wise God has required a tithe of His people?—"For where your treasure is, there will your heart be also" (Matt. 6:21). One day a very rich young man came to Christ and asked what he might do to inherit eternal life. After confirming his godly character, Christ commanded him to sell whatever he had and give it to the poor, in order to take up his cross to follow Him. This rich young ruler exemplified the typical attitude of many toward their riches; he turned away, unwilling to part with his money for the greater wealth. It is very difficult for people to hold peace of mind, character, health, happiness, and even eternal life above the possession of great wealth. It is a very poor man who has only money. All of one's life, all personal abilities, and all material resources constitute a gift from God which should be used for His glory and for the welfare of mankind. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Jesus told the parable of another rich man who spent his years and his entire efforts to the exclusion of his duty to God in accumulating riches and goods, that he might live the rest of his life in great ease, having a good time, and with the assurance of his needs and pleasure being fulfilled apart from God. Because of this man's misguided interpretation of true values, he lost his most precious possession—his soul.

Christian stewardship is the key that unlocks the treasure house of God's treasure chest. It is like buying stocks as a shareholder of God's eternal-life-insurance plan. Tithing—the giving of one tenth of one's total income—

is the most productive and most Christian of all methods of church finance. It is helping God to achieve His purpose with mankind in building a peculiar people. God's promises are not made in vain, and He promises blessings for the tither. "Prove me . . . if I will not open ye the windows of heaven, and pour you out a blessing, there shall not be room enough to receive it" (Mal. 3:10).

Are we guilty of robbing God of His tithes and offerings? If we place the things of God first, He has promised to care for our needs. The tithe should be placed aside for the church, as automatically and obediently as income taxes to the government. It has been said that the American people are far more patriotic, and know more about the democratic government, than they know about God and their religious beliefs.

Because of these days when more and more people are forsaking the church and religious ideals, there should be a more vigorous effort to support missions and evangelists, to build new churches, and orphans' homes, to publish more literature, and to hold the light of truth to the world even higher. Are we going to fail in this because we failed to tithe?

When the Israelites returned from the seventy years of bondage, they were still lax and unconcerned in finishing the Temple. God became very vexed with them because they were living in homes which were in better condition than the house of God. Because of their neglect and failure, He caused a drought.

Do you know how much of your money goes into the support of the public schools for the education of your children? How much goes into the Sunday school? Many parents are greatly concerned over the knowledge and popularity a child gains in public schools. Educators say the most important thing a child can gain from school is the ability to live with others and himself to the improvement of society and a better individual. Today more delinquents are coming from the public schools than ever before. Is not this an indication that these children do not have God-fearing parents to send them to Sunday school?

Great is our duty as Christians. God is a never-changing God. Do we doubt His command to tithe? It is the greatest investment of life, a greater life insurance, and we are given the privilege of being shareholders and heirs. How much have you invested?

# Keeping a Good Conscience

By *Milon Hall, Kokomo, Indiana*

**I**N FIRST PETER 3:16, the Apostle wrote: "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

How often have you heard someone say, "Well, I just know it's all right; something just tells me that it is"! That is conscience at work. It is part of man as God made him. The smallest child has a conscience that is developed with experience and the outcome of those experiences. How often have you justified yourself by saying, "Well, it doesn't bother my conscience, so I guess it's all right"! With the understanding, then, that our conscience governs our action to a certain extent, should we not consider the formation of conscience very important?

We live in a Christian nation, free to worship God as we see proper, and with the majority of the people about us worshipping God through Christ, His Son. In this process of being Christians, we must maintain proper conduct; then, since our conduct is governed largely by our conscience, let us understand the formation of a healthy conscience.

We read, in John 8, of a woman who was taken for her sin by the scribes and Pharisees. When they had brought her to Jesus and told Him of her sin, He said, "He that is without sin among you, let him first cast a stone." Was she stoned to death on the spot? No, Christ knew what would happen, for He bent down and wrote on the ground. Each of her accusers had a conscience and one by one they left, starting with the oldest down to the youngest. Their own consciences convicted them. We, too, must not condemn, for we, too, through our consciences, can see our wrongs.

If you have not experienced it, you probably have heard of the freedom of which Christians speak—the freedom in Christ. That freedom is a release from memory of sin and wicked ways that would lead us, and merit us only, a death of deaths—no hope of life with Christ. Christ, the Son of God, then, makes the difference.

Hebrews 9:9 tells that the laws of God given to Moses could not give the freedom because of its limited scope. The conscience may be cleansed by the grace of God through Christ, as told in 2 Corinthians 1:12, and I quote

from the Ferrar Fenton Translation, "For our pride is the exact evidence of our conscience; because with Divine frankness and honesty, not with worldly philosophy, but in accordance with a Divine gift, we have conducted ourselves in the world, and especially among you." Such approved conduct could not come without a clear, clean conscience through Christ. From the King James Version and in Paul's Letter to the Hebrews, we read, "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?" Through the shedding of Christ's blood, then, comes the complete forgiveness of sins, a complete washing away through baptism into Him, that will clear our minds for love and service today and in the future.



Milon Hall

Accepting Christ as our Saviour is the important step in the progression of a wholesome, well governed life. But our effort should not stop after that step, for then we must act on our convictions. Such action is revealed in Hebrews 10:22, and again we read from the Ferrar Fenton Translation: "Let us enter with truth of heart, in full faith, having washed our hearts from a bad conscience, and bathed the body with pure water." We must then forget the past, if we expect God to forgive us, and set our minds to more useful objectives, namely: living our lives for Him and not for ourselves, doing His will and not our own; making our every wakeful hour full of effort to serve—service that demands of us not only to refrain from doing certain things, but requires of us to do thoughtful work for Christ.

Peter, also, was aware of such needed action and policy of life when he wrote: "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).

This process of cleansing a polluted conscience reminds me of my childhood days. When I was quite young, I often visited my grandparents on the farm. On our many trips to a nearby town, we always used the horse and buggy, and I sat in the back dangling my feet over the end. I remember distinctly

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# The Bible Progressive

By R. H. Judd, Colborne, Ontario

*Archaisms (obsolete expressions) of earlier translations, including the Authorized Version*

IF THE BIBLE is rightly considered to be a gift divinely given to mankind, its most necessary requirement is that it should be presented in language easily understood. If this objective is not realized, its appeal is limited to those only who have the necessary educational ability to measure up to its contents. It was a notable feature of our Lord's discourses that the "common people heard him gladly," for He spoke in language suitable to their comprehension, and, in doing so, successfully carried His message to all within the sound of His voice.

There are numerous words in our Authorized Version, which, if the reader were to be asked to give explanation of their meaning, he would find difficulty in doing so, and in some instances would not be able. Strangely, this fact is not so widely known, and still more remarkable is it that those who most vehemently proclaim that the King James' Version is "divinely inspired throughout" seem to be less cognizant than others of the many archaisms that abound within it. Here a condition is revealed that unconsciously mirrors the extent of their knowledge and familiarity with the Scriptures. Most of these words were of common understanding a generation ago, but the very fact that they are now practically obsolete is eloquent proof that, so far as the Bible is concerned, revision always becomes necessary in process of time; for the Bible more than any other book is the Book of the common people. No man can prevent the ceaseless flux in human language.

The lists that follow will evidence the real truth of these statements. If the reader can procure a Two-Version Bible, published by the Oxford University Press, which carries on the same page both the Authorized and Revised Versions, such as this writer has had for many years, it will be found of great assistance in making the necessary comparisons.

*Aliant* for alien (Job 19:15; Psalm 69:8); *chaws* for jaws (Ezek. 29:4; 38:4); *chearful* for cheerful (Prov. 15:13). The foregoing appear in the Version of 1611, and in Cruden's Concordance in the writer's possession, but are not found in the Authorized Version.

*Behemoth* (Job 40:15—identity uncertain); *bestead* for hard pressed (Isa. 8:21); *brigandine* for coats of mail or breastplate (Jer. 46:4; 51:3); *bruit* for sound, noise, rumour (Jer. 10:23; Nahum 3:14); *champaign* for valley (Deut. 11:30; Ezek. 37:2,

margin); *chapiter* for capitals, also for lintel (2 Chron. 4:12, 1 Kings 9:1; cp. margin and A.R.V.); *chapmen* (2 Chron. 9:14; Kings 10:15, R.V.)—the Variorum Bible says the word is obscure. The dictionary defines it as—"one who buys or sells," "a peddler," "a hawker." *Clouts* for cast raiment or old rags (Jer. 38:1); *scrabbled* for made marks (1 Sam. 21:13); *taches* for clasps (Ezek. 26:6; 35:11); *holes* for sockets (Zech. 14:12); *wist* for know (Luke 2:49, A.R.V.); *witchcraft* for sorcery (2 Chron. 33:6). (Here the person spoken of is male; therefore the R.V. is correct.) These are but samples of many which could be cited.

We also find instances of words still in common use, but the meanings of which have changed very considerably:

*Artillery* for weapons or instruments (1 Sam. 20:40); *ancient* for elder (Isa. 3:5); *bravery* for beauty (Isa. 3:18, A.R.V.); *carriage* for goods (Judges 18:21; Acts 21:15); *charger* for plate (Num. 7:13, 19; Ezra 1:9, A.R.V.); *conversation* for way or manner of life (Psalm 50:23; Gal. 1:13); *meat* for food or meal (Ex. 29:41); *pommels* for bowls (2 Chron. 4:12); *harness* for armour (2 Kings 20:11); *let for hinder or reverse* (2 Thess. 2:7); *prevent for come or to go before* (Psalm 88:13; 1 Thess. 4:15); *quick for alive or living* (Num. 16:30; Heb. 4:12); *mortify for make to die* (Rom. 8:13, marg.; Col. 3:5, marg.); *suffer for permit* (1 Tim. 2:12); *occupied for used* (Ex. 38:24). Other examples worthy of comparison will be found in Psalm 55:15; 124:3; Daniel 3:16; Matthew 6:25; Luke 19:13; Acts 26:7; Romans 11:23; 1 Corinthians 16:14.

## Grammar

Though it is true that, owing to the difference of structure and of idiom between languages, it is not always possible in translation to give expression to the sometimes very significant "touches" so much appreciated by those familiar with Hebrew and Greek, it is possible, however, in a large proportion of instances to approach to a very close realization of what was in the mind of the writer. This is well understood to be more easy of accomplishment in secular literature than in sacred Scripture, for in the former a translator is allowed a considerable latitude of style consistent with his own understanding and temperament, and, therefore, is not tied to strict accuracy of translation. This, however, cannot be permitted with reference to Scripture, for the unique nature of the Bible and its position in the world forbid it. The choice, then, lies between a detailed accuracy in less choice language, and the flowing phrase; which latter represents, after all, not the mind of the writer, but the personal viewpoint of the translator. Considering what was then known of both Hebrew and Greek, the work of the translators of the Authorized Version was

confessedly wonderful, and was a marvel of excellence and of euphonious expression. Whether the Revised Version be perfect or imperfect is irrelevant to the question. The contention made here is that the Revised Version is manifestly superior to the Authorized Version, and that it records in very marked degree a *progressiveness* in translation well worth while, and which should be taken advantage of much more widely both in public and private use. In many instances, it portrays events recorded much more graphically, emphasizing the tenses and giving vivid imagination as though the scenes were being enacted before us.

As most readers are aware, grammar covers a wide field, and admits of many divisions and subdivisions. For present purposes, we will confine ourselves to verbs, prepositions, and articles.

*As to verbs*, the great importance of an accurate rendering of these goes without saying. The Hebrew has but two tenses, but many conjugations. The New Testament being much more widely read than the Old Testament, our attention will be given mainly to it, contenting ourselves with but few Old Testament examples. To these the reader may add very considerably by consulting the Two-Version Bible. Job, Psalms, and Isaiah will be found to be fruitful fields of study.

Psalm 2:12—"Lest . . . ye perish in the way, for his wrath may soon be kindled." There can be no question that here the Revised Version has stated the scripture more correctly as to fact, and more suitably as to grammatical expression.

Isaiah 19:25—"For that the LORD of hosts hath blessed them." Here, not only is the tense more faithfully rendered, but the reason is also given for the blessings that follow.

Isaiah 57:1, 2—"He entereth into peace; they rest in their beds, each one (that) walketh in his unrightness." (Compare 2 Chronicles 16:14.) Here is comfort for the bereaved; reason also why our loved ones are sometimes "taken away from the evil to come."

#### *Greek Present Tense:*

Matthew 25:8—"Our lamps are going out." Here vividness is brought into the scene. Both parties trimmed their lamps; both had light at the start. Only the wise took oil in their vessels *with* their lamps.

Mark 14:53—"With him were assembled." Here the Authorized Version speaks in the past tense, and reveals no connected interest between accusers and Accused. The Revised Version reads, "and there came together with him . . ." Here, living connection between the two is vividly brought out.

#### *The Greek Perfect Tense:*

(Which is the equivalent of our "perfect with have") is commonly translated by a simple English past tense in the Authorized Version. Thus the Revised Version has rightly rendered John 1:3—"hath been made." (Similarly, John 4:38; Rom. 3:21; 5:5; 1 Cor. 15:12; 2 Cor. 7:13.) In other instances, the Revisers of 1611 were content simply to put our English present for the Greek perfect, and so lose half the force of the original. Thus in Galatians 2:20 and 1 Corinthians 15:20 the most cursory reading shows how real is the gain when the true force of the tense is restored.

#### *The Greek Imperfect Tense:*

The most graphic tenses are the *aorist* for sudden and complete action, the imperfect for prolonged and incomplete. In neither case does the Authorized Version do justice to the original. The imperfect is continually recurring in the original, and always with distinct force. There is scarcely any instance in which the ordinary English reader of the Authorized Version loses more of the vividness of the writer than here. "And behold they brought" (Mark 10:13, A.V. and R.V.) is not the same as "they were bringing" (A.R.V.). The latter brings to the mind a steady stream of mothers, each bringing their own children. An individual interest is revealed that is not in the former.

Luke 7:38—With strange timidity, the Revised Version has put the force of the imperfect into the margin. The woman not only kissed His feet, but she "kissed much" (see margin)—literally, she "kept on kissing."

Acts 15:27—Here the revisers have left the bare "kissed him" unaltered, thus omitting the force of the vivid imperfect.

Hebrews 11:17—This is rightly corrected, though the sense of the tense requires a paraphrase in English—"was in the very act of offering up."

#### *Greek Aorist*

This tense is definite and emphatic, but the revisers do not seem to have given it the attention which is its due. We ask the reader carefully to compare the following passages in both the Authorized Version and the Revised Version.

Romans 6:10—Here the characteristics of the aorist tense are well shown. Now see verses 2, 4, 6, 8, 17, 19 in this one chapter and note how much of the real force of the messages have been omitted by the Authorized Version.

Matthew 2:2—The Authorized Version reads, "We have seen his star." The Revised Version corrects this to, "We saw his star."

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# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**GOOD EVALUATION.** Speaking before the World Council of Churches in Amsterdam, Karl Barth, noted European theologian, made some very worth-while comments that fit well into the view of world conditions and our relation to them as believed by the Church of God. Said Mr. Barth, according to "The Dawn":

"We ought to give up every thought that the care of the world is our care. . . . This is the final root and ground of all human disorder; the dreadful, godless, ridiculous opinion that man is the Atlas who is destined to bear the dome of heaven on his shoulders. . . . We are not the ones to change this evil world into a good one. God has not resigned his lordship over it into our hands. . . . By 'God's design' is not meant something like a Christian Marshall plan. . . . All that is required of us is that in the midst of the political and social disorder of the world we should be his witnesses as disciples and servants of Jesus."

It has long been the notion of Orthodoxy that it was the function of the church so to saturate society with the teachings of Christ that the Kingdom of God would be brought into being. In connection with this objective, the world gradually would become more Christlike as time passed. The end has not been achieved, because the purpose was out of harmony with the plan of God, and the plan of God was made with the knowledge that "evil men and seducers would wax worse and worse, deceiving and being deceived." If the church would confine its work to its mission of preaching the gospel of the Kingdom, it would do more to stabilize society than all the efforts which it puts forth to purify politics, inject justice into management and labor relations, and the elimination of racial discrimination.

**TROUBLE BREWING.** In the "Science News Letter" of July 17, some rather troublous forebodings are set forth respecting what we may expect when nations again come to actual blows. Here is what the Letter says: "An atomic superbomb, a thousand times as violent as the present plutonium bombs, is definitely within the realm of possibility." Then it states some facts about the new Thunderjet plane. "Eight 140-pound rockets added to the six machine guns with which the plane is already equipped make the 600-mile Air Force Thunderjet an unusually formidable weapon recent tests in Aberdeen, Md., at the Army's proving grounds prove."

With 350,000 Russians maneuvering in war games on the Berlin front and daily aircraft gunnery practice near the path of the Allied airlift, it would not be difficult to create an incident that would touch off another world conflagration. The situation is explosive. Eng-

land, though greatly impoverished, has ordered all branches of her military services to be brought up to greater efficiency and readiness for any emergency that may suddenly come to an already war-sick and suffering world. Religious writers who believe in the second coming of Christ, and who sense the tragic hour into which the world is entering, are calling for the Lord to come and catch away His people who are worthy to "escape all these things that shall come to pass." The cry to bring back the King is being heralded from all quarters of the world. What effect will it have on events? We do not know! When David had fled for his life and the Israelites realized they were without a king, they asked him why he had not returned, to which some replied: "Why speak ye not a word of bringing back the king?" Perhaps the great King is waiting for His people to say the word to bring back the King!

**A BIBLE TEST.** The "Defender" reports the following: "In a Bible test given to 18,434 southern high school pupils, 16,000 could not name three Old Testament prophets; 10,000 could not name three disciples of Jesus; 12,000 could not name the four Gospels. Sixty per cent were not enrolled in any Sunday school."

If our children are to grow up with a love for the church and the doctrines which we hold to be essential, they must be well grounded in the teachings of the Word. This work cannot be fully and thoroughly done by the church and Sunday school. The home must be the real training ground.

**CONGRATULATIONS.** The Conditional Immortality Mission of England is celebrating its seventieth birthday. They have lived three-score years and ten; if time continues, we trust they will have the strength to live four-score years. They have made a notable contribution to the proclamation of life only in Christ. In their official organ, "Words of Life," the following four tenets were given as the "substance of its press and platform advocacy":

(1) "The plenary inspiration and integrity of the Holy Scripture.

(2) "The full atonement of our Lord Jesus Christ.

(3) "Life in Christ alone; that is, life is not inherent in man or in any part of him, but is the free gift of God to all believers—and

(4) "The pre-Millennial personal advent of Christ to bring in the times of the 'restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'"

Though many of our readers may not be

familiar with the Conditional Immortality Mission in England, it has had a most profound impact on our thinking through the tracts it has printed and the steadfast devotion to the great doctrine of "life only in Christ." On this anniversary day, we salute our friends, the Conditional Immortality Mission! In this connection, I want to thank my solid friend, Bro. R. H. Judd, for sending me "Words of Life."

**TOO MANY CHURCHES.** In an editorial in the "Moody Monthly" occurs a quotation that makes us feel as it did the editor of this monthly—"bosh!" The quotation: "An American bishop, recently returned from England, reports that church attendance has dropped from 37 per cent in 1900 to less than 10 per cent, and places most of the blame on the fact that 'there are too many churches. . . . Sometimes a whole parish will have only ten to twenty-five in attendance.'"

England is reported as turning most noticeably to the left and the populace in general becoming radical in their thinking. Church apostasy and radicalism go hand in hand. One of the main reasons for the outreach of Communism is the apostate condition of the nominal church.

**PALESTINE.** No matter what happens in the rest of the world, Palestine is always front-page news these days. A general election is to be held in November for the permanent setting up of a Jewish State. Meeting recently, the Actions Committee of the World Zionist Organization, in Tel Aviv, set forth by resolution the following five points as the "most urgent tasks for the Jewish people and Zionist movement":

(1) "Liquidation of the DP camps.

(2) "Quick emigration of Jews from Europe to Israel.

(3) "Emigration of Jews from Arab lands to Israel.

(4) "Renewal of the Hechalutz movement everywhere to prepare settlers for Israel.

(5) "Systematic concentration of capital for fullest development of Israel."

Within the last few days, the Palestine Trading Corporation of New York floated a loan of \$10,000,000 for Israel. There are nearly a million Jews living in Arab countries, a million and a half living in Europe, in addition to the 250,000 DP's, according to an estimate by Dr. Joseph Schwartz, European director of the Jewish Displaced Camps.

Rep. Sol Bloom, New York, has urged the United States to grant a \$100,000,000 loan to Israel, to sponsor her admission to the United Nations, to remove the embargo on arms shipments and Arab aggression, and to obtain the withdrawal of foreign troops from the Holy Land.

## Fear in Human Affairs

*Fear Is Moving to Number One Place As a Ruling Force in Human Affairs*

*By James M. Watkins, Oregon, Illinois*

November 1—The most superficial examination is sufficient to show the tremendous extent to which fear has become the moving force in world and personal affairs. The time has come when it easily can claim number one place as the outstanding inspiration for public and private action.

The British delegate to the United Nations recently stated most emphatically that present action of Western Powers was inspired by fear of Russia. Russia responded that her action was inspired by fear of the Western Nations; while in the midst of the repartee, the little nations stand by in abject fear of everyone.

The moving elements of our own national election have been based on fear: the fear of insecurity, reduced wages, threatened depression, and world security.

To all these we add fears that have become the dominant part of a multitude of individual lives.

The ravages of fear are reaching into the lives of almost every individual in the world. As a result, personalities are distorted and unwise, and unsound actions are the natural result. If the current action patterns of fear are to continue, the destruction of the individual's personal faith in religion, nations, and other persons is a foregone conclusion.

The antidote for fear in private or public life is a complete re-education along the principles of established faith. As we witness the daily anxiety in a multitude of lives, there is much to indicate that this re-education is not taking place. For this reason, we can expect the fulfillment of many Biblical prophecies that promise the overwhelming domination of the individual by fear at the close of the Age.—*Dixon Evening Telegraph*.

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## GOD'S GRACE

*By Gertrude M. Logan, Oregon, Illinois*

**W**AS THE GRACE shown to Noah, Lot, Joseph, and others down to the beginning of the Gospel Age different from that in operation during the Gospel Age? It is the same power manifested in different ways according to the purpose and circumstances. Paul's argument with the Jews was to turn their minds from the Law Covenant, which could not give life, to the everlasting covenant first given to Abraham. (Rom. 4:9.) Since we of the Gospel Age were never under the Law Covenant, it does not concern us. We are under the ever-

lasting covenant, and it is only through the grace or favor of God that any of us will be able to lay hold of it. Of course, the way of grace is not a double track any more than the track laid down for Abraham. If we are in Christ, then are we "Abraham's seed and heirs according to the promise." Abraham had two sons: one by the bondwoman and one by the free woman. Ishmael, of the bondwoman, represented the law of the flesh and Isaac the law of the Spirit. If we are living after the flesh, we will do the things of the flesh, if after the Spirit, the things of the Spirit.

By faith, we get into Christ and become a new creature, and will show it by our works. James 2:17, 18 says that faith "without works is dead, being alone. Yea, a man may say . . . Shew me thy faith without thy works, and I will shew thee my faith by my works." If we are walking after the Spirit, we will show "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." None of us can show all these qualities all the time, but, thanks to God, we have an Advocate at the throne of grace. We are not actually new creatures and will not be until the resurrection, but by faith are so recognized after we are baptized into Christ. This enables us to start the slow, and often painful, work of overcoming the flesh. When we keep in mind the glory we will have as co-rulers with Christ, we will rejoice. James 1:2 says, "Count it all joy when ye fall into divers temptations," which are necessary to enable us to overcome the flesh. Verses 6 and 7 say: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

When we contrast the short-lived and imperfect pleasures of living after the flesh with the eternal joy that we will have by following the law of the Spirit, as Christ demonstrated, we can see a great difference. We will not realize it until we are changed to immortality. It is only by the grace of God that we can hope to win a crown. Titus 2 gives directions for us to follow, teaching us that, "denying ungodliness and worldly lusts, 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."

The nearer we come to following these instructions, enabling us to be "a living epistle," the more enemies we will have. Christ said in John 15:17, 18: "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you." "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth *not* his brother

abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need . . . how dwelleth the love of God in him?" (1 John 3:13-17.)

My constant prayer is that we may obey these instructions as closely as the flesh will permit, and Christ will supply our lack.

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### KEEPING A GOOD CONSCIENCE

*(Continued from page 5)*

watching the horse's hoof prints in the mud as they seemed to fly away from beneath me, but then as we made the abrupt change onto the paved highway close to town, the hoof marks could no longer be seen. I forgot all about them as we followed the new road. So it is with those who accept Christ. After He has blotted out the tracks of the old, sinful life, our hearts and our steps turn to the new and better way.

Let us not assume, however, that once our consciences are cleansed, they automatically will stay unaltered with reckless living. Paul wrote to Titus, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (1:15).

Let us be true to Christ, our only Hope; not only because of the damnation coming on those who do not believe, but for the freedom of a clear, clean conscience. Let us be true to Christ, not alone for the many rewards promised for so doing, but, according to God's own words, we are our brother's keeper, as recorded by implication in Genesis 4:9. What, though, has this thought to do with conscience? Paul told of this combining of Old Testament teachings with that of the New, saying: "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" (1 Cor. 8:12, 13). The few verses preceding referred to the partaking of meat which had been offered to idols and thereby offending a brother. Then, according to the Apostle Paul, divinely inspired, we sin when we influence others to lower their standards of right and wrong. We are held accountable to all who witness our sinful lives and are influenced to wrong doing. What a responsibility! How sure we must be that our own conscience is kept clean by well doing.

God's eyes are looking this moment into every conscience—into yours and mine. Would you dare say this

moment, "My conscience is clear; I stand unashamed before God, knowing definitely that all my sins are forgiven"? There is a test that you may take to determine your standing, as suggested in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Do you have that peace with God? It can come only through Christ, His Son. Have you made your life an open book to Him? His commandment is, "Believe and be baptized," and His promise is "Thou shalt be saved."

We must open the door to let Him into our hearts and minds, to wash them clean of every spot: spots that will not allow us to stand guiltless in the Day of Judgment. Do those things today that will allow your heart and conscience to be purified, and then, with God's help, conscientiously endeavor to keep them pure.

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### "TODAY I MUST ABIDE AT THY HOUSE"

*(Continued from page 3)*

body that you control as spotless as it was when He cleansed it "by the washing of the water by the word"?

Perhaps your Guest will overtake you on your way home, as He did those two disciples on the way to Emmaus. If so, will you say to Him as they did, "Abide with us: for it is toward evening, and the day is far spent"? Will your invitation be so sincere, that He will accept it and go "in to tarry" with you?

It is true, of course, that He sometimes simply goes to the door and knocks; then quietly announces His identity through the closed door and waits patiently—O how patiently!—for an invitation to enter and take supper with you. But that will not be the manner of His coming to you today. He has already seen you up there in the sycamore tree trying to get closer to Him, just as so many climbed trees and onto the tops of buildings a few weeks ago here in Cleveland to catch a glimpse of their returning victorious baseball team.

Your name may not be Zacchaeus, but, nevertheless, the Lord is calling to you now, for He sees you clearly, O so clearly!—as you peer down through the branches of your tree, and says, "Make haste, and come down; for to day I must abide at thy house." Will you not respond gladly to His plea? I know you will!

Wilt Thou indeed abide in my house?  
 Sit down in my humble home?  
 Thou who sat at the right hand of God,  
 In the palace whose arching dome  
 Is the star-studded heavens of glory,  
 Where angels of majesty dwell,

And where through Eternity's ages  
Their anthems of melody swell?

Wilt Thou come to us, O our Saviour,  
And share for an hour the place  
Where mortals only have gathered,  
And pour out upon us Thy grace?  
Wilt Thou sup with us there, my Beloved,  
As with Mary and Martha of old,  
And bring to us spiritual treasures,  
Much richer than silver or gold?

Shall we find in Thy presence, O Master,  
That comfort and sweet content  
That only the humble of spirit  
Receive when the day is far spent,  
And they beg You to enter their dwelling,  
Partake of their meager fare,  
And call down upon it God's blessing,  
And with them that blessing share?

O, Guest in our home, we beseech Thee,  
To meet us this day and abide  
With us now and forever,  
That we may keep close at Thy side.  
O help us, we pray, to remember  
That our home is Thy home as well,  
That our frail mortal bodies are temples,  
In which Thine own Spirit doth dwell!

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### THE BIBLE PROGRESSIVE

(Continued from page 7)

Matthew 2:15—Authorized Version, "Have I called my son." The more correct reading of the Revised Version is, "Did I call my son."

Acts 19:2—The Authorized Version reads, "Have ye received the Holy Spirit since ye believed?" The Revised Version rightly renders the question, "Did ye receive the Holy Spirit . . . ?" This question and the answer to it is well rendered in Weymouth's Translation, and The Twentieth Century New Testament.

Romans 5:12—Ephesians 2:5, 6; 2 Corinthians 5:14, and Philippians 3:12 are also examples.

With *verbs* we must also include *participles*, which are often highly significant. It may be well to give here the dictionary definition of a "participle" for the benefit of some readers—"A word partaking of the nature of a verb and an adjective, a verbal adjective qualifying a substantive." Under this head occurs one of the most harmful mistakes of the Authorized Version, namely, in Acts 2:47, "The Lord added to the church daily such as should be saved." How could unlearned teachers and hearers

be censured for building up Calvinistic Election and Predestination on such a text as basis? The Revised Version rendering is—"Those that were being saved." Other instances of improvement in participial renderings will be found in Mark 14:54; Luke 23:46; Acts 5:30; 1 Timothy 6:2.

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## BOOK PARADISE

By Arlen Marsh

*The Graphic Bible* (Macmillan; \$1.50) first came to our attention in the recommended readings accompanying a university course in Old Testament literature. Lewis Browne, author of a variety of books on the Bible and Biblical history, has produced a sketch about the entire Scriptures that is worth using by children and adults alike.

*The Graphic Bible* was planned for children and young people. That it is proposed for university work is a testimony to its extraordinary character. The language is not too difficult for an intelligent child, and not too juvenile for an intelligent adult. How Mr. Browne managed to encompass such a spread of interest is beyond us.

About a hundred animated maps—maps illustrated with pictures and drawings—dot the book. They are used for something more than mere decoration, and in this way generally transcend the animations of Hendrik Van Loon. They definitely point up the text, and often help markedly to clarify certain Biblical passages mentioned in the text.

A chronological chart ends the first section, which really is the story of the Old Testament; this chart alone is sometimes worth the price of the book in determining the relationship of this event with that, of this person with that. A summary of the Jewish Scriptures follows, with brief sketches—and with no reference to higher criticism—of the authorship and history of the several Old Testament books.

A third section covers the New Testament period, and the animated maps here are of special value. No effort is made to interpret the Epistles or Revelation; *The Graphic Bible* is concerned with events, not with theology. A summary of New Testament writings, corresponding to that of Old Testament books, is succeeded by a reasonably complete index to both text and maps.

Teachers, parents, ministers, students—they all will find much to interest (and to instruct) them in Browne's book. Factually, it appears accurate; and its style is such to make it easily used and read.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park Minnesota



*"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ" (1 Peter 3:16).*

### Is Your Conscience Trustworthy?

Our lesson today is about having and keeping a "good conscience." (1 Peter 3:8-17.)

Sometimes we watch a small child strike another without a "pang" or twinge of conscience, at least as far as his behavior is a guide. Then there are friends we know who refuse to eat meat on Friday. Others will not look at the Sunday comic strips. Some will not tend their crops on Sunday, though they appear to be spoiling for lack of care.

Now I am not able to tell each of you what is right and what is wrong, except as the Bible tells us. God reveals His plan and will through the Word, our Bible. What I am trying to say is that one cannot depend or trust his conscience *unless* he knows God's Word.

We have an example of that fact from Paul's life. He persecuted the Church of God. (1 Cor. 15:9; Gal. 1:13.) Because of his acts, in good conscience, Paul, or Saul, was feared. This is told us when Ananias was sent to Saul after he had been stricken with blindness at the beginning of his conversion. (Acts 9:10-20.) He told the Lord God he had heard of Saul and of his treatment of Christians. Ananias was afraid to go to Saul at first.

### Have a Good Conscience

As we travel life's road, let us be guided by our consciences tuned to the Word. As we study the Word in our Berean classes and at church school, we get a foundation for the actions of our consciences; our life habits are being formed.

Peter declared all were to be of one mind, having compassion one of another. We should be merciful and loving. *True love will not cause one to injure another in any way.*

What a wonderful guide are these words of Peter, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile!"

The Christian is further told to "eschew evil" or shun it. In the Word, we are advised to not walk in the way of sinners, but to turn and pass by on the other side.

### Where the Lord Looks

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12). With God watching over His children, who will harm? Therefore, a Christian need not fear what man may do with him.

### Sanctify—Be Ready

Those words of Peter might be spoken to a soldier in training. First, there is respect for God. He is set aside in the Christian's heart. Therefore, a Christian, too, is sanctified or set apart to do God's bidding. A Christian must ever be on guard against sin. He must ever be "on the beam" and ready to give to everyone who asks "a reason" for the "hope" he holds dear. Lastly, if one suffers, it is better to "suffer for well doing" than for evil doing.

### Let's Play!

By using the text (1 Peter 3:8-17), make these parts of sentences true by adding the correct word or words, either before or after.

1. \_\_\_\_\_ rendering evil for evil.
2. The \_\_\_\_\_ of the Lord are over the righteous.
3. The face of the Lord is against \_\_\_\_\_.
4. \_\_\_\_\_ the Lord God in your hearts.
5. They \_\_\_\_\_ that falsely accuse your good conversation in Christ.

### Happy Birthday Wishes

Russell E. Long, Nov. 8, age 5, Buena Park, Calif.  
Norma Magaw, Nov. 8, age 14, Oregon, Ill.  
Charles Bottolfs, Nov. 8, age 11, Hammond, La.  
Ronald A. Story, Nov. 9, age 7, Scotts Bluffs, Nebr.  
Lee Seabeck, Nov. 10, age 10, Cleveland, Ohio  
George Reye, Nov. 10, age 10, Cleveland, Ohio  
Alden E. Johnson, Nov. 10, age 11, Stillwater, Minn.  
Douglas McKinney, Nov. 10, age 2, Hammond, La.  
Olaree Morris, Nov. 11, age 13, San Jose, Calif.  
Dale A. Johnson, Nov. 12, age 11, Hector, Minn.  
Patricia Ann Peters, Nov. 12, age 12, Paynesville, Minn.  
Loyce Guillory, Nov. 13, age 13, Hammond, La.

## Have MISSIONS Proved Worth While?

By R. F. Cottrell

From "Signs of the Times"

UNTIL he visited the South Seas, Robert Louis Stevenson entertained great prejudice against missionaries. His ideas were then completely changed, and he wrote: "Those who debate against missions have only one thing to do, to come and see them on the spot."

From the midst of war-torn China, Generalissimo Chiang Kai-Shek also voices his appreciation of Christian workers. "We still need them," he declares, "and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Don't feel you are guests. You are comrades working with us to save our people and build a new nation."

A former American ambassador to China, Honorable Edwin H. Conger, also gave this testimony regarding the ambassadors for Christ:

"They are a body of men and women who, measured by the good they do, by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes, whose absolute unselfish devotion to humanity is surpassed nowhere on the face of the earth. . . . It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, often marking them with their life's blood, are being rapidly transformed into great highways of travel and trade, and are fast becoming lined with chapels, schoolhouses, and railway stations."

Leaving a country of Bibles, churches, schools, publishing houses, and hospitals, the ambassadors for Christ go forth to lands of darkness, ignorance, idol shrines, and cannibal ovens. They sow the gospel seed, and soon appears a counterpart and complement of all the Christian agencies in the homeland.

These changes are marvelous. As an example of this, we understand that thousands of our servicemen are alive today because of pioneer Christian missionaries who



taught the natives of pagan isles and countries a better way of life.

Yet the material changes effected by physicians, nurses, evangelists, and teachers are only the by-product of their labors. More than twenty-five centuries ago, the gospel prophet wrote beautifully and eloquently of missionary triumphs in lands near and far. He spoke with assurance:

"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).

In thousands of communities, this prophecy has become a reality; and in the wondrous transformation of hearts and homes, what an inspiring picture! "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (v. 13).

By the power of the living Word, the thorns and brambles of idolatry, demon worship, self-torture, hatred, dishonesty, and impurity are uprooted; while in their places, the fir and myrtle of Christian beauty and nobility flourish as in the garden of the Lord. Opium smokers are liberated from bondage; drunkards become sober; fierce bandits become Christian gentlemen; and cannibals are changed to soul winners. This transformation is God's "everlasting sign" of converting power.

It is also the pledge and foretaste of a better homeland than this; for He who performs the amazing miracle of reconditioning depraved human hearts will ere long fulfill His promise to salvage this lost and derelict world.

### IS THIS TRUE?

There are 3,586,489 letters in the Bible.

There are 773,692 words in the Bible.

There are 31,101 verses in the Bible.

There are 1,189 chapters in the Bible.

There are 66 books in the Bible.

It took one man, a prisoner, three years to count them.

If you do not believe it, count for yourself and send the result to the editor of this paper.—*The Home Evangel*.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

November 14-28—Evangelistic meetings at Brush Creek Church (Ohio). F. L. Austin, guest speaker.

### OREGON BIBLE COLLEGE

We students are glad to have "Mom" Pearson back with us, although she is still a convalescent.

Our trip last week-end to the Berean Youth Rally at Macomb, Ill., was a great success. Thirteen of the College students attended. The College quartet was active, and the boys' singing was much enjoyed. Everyone present received much inspiration from Bill Dick's sermon for greater consecration of our lives.

Two of our College students recently became proud fathers. Bud Goodwin and his wife, Marilou, are parents of a baby girl, Kitty Sue. Ed Graham and his wife, Lois, are parents of a baby boy, David Roger.

We thank the Burr Oak Church (Ind.) for ten sheets and pillow cases donated to the College. We also thank Jess Zechiel of Culver, Ind., for a gallon and a half of sorghum. This could make some very good ginger cookies, "Mom." Thanks to the Ripley Church (Ill.), which donated some of its famous apple butter, and to Mrs. Mildred Laning for a gallon of sorghum. Thanks to all!

The Bible and Archaeology class is studying the resurrection of the civilization of Edom. The Child Psychology class is studying the primary period in a child's life. The Exodus as a type of our Christian experience is the topic of study in Bible Types class. In the Millennial Prophecy class, we students have been studying the Rapture and the Revelation. These subjects have been the topic of some very interesting discussions at the dinner table and between classes, too. The Public Speaking class is presenting some interesting speeches. Its members recently listened to a speech on the intricate process of knitting, with Ruth Anderson as speaker.

The College basketball team has been organized and will be coached by Bro. Sydney E. Magaw. The first game is scheduled for December 6. Janice Johns, Reporter.

### NATIONAL BIBLE INSTITUTION

Mrs. Catharine Davis	3.00
"An Old Isolated One"	15.00
Porterville, Calif., Bible Class	3.00
E. F. Marsh	10.00
Mr. & Mrs. Ferris Zechiel	25.00
Mr. & Mrs. Jesse Zechiel	25.00
John Garard	25.00
An Isolated Sister	13.00
Golden Rule Family	20.00
Mr. & Mrs. W. H. Lindsay	5.00
Mrs. Vern Todd	10.00
Church of God, Tempe, Ariz. (Berean Missionary Fund)	3.00

## OVER THE TOP! ! !

457. Herb Kaspar	\$26.50
458. Bess Kaspar	26.50
459. W. V. Lansbery	26.50
460. J. Arlen Marsh	26.50
461. Mrs. J. Arlen Marsh	26.50
462. E. H. Mogle	26.50
463. Marjorie Mogle	26.50
464. John A. Railton	26.50
465. Ruby M. Railton	26.50
466. Gayle Somers	26.50
467. Mildred Somers	27.00
468. Harold Starbuck	53.00
469. John Garard	26.00
470. Paul Trimble	26.50
471. Mrs. Paul Trimble	26.50
472. Mrs. W. V. Lansbery	26.50

Tithing was practiced before the law. (Gen. 28:20-22.)

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Bro. F. L. Austin will conduct a two-weeks' series of evangelistic meetings, November 14-28, at the Brush Creek (Ohio) Church of God. We extend a welcome to all who can find it possible to attend. Special effort is being made in the way of invitations, locally, and special music."—Mrs. E. Demmitt, Rt. 2, Troy, Ohio.

"The Lord's work here is progressing. Attendance is inspiring. Sr. Ella Siple has been sick about three weeks, but is better. Sr. Columbus Breeland, about a month ago reported sick, is very slowly recovering. At least two boys down here plan to attend Oregon Bible College as soon as they are graduated from high school. We plan to attend Midwinter Ministerial Conference."—Timothy Pearson, Rt. 1, Box S 18A, Hammond, La.

Bro. George Waters, 3316 Avenue D, Corpus Christi, Texas, gives the Emphatic Diaglott as prizes in his Sunday school. He writes further: "My health has improved some, and I hope to be able to do more work for the Master. It surely is needed, for the time is short."

The Thanksgiving Herald will be published next week. . . . Are you and I thankful?

David Roger was born, October 27, to Bro. and Sr. Ernest Graham, Oregon, Ill. Congratulations!

"I am deeply grateful for the many cards, letters, and gifts received during my five-weeks' stay in the hospital. I am thankful to the heavenly Father for His watch care, and hope to be able to go soon to my home after an absence of nine weeks."—Icel Stedman, Arapahoe, Nebr.

## SEEKING A DIFFICULT GOAL

The Restitution Herald, wishing to increase its evangelistic usefulness, prays God's blessing and your assistance in building its subscription list from 1475 to 2500 by March 1, 1949.

Weekly, the gains will be published for your interest and encouragement to assist in reaching this difficult goal.

Present subscriptions	1475
New subscriptions:	
Stanley Ross	4
H. S. Lasher	5

Today's Total 1480

### MOOREFIELD, NEBRASKA

Church-of-God members and many other friends, thanks to you for the many cards, letters, flowers, and personal calls while I was in the hospital at Omaha, Nebr. I am at home now, and soon will be "back in the saddle again." I hope to meet with the Church-of-God brethren at Boxelder the third Sunday of this month. I am supposed to go back to Omaha for a check on my blood condition, November 22; however, it probably will only be for a few days, I hope. I want to be at the Moorefield Church for Sunday morning services the fourth Sunday of this month.

I know now, as never before, that friends are of greater value than earthly possessions. As it would be almost impossible for me to answer each card and letter received, so again I say thanks. E. E. Giesler.

GOD'S WAY is the right way. Let's TITHE!

Abraham paid tithes to Melchisedec. Should we pay tithes to Christ? Read Heb. 7:14-17.

Tithing Campaign Committee.

### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

The Restitution Herald advocates: the new 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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**COVERSTON - HARPER**

The Maurertown (Va.) Church of God was the scene of a beautiful wedding, Sunday, October 31, at 4:00 p.m., when Marie Coverston was united in marriage with Jaek Harper. The writer officiated, using the double ring ceremony. The wedding date chosen was the sixty-second wedding anniversary of the bride's grandparents, Mr. and Mrs. J. E. Coverston.

The church was tastefully decorated with fall foliage, baskets of mixed flowers, palms, candelabras and candles at the windows. Traditional wedding music was played prior to the ceremony, along with several solo renditions by Mrs. Carey, a friend of the bride's family. The bride was given in marriage by her father. She wore a full-length gown of white satin, fashioned with a peplum train. Her fingertip veil was of white illusion. Her matron of honor, Mrs. Fulton Ramsey, and maid of honor, Miss Patricia Simmons, wore taffeta gowns of yellow and green, respectively, fashioned similar to the bride's. The bridesmaid, Miss Charlotte Boyer, was attired in lavender taffeta. The flower girls, Miss Dorothy Boyer and Miss Donna Lee Ritenour, wore long dresses of white organdy; and all attendants carried bouquets of fall flowers. Master Robert Coverston, brother of the bride, was the ring bearer.

The bridegroom was attended by Mr. Ardys Rasp, of Omaha, Nebr. The ushers were Fulton Ramsey, Waterlick, Va., Wallace Ramsey, Pittsburg, Pa., Allen Ramsey, Cleveland, Ohio, and Wayne Coverston, Manassas, Va.

Marie is the daughter of Mr. P. G. Coverston, Waterlick, Va., and a member of the Dry Run Church of God. Many will remember her as Mrs. Verna Thayer's assistant during the past summer. Jaek is the son of Mr. and Mrs. Albert Harper, Omaha, Nebr., and a member of our church there. Jaek, a veteran of World War II, is now in his junior year at the University of Nebraska in Omaha.

After a brief wedding trip, Jaek and Marie plan to reside in Omaha, Nebr.

A reception was held at Hotel Strasburg, Strasburg, Va., to which the many friends and relatives of the young couple were invited. The wedding guests included the groom's parents, Mr. and Mrs. Albert Harper, and Mr. and Mrs. Ardys Rasp, all of Omaha, Nebr.; Mr. and Mrs. F. E. Simmons, and daughters Barbara and Patricia, from Washington, D. C. Guests were present from Pennsylvania and Ohio, also.

May the Lord bestow His richest blessings upon Jaek and Marie in this new life. Being of the same faith, they certainly will be a great asset to their church and will be bountifully blessed of the Lord.

W. Howard Beemer, Pastor.

**BAPTISM AT EAST OREGON**

Monday morning, November 1, at Rock River, near Oregon, Ill., in presence of a small group of witnesses, Earl Christen was baptized into the body of Jesus Christ. Since that time, he has entered the army of the United States, and his address cannot now be given. We pray God's richest blessing to rest upon him.

Gordon Landry.

**TITHING EXPENSIVE—BE CAREFUL!**

One of the great boards of the church was in session. To it came, among others, a banker who supervised a great and otherwise important fund.

Said a visitor to the banker, "Do you happen to know the work of 'Layman,' who advocates tithing?"

"I should think I do," was the emphatic answer. "That man has cost me many thousands of dollars!"

The visitor said he would like particulars. "Nothing easier. Twenty-five years ago I came across one of the 'Layman' leaflets; I think it was 'What We Owe, and How to Pay It.' The reasoning convinced me. I began to tithe, and have kept it up ever since."

"Well," said the still inquisitive visitor, "what has been your experience?"

"That would be too long a story," the banker responded. "But I will say this: my present tithe is a good deal larger than my total income was when I began tithing. You can make what you will of that?"

—Copied from a Layman Co. Leaflet.

Tithing Campaign Committee.

**LEADING STATES**

States submitting most new subscriptions for The Restitution Herald in its effort to increase the subscription list to 2500 are:

State	New Subscriptions
(1) California	5
(2) Minnesota	4

**CHRISTMAS CARDS**

Now in stock: assorted Christmas cards, 21 to a box, good quality, each bearing an appropriate poem and a Bible verse quotation, @ \$1.00 per box, postpaid. Order promptly; not later than November 30.

National Bible Institution, Inc.  
Oregon, Ill.

**HERALD RECEIPTS**

Azalia Winfrey; Mrs. W. H. Holland (7); W. S. Tomlinson; Wayne Laning; W. H. Boyer; L. T. Hanson; Mrs. R. D. Stanton; Mrs. Earl Warmolts; Reuland Robinson; J. M. Boyer; Howard H. Hawkins; J. E. Coverston; Mrs. Allen Claypool; Mrs. Mary Walden; Mrs. Fred Austin; I. O. Rogers; T. Ferrell (3).

**This Is Your Recommendation**

As Expressed Through Your Delegate to the Last General Conference

"Moved that the recommendations of the Layman's Committee be adopted as the aim of the General Conference; that past support and administration of this plan be approved; that the Conference recommend whole-hearted co-operation toward fulfilling the program by November 1, and, *that a similar fifty-cents-per-week plan be continued as a means of financing our work for the year following November 1, 1948.*"

**This Is Your Opportunity**

As Provided by the New 1948-1949 Enrollment Plan

November 1 marks the beginning of our 1948-1949 enrollments. The outstanding opportunity for Christian service and missionary work, that can be provided by the small amount of fifty cents per week, was proved by our last year's Layman's enrollment. Your enrollment pledge to volunteer fifty cents per week to the activities of National Bible Institution will guarantee that these activities will continue without interruption.

Send in your 1948-1949 enrollment, today.

**National Bible Institution - Oregon, Illinois**



# The Voice of — — MISSOURI

## MISSOURI CONFERENCE REPORT

The Missouri State Conference for 1948 was conducted at Jordan, August 7-15. Both attendance and interest were good, and the Missouri brethren feel it was one of their best conferences.

The guest speaker for the conference was Brother Lyle Rankin of Cashmere, Washington. Besides delivering interesting and inspiring sermons, he taught the adult class each week day except Saturday, August 14. All the classes convened in the morning at 10:00 a.m. Brother Francis E. Burnett of Jordan taught the young people's class which was well attended. Brother Leon Driskill of Oregon Bible College taught the intermediate group, and Sister Ethel Fyfe of Lockwood taught the primary class.

Ministers who assisted with the conference were Brothers Weldon McCoy, Roy Graham, Francis Burnett, Lyle Rankin, Leon Driskill, student minister, and Loyd Cooper.

It gladdens our hearts to report that nine people accepted Christ as their Saviour during the conference, and Brother Francis Burnett had the pleasure of baptizing them. They were Miss Frances Crouch, Mrs. Billy Sundwall, Mrs. Orville Driskill, Miss Jeannette Mitchell, Mr. and Mrs. Owen Ruth, Mr. and Mrs. Clark Driskill, and Mr. Loren Bybee, all of the Jordan vicinity. After the baptismal service, Communion was held at the church.

The business meeting was held on Saturday, August 14. The secretary's report was read and approved. The treasurer's report was given and approved. It was noticed that our treasury is slowly but gradually building up, and for this we are thankful. Reports were given from the various churches throughout the State. It was noted that the interest was good and that a revived effort is being put forth throughout the State. A new church is being built at Doniphan, and Brother I. O. Rogers is taking the leadership and working faithfully. May we all work faithfully that we, like Jesus, may say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Then may we, when Jesus comes, be among those to hear, "Well done, thou good and faithful servant."

Brother Francis Burnett delivered the closing sermon of the conference on Sunday morning, August 15, speaking words of encouragement to the new members.

As all left to go to their separate places, it was agreed that everyone who attended the conference received much spiritual benefit as well as having a very enjoyable time with brethren of "like precious faith."

In behalf of the churches of the State, may I take this opportunity to thank the Jordan Church, host to the conference, for its hospitality and sincere effort to make this conference one of the best. To all who assisted in the conference may we say, Thank you. To out-of-State visitors we say, Come again.  
Mrs. Ralph Thomas, Secy.

## NEWS FROM THE CHURCHES

### MORSE MILL

The work at Morse Mill is progressing favorably. At present, Sunday school and preaching services are held on the fourth Sunday of the month. They plan, however, to have a weekly Sunday school beginning next spring. I have been engaged as pastor for another year. Brother A. Weldon McCoy has filled the pulpit there two times this year when I was on vacation and preaching away.

At present the brethren are undertaking to wire the church building for electric lights so they can have evening services. The attendance is fairly good with better prospects for the future.

### SAINT LOUIS

The work in Saint Louis is much better than it has been before. Regular Sunday school services are held each Sunday with a regular attendance of about forty-five at present. We believe that the number will be increased soon. We have a different class for each age group. There is also a midweek evening Bible class which is increasing in attendance.

Brother McCoy preaches once each month, and I have preached some. We hope to increase the preaching services soon.

The church now has a building fund with which we hope to build a new church when we can find a suitable site at a suitable price, when said "baby" building fund becomes of age.  
Roy G. Graham.

### DONIPHAN

Brothers Roy Graham and A. Weldon McCoy were here on October 9, 10. There were four more baptized: Mr. and Mrs. Charles Edmonds, Mrs. Lucille Simon, and Mr. Clyde Sullivan. This makes twenty that have been added to the church in the past few months.

Work on the church is progressing slowly at this time, owing to the busy season for the farmers.  
I. O. Rogers.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Psalm 107:1).

## BOSWORTH-KANSAS CITY-JORDAN SPRINGFIELD

Work is going on as usual at Bosworth and Kansas City. Though the attendance small, the interest is good.

Our work at Jordan is progressing nicely. We had forty-nine present at Sunday school on October 17. This is the largest attendance we have had since our coming here, with the exception of conference Sundays.

We have two new members which have been added to our cradle roll in recent months. They are Donald Owsley, son of Mr. and Mrs. Lester Owsley and Regina Owsley, daughter of Mr. and Mrs. Clarence Owsley.

The Jordan Church parsonage was honored by its first wedding on September 17. The young couple attend our young people's party and live in this community.

For those who have visited Jordan in the past, we are glad to report that a new farm-to-market road is being built from Cross Timbers east and it will go in front of the church.

Services were held in Springfield on October 31. We are glad for the opportunity of meeting with these brethren on the fifth Sunday of the year. Francis E. Burnett.

### THANKSGIVING SERVICE

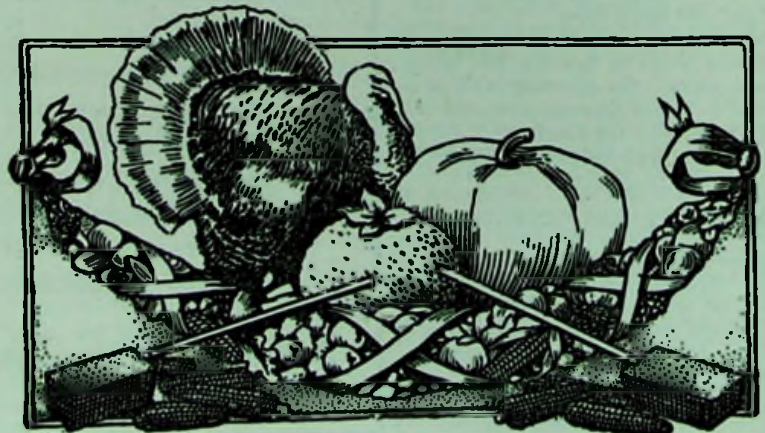
There will be another pre-Thanksgiving service held at Jordan this year on November 20 and 21. There will be a Bible class on Saturday afternoon, preaching Saturday night, and services on Sunday morning and afternoon. We hope to have a guest speaker. We invite any who would be able to attend to come and worship with us. Of course, there will be a turkey dinner served Sunday noon.

### YOUTH RALLY

We were very glad that three young people from this State were able to attend the Breaux Youth Rally at Oregon, Illinois, this past summer. We hope that these young people will be able to encourage others and that several will be able to attend next summer. We believe that the association of these young people with others from other parts of our nation is good in building Christian character.

### TREASURER'S REPORT

Balance on hand, August 15	\$337.44
Money received	171.00
Total	\$508.44
Expenses	180.50
Balance on hand, October 11	\$327.94
Ralph Thomas, Treas.	



November 16, 1948

# The Restitution Herald

VOLUME 38

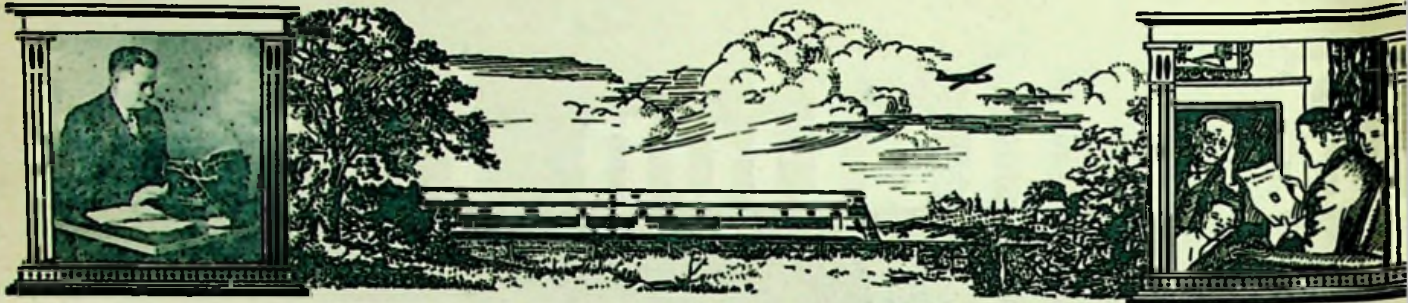
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 7



—Courtesy Great Northern Railway.

"The Lord Reigneth; Let the Earth Rejoice"



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Sydney E. Magaw, Editor

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## Thanksgiving Day

All America will celebrate Thanksgiving Day on November 25, 1948. Throughout the world, God's people know to thank Him for life, for temporal blessings, and for the prospect of eternal life, but Thanksgiving Day is especially American. More than three centuries ago, the Pilgrims, tested by famine, sickness, and death, then strengthened by an abundant harvest sent directly in answer to their prayers, appointed a day in late November as a special day of thanksgiving to God. They assembled at their little log church in public worship, thereafter returning to their homes for grateful feasting, not in family selfishness, but with their fellow citizens invited—the Indians. According to tradition, vegetables and sauces, turkey and venison were on the menu.

Today, Thanksgiving continues an American holiday of joyous festivities: still including the turkey dinner, but retaining only small fraction of the Pilgrims' deep appreciation of God and His goodness. Football stadiums, not church auditoriums, are packed to the full, and yells are more modern and more *numerous* than prayers.

Thanksgiving Day, like Christmas and Easter, is a holiday especially significant to Christians. Nowhere in the world, and certainly not in America, are the shadows so long or the outlook so dark, but that a Christian can lift up his eyes to heaven, and give thanks. Though the horizon is dark with threats of another war, the sky overhead is blue and the sun is shining in token of God's love and care. Indeed, any threatening clouds are sure signs of our great hope, Christ's returning.

## Christian Thanksgiving

Simple is one who can be thankful only for turkey on his plate, or for a victorious score in a football game. True thanksgiving is expressed quietly from depths of the soul, not shouted in yells that fathom only the lungs. Christian thanksgiving, not limited to thanksgiving for possessions, includes the offering of thanks for opportunities to serve Christ and men. It is a consideration less of tangible "meats for the belly" and more for the in-

tangibles of faith, hope, love, and all their associated virtues.

God "left not himself without witness," wrote the Apostle Paul, "in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17). To the Apostle, existence of a living God, Controller of the universe, One gracious and kind, was more important than the material witnesses that prove His existence. How many worship the evidences, and not the *Evident!*

## Jesus, Pattern of Thanksgiving

Standing at the tomb of Lazarus, and immediately before calling Lazarus from the dead, Jesus "lifted up his eyes" and prayed, "Father, I thank thee that thou hast heard me." Within the Christ was thorough confidence that God was near, that God already knew the petition of His heart not yet worded, and that God momentarily would respect that unspoken prayer by answering "Thou hast heard me." Who can measure the value of such faith in answered prayer? Who possesses more than he whose God is near to hear him?

With Jesus, at least, there was power in thankfulness. "He blessed" the five loaves and two fishes, then "broke" and immediately had sufficient to feed the multitude. What if Jesus had not given thanks for the food? Men, who merely "broke," never have enough.

Later in His life, Jesus somewhat similarly "took bread and blessed it, and brake it . . . and said, Take, eat. Again, all the multitude that follows and hears the Saviour can "be filled"—not only because His body was broken, for that was the requirement of sin, but because appreciative to God, He thankfully offered a clean life in sacrifice to God. Yes, Jesus gave thanks even for "the cup," and said, "The cup which my Father hath given me shall I not drink it?"

Thankful for the cup! That is the pattern Jesus gave you and me. Do we not err in our memories even of the Pilgrims? They, like Christ, were glad not only to eat but to carry the cross. How fits Christ's pattern, today

## Rejoice and Give Thanks

By

Mary Mae Nedrow



**A**S THANKSGIVING DAY draws near, Christians throughout the world give thanks to God for their many blessings. We Americans especially give thanks to our loving Father, that we are permitted to worship the only true and living God. We know not how long we shall enjoy this privilege, but, no matter what the morrow may bring, today we are permitted to proclaim His blessed Name throughout the land.

Rejoice in the Lord! Thank Him for the fellowship we have: for Churches of God where one can meet with brethren of "like precious faith," where we can sing songs of praise and listen to God's Word expounded by consecrated men of God. Thank God for giving us so abundantly our daily sustenance. Thank Him for the lovely trees, for the birds and the flowers, and for the sunshine and the rain. Thank Him for your joys, and for the testing of your faith. "Pray without ceasing." Pray for us. "In every thing give thanks; for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). "Confess your faults one to another, and pray one for another. . . . The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Thank God that when His Kingdom comes, His will shall be done "in earth as it is in heaven." Thank God for the privilege of suffering for Christ. We who are Christ's have the assurance that "if we suffer, we shall also reign with him" (2 Tim. 2:12). "It is a righteous thing with God to recompense . . . to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels . . . when he shall come to be glorified in his saints" (2 Thess. 1:7, 10). Hear the words of our blessed Lord Jesus: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29). Therefore, "Labour

not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27).

Soon the Judgment Day will come. Bible students can see it fast approaching. Give thanks that you are on the Lord's side! All true believers are awaiting that "blessed hope" of the glorious appearing of our Lord and Saviour Jesus Christ. Have faith to trust in God's promises as revealed in the Holy Scriptures and experience joy in the knowledge that we can triumph over evil, if we but put our trust in Him.

We are thankful that, like the Christ, true Christians have compassion on all mankind. He who is identified with Christ is strong and courageous. His love for his fellow men is expressed in loving acts of kindness. His life is a living testimony of the truths he teaches. He realizes that obedience to God is the very essence of holiness. He carries no grudge and will turn the other cheek. He loves righteousness and hates iniquity. He knows God's way is best. He is *in* the world, but not *of* the world. He tries to the best of his ability to conform to the standards of Christ.

Be thankful the Scriptures reveal that when Jesus comes, the faithful of all ages will receive a "crown of righteousness, which the Lord the righteous judge shall give . . . unto all . . . that love his appearing" (2 Tim. 4:8).

Every day of the year should be a Thanksgiving Day of prayer. Offer thanks each day for your many blessings. How thankful we should be that "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). Rejoice in the Lord! "It is a good thing to give thanks unto the Lord" (Psalm 92:1). "O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name . . . Seek his face evermore" (Psalm 105).

# THINK ABOUT THIS

By J. R. LeCrone, Oregon, Illinois

**I**N A WORLD that has become so obsessed with "getting" that it has little time to appreciate the "having," it is a blessed experience to enumerate the blessings we enjoy. As we count our necessities, comforts, conveniences, and luxuries, we become amazed at the length of the list which we are able to compile. We also become a little ashamed that we have been so careless about recognizing that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," and thanking Him for them. We are humiliated by the knowledge that we have been so concerned with the things that we *want* that we could not be thankful for what we *have*.

If this be true in the realm of material blessings, it is doubly true concerning our many spiritual blessings. Consider in this respect our relationship with other members of the Church of God. How often do we permit our dissatisfaction with some detail in the character of a fellow Christian to blind us to his true worth and beauty of spirit?

It is entirely possible for us to allow ourselves to become so irritated over some detail of the church service that is not to our liking, that we lose all the joy in an otherwise inspiring experience.

People have been known to concentrate their thoughts so completely on some defect in the preacher's speech or mannerisms, that they failed to grasp the wonderful message he was bringing them.

Some even go so far as to belittle the beautiful hymns sung by a choir because they have been unable to conquer their own antipathy toward the leader or some of the singers. Oh, if these people only could be made to understand that by their own attitudes they rob themselves of most of the joy and thanksgiving that could be theirs!

Did you ever notice what it was that gave the Apostle Paul the most joy, and that most frequently caused him to break forth in spontaneous thanksgiving?

Consider:

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1:8).

"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" (Phil. 1:3-5).



"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 al- in you that believe" (1 Thess. 2:13).

This list could be greatly extended, but these few instances are sufficient to show our meaning. The Epistles reveal that the Apostle was well aware of the faults and shortcomings of many of the Christian brethren, but he refused to permit this knowledge to rob him of joy in their faithfulness.

Undoubtedly, each reader can think of situations in his own congregation which suggest to him that the brethren ought to be at least as alert in searching for virtues as they are in ferreting out faults in the lives and services of fellow Christians. As we write, however, we keep thinking of something of more general concern to the Church of God everywhere. We keep remembering the business sessions of the delegates at the General Conference each summer.

Coming to these sessions have been many brethren full of enthusiasm and zeal for the work of the Conference who have gone away disheartened and discouraged. The minute inspection given all reports, the critical manner in which explanations of the reports are requested, replies that sometimes approach or surpass the warmest summer temperatures—all combine to give the impression that we have eyes that can see only mistakes and errors in judgment. So little do we emphasize the good work that has been, and is being done by the Conference Board and employees of the Conference, that brethren sometimes go away with the feeling that it is not worthy of consideration.

As for the board members and employees themselves, it sometimes takes months for them to recuperate from the "beating" they have received at Conference, and to regain normal joy in their work.

Actually, they work conscientiously and hard, devoting to their jobs effort and ability that surely would command much higher financial returns for them in the markets of industry and trade. In fact, some have given beyond the limits of their physical strength and have paid with their health.

All this most of us know, and, in reality, we are thankful that men of their ability and devotion are willing to un-



dertake the exacting and exhausting tasks we lay upon their shoulders. As we are counting our blessings this Thanksgiving season, let us not forget to give thanks for our devoted full-time Christian workers. Surely, we can do no better than to follow the example of Paul, letting them know we thank our God daily on their behalf! Such words of appreciation go far toward encouraging and strengthening those who must of necessity carry the heaviest load of responsibility.

Looking far beyond the Thanksgiving season to the

General Conference session of 1949, let us remember that these words of admonition from the Apostle will be as appropriate and to the point then as they are now. "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). If we think about, and look for, these things, we surely will find them in the hearts and lives of Jesus' disciples!

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*"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our Maker. . . . O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously." (Psalm 95:1-6; 96:9, 10.)*

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## Israel's New Flag

The Nation of Israel's New Flag Is the Banner of the Messiah

By James M. Watkins, Oregon, Illinois

**November 8**—One of the most significant portents of the new nation of Israel is the official flag which represents that nation. It is a simple adaptation of the Star of David, which has marked the synagogue and symbolized the national hope of Israel through the years.

Vested within this insignia is the promise of an exalted future to the house and lineage of David, and through that line, the Messianic hope of the Nation. Throughout the prophetic history of Israel, there has been the promise to restore Israel's ruling power to that house over a resurrected nation. It is upon David's throne and under his banner that the Messiah, the Christ, is to sit.

The Angel Gabriel gave assurance to Mary that the eventual assumption of the throne of David was the ordained destiny of her Son. It was to "the city of David, called Bethlehem," that Mary and Joseph went to be taxed because they were of the house and lineage of

David. It was a unified nation under the ruling house of David that was the substance of the prophetic promise of Ezekiel.

It is because God has said, "It shall be no more until he come whose right it is, and I will give it him," that the national adoption of this symbol of the rulership of the throne of David is important.

The banner which today flies over the nation of Israel is the banner under which the Christ will assume His authority over the nations of the world. By its acceptance, Israel stands ready and waiting for the advent of her coming King. He has only to prove His right to inherit and receive the throne which is now being established.

Whatever the stormy course of Israel may be, she is today under the banner that promises acceptance of the Messiah whose appearing in the near future is indicated as a foregone conclusion by today's national preparation.



# WHO WAS JESUS?

By Harold J. Doan, Chicago, Illinois

**I**N SEEKING answer to the question, "Who was Jesus?" we shall study three portions of Scripture which emphasize the Sonship of Jesus. The first selection is Matthew 16:13-17, where we read:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He 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 Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." . . . Jesus added, "Upon this rock will I build my church," speaking of Peter's confession of His Sonship to God.

This important conversation between Jesus and Peter points up three significant facts: first, that Jesus is God's Son; second, that Jesus and God are two separate and distinct personalities, and third, the great importance of these two facts.

Jesus' question to the apostles concerning men's opinion of Him was not for information, but to crystallize their thinking and imbed in their memories the truth of His divinity. It is evident from the answer given that people of Jesus' time were believers in "transmigration of souls," imagining that a wonder worker like Jesus must be a reincarnation of Isaiah or Jeremiah or John the Baptist. Jesus was probably amused at this infantile thinking, and, passing over it as not even worthy of comment, asked pointedly, "Who do you men think I am?"

Without hesitation, Peter answered, "Thou art *the* Christ, the Son of the living God." "Christ" is a title, meaning the anointed, signifying the belief of Peter in Jesus' appointment by God as Saviour and King of the earth.

Jesus accepted Peter's answer and told him that the fact could not have come from mere mortal reasoning, but must have been revealed to him by God, His Father.

This fact that Jesus is the Son of God is the most important truth of the Christian religion. It is the distinguishing mark of Christianity, even as the name implies. If Jesus is not the Son of

God, the Messiah, the Christ, the anointed of the Lord, we are lost and without hope.

Jesus is not God, but the Son of God. It is the most reasonable thing in the world. Jesus, who was standing there in flesh and blood before the eyes of the man who had just confessed Him to be the Son of the living God, said, "My Father in heaven has revealed this to you." God was the Father, the eternal Creator; Jesus was His only begotten Son, a man born of a woman filled with the Spirit of God, who became Saviour of the world, and who was called from death to immortal life by the Father who created Him.

It is upon the truth of these facts that Christ is building His true church. Christ has a place in this living Temple of which He is the chief cornerstone for those who believe in their hearts and confess with their mouths that Jesus is the Son of God. "Upon this rock," said Jesus, "I will build my church." Any church without this solid foundation cannot be of Christ.

The second incident to which we refer is recorded in Matthew 14:32, 33. Jesus had just walked across the water to the boat which the apostles thought was about to sink. Peter had almost drowned, trying to walk out to Jesus. The Scripture says, "When they were come into the ship, the wind ceased." Here was the completion of a dual miracle. Jesus walked on the water and stilled a storm before the eyes of His astonished followers. The result was as could be expected: "Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

There is never any indication in Scripture that the apostles thought of Jesus as God, though they all acknowledged Him as Son of God and the Christ. Even Jesus' enemies, who were seeking every excuse to put Him to death, could not accuse Him of claiming to be God. But as God's only begotten Son, He was often acknowledged, and Himself admitted the truth when questioned by the high priest. (Mark 14:21, 22.) As Son of God, He died for our sins, and ascended into heaven to make intercession for us before the Father, and as God's beloved Son, Jesus will soon come again to earth to claim His inheritance and rule the world. How



vital it is that we know Him, and believe in Him, and confess Him to be our Saviour!

The last selection of Scripture we shall consider is John 20:30, 31, which says, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

John said in another place that all the libraries in the Roman Empire could not contain the books, if everything had been written about Jesus. Enough was written, however, to prove Him the Son of God, and all that was written was for this purpose. Jesus, the Son of God, is the theme of the Bible. The Old Testament paved the way for Him; the Gospels are His biography; the Epistles are conclusions and admonitions in preparing for His return.

The fact that Jesus is the Son of God will save no one, nor will the knowledge that Father and Son are distinct characters. It is belief in the Son that saves, for John said, "Believing, ye might have life through his name." To believe in the Son and to act in accordance with that belief will alone bring life. This is the purpose of the great emphasis the New Testament places on this fact, that we may all come to believe and confess our faith in Jesus the Christ, the Son of the living God.

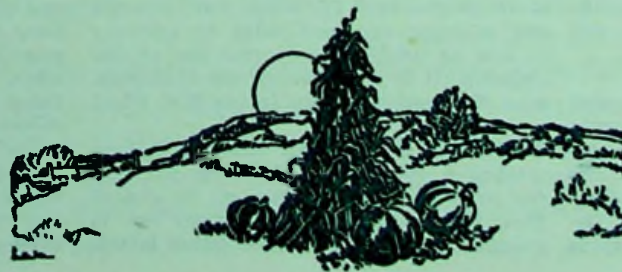
Do you know Him as your Saviour? Has the Son come into your life to light the way to salvation? Are you earnestly and faithfully living in His life in anticipation of His return? Accept Him today, for "God [the Father] so loved the world [His creation], that he gave his only begotten Son [Jesus], that whosoever [that means you] believeth . . . should not perish, but have everlasting life."

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### REASON FOR JEWISH THANKSGIVING

The Spirit of God is upon Christ, for it is His work "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.



## "Thou Art with Me"

By R. H. Judd, Colborne, Ontario

A Thanksgiving Message from Psalm 23

WE NEED not use the word "Thanksgiving" to express the thought in the title. Indeed, sometimes our thanksgiving is made the more appreciative when no thanks are offered by word of mouth; for personal attitude and actions are more expressive than any words which may drop as honey from our lips. Words must be lived up to, but in this we often fail, and our worth must in any case be appraised by the action that is ours. Deeds are the truest measure by which we can both measure and be measured.

In this beautifully expressed Twenty-third Psalm, written probably during the later years of David's life so full of experience, the words "thanks" and "thanksgiving" are never once mentioned, but the whole attitude of David is an expression of thanks for God's "goodness and mercy" to him in the life that then was still his to call his own, encompassed within "all the days" of his life.

In the very center of the Psalm is manifested the secret of David's life, expressed in communion with God, "*Thou art with me.*" No earnest student of the Word can miss David's realization of this fact, and the familiarity of his converse with God in every Psalm that comes from David's hand.

Turning to Deuteronomy 31:6-8, we see that this same central thought was with Moses and was passed on to his successor Joshua. No more comforting words than those in Isaiah 43:2 can be found in the whole range of Scripture language:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, for I am the LORD thy God, the Holy one of Israel, thy Saviour."

Moses, Joshua, David, and Isaiah were all outwardly strong and self-sufficient men, yet in these utterances of theirs they revealed their need of some outside Power on which they could depend and lean.

Numerous cults today are emphasizing that the power to do is not external to us—that God is *not* a Person, but a principle within ourselves, and is equally in all nature,

both animate and inanimate—and they affirm that by repetition of formulas which deny what we are, we can *make ourselves* into that which we ought to be.

How very different are the words of (Turn to page 10)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**BIRTH RATE.** In an address before the Zionist Organization of America, Mortimer May stated that Jewish families are becoming very small, so small, that the future of the Jewish people is being endangered. He said: "Our families are very small, averaging only 3.6, which means that we are practicing race suicide on a very large scale. Inter-marriage has further weakened the Jew, and there has been a decline also in Jewish religious life." He termed this trend in Jewish life as "American Jewish deterioration."

The three things which he indicts as working against the best interests of Jewish life are: 1) small families; 2) intermarriage, and 3) a turning away from religious living. These are not only militating against the well-being of the Jewish people, but are making considerable headway in Church-of-God circles. Inter-marriage and the giving up of Church-of-God faith for the sake of harmony in the home are doing more to wreck our efforts to expand our church life than most other causes. My morning mail brought a letter telling of two young men, both members of the church, who had married outside of the church and were giving up their church life because the girls were not interested in their faith. Perhaps the boys were not well grounded in the truth; but, in more cases than not, intermarriage of conflicting faiths works havoc with one or both. Parents will do well to make every effort to make it convenient for their children to marry in the faith. It is the only way we can keep our faith strong in our children.

**STUNNED.** It was largely a surprised nation that listened to election returns on the night of November 2 and the morning of the third. It was an upset according to the expectations of the majority of people. The pollsters were stunned. It is not with the political confusion that I am thinking particularly, but with a lesson that can be drawn from the unexpected turn of events at the hands of the voters. It will not only be a surprised world, but a stunned race of people, when, as quickly as lightning goes from East to West, the Son of man will come with power and great glory. An unsuspecting world will be so confused and stunned, it will search from sea to sea to find the Word of God and will not be able—the church, custodian of the words of life, will have been taken.

**IT'S TERRIBLE.** Though I have not read the book Evangelist John R. Rice recently published, the title is so striking that one cannot evade the force of its terror. The cover is imbedded with the question and reply: "Is Jesus God? Yes, Jesus Is God." The great doctrinal force of orthodoxy today is

being spent on this single tenet of faith that "Jesus is God." On this proposition of faith, Roman Catholic and Protestant teachings are akin—that is, the bulk of Protestant teaching. Once in a while, there is a feeble voice, against this unscriptural teaching, raised in protest. Erroneous as it is and being the most widely taught doctrine of orthodoxy, it is singularly strange that so little is said in pointing out the evil of its inconsistency. There is no work that can take the place of "earnestly contending for the faith once delivered to the saints." If truth has any value whatever, it is worthy of a solid defense.

**FIRST ALTAR.** A call has gone forth from the reform rabbis to the Jewish people to give heed to the "voice of the synagogue." In a conference of American rabbis (reform), a resolution was passed in which they expressed themselves as feeling that the "voice of the synagogue should be heard in the counsels of our communities and agencies."

"It has seemed that the synagogue, once prime in Jewish life, has become secondary—something people take up on holidays. . . . The Jewish religion remains our chief cornerstone. It is what has kept us a distinctive people all through the centuries—a people that has managed to survive without the help of any power, save that of its faith and its ideals. Yes, it is time that we are called back to our first altar."

One of the miracles of the Jewish race is its survival. Other peoples have lost their identity as the centuries passed, but not so with Israel. Their religious life has been a mainstay with them: it has kept them separate and distinctive. True, Israel, according to the divine plan, was to be a separate people, and were to dwell alone and not be reckoned among the nations. In this respect, they have hewed pretty close to the line.

The church of the living God is called to be a separate people fully as much as Israel was called to be a separate nation. The church, too, must come out and be separate—separate in faith and life. As with Israel, it is the church's faith—its religious life—that will keep it a distinctive people. Years ago, our ministers taught that it was truth that would make people free, and that obedience to this truth of the gospel would make them a separate people—and IT DID! This separate way is being by-passed today by advocacy of love as being the only true test of discipleship. It is taking away our distinctiveness. We need to return to our first altar!

**AMERICAN GOODNESS.** Though polls have taken a sudden drop in value the past few weeks, much information can be gleaned from the average poll. Some years ago in Fonthill, Ontario, the churches joined in tak-

ing a church census of the village. To the surprise of everyone interested in taking the census, every person in Fonthill claimed membership in some church, yet the fact was that a large percentage of the people of the town never attended church or contributed to the upkeep of the churches—still they claimed to be members. However, the poll taken by the "Ladies Home Journal" on what the Americans believe reveals some very impressive figures. Of those polled, 95 per cent believed in God. Of this 95 per cent, 41 per cent claimed regular church attendance. True to form, the majority of people believed they were doing the best they could and were endeavoring to carry out the teachings of Christ. A general deduction of the poll by various writers rather puts the average American according to their answers, in a class with the Pharisee who thanked God he was not like other people and boasted of his goodness.

One thing about the poll deducted by the analysts was the apparent failure of the majority to increase their religious thinking beyond the Sunday-school level. Dr. Reinhold Niebuhr, one of three who endeavored to interpret the returns of the poll, made the observation that "the average American's religious thinking has not advanced beyond the Sunday-school level." This seems to fit well into the experience which the average minister will find in talking with the average professing church member. There is little genuine study of the Scriptures by adults, once they take their place in the affairs of life. Of course, this should not be the case, but it is too commonly true, and is to be found in our own ranks, as well. Growing in "grace and knowledge of our Lord and Saviour Jesus Christ" is essential to stability in faith and necessary for the experiencing of the blessings of the victorious life.

**THE ABYSS.** Every once in a while, some outstanding leader will speak out against the abnormal type of civilization which we are building here in America. Speaking before the New York Herald Tribune's annual forum, Dean McIntosh, for twenty-six years a teacher at Bryn Mawr and now of Barnard, said: "Our highly esteemed civilization . . . destroys the very qualities which have produced it—initiative, independence, intellectual resourcefulness. A generation reared with cars, radios, 'movies,' comics, and picture magazines, can hardly grow up into reflective, sober, well-rounded young people." Miss McIntosh finds it is difficult for parents to rear children with "clear-cut standards" when the air is full of voices "analyzing behavior as 'normal' which in the past we were accustomed to associate with the gutter." She felt that "we are letting our world slide into an abyss of technological and moral confusion."

# THE EARTH

By Lyle Rankin, Cashmere, Washington

TODAY, we present some of the testimonies in Scripture that pertain to the earth. First, we read from Genesis 1:1, "In the beginning God created the heaven and the earth." Next, we quote the Psalmist: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands" (Psalm 102:25). Psalm 104:5 shows that God "laid the foundations of the earth, that it should not be removed for ever." Psalm 102:26 says: "They [the heaven and earth] shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Other texts, too, could be cited which show God created the heaven and the earth. Many people have wondered about these things God has created, and why He did it, so we now turn to Isaiah 45:18:

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." From the foregoing text, we learn God formed the earth *to be inhabited*, and He created it *not in vain*. Today we see the earth inhabited, but is it inhabited the way God wants it to be? Before answering this question, let us read some references about the placing of the inhabitants here.

Genesis 1:27, 28 says, "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." Genesis 2:15 tells that "the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." 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). "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:17).

From these last references, one may gather these truths: God put man upon the earth and appointed the bounds of his habitation; heaven belongs to God, but the earth has been given to men for their dwelling. Now, turning to Proverbs 10:30, we find God's Word declares, "The righteous shall never be removed: but the wicked shall

not inhabit the earth." This truth, that the righteous shall never be removed from the earth, stands out boldly in the face of much opposition "handed out" by theologians today. God made the earth for man to dwell upon, and God has decreed man shall not be removed from it, if he is righteous. Now, how does God want the earth to be inhabited? The following testimonies should help us to understand: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). "Blessed be his glorious name for ever: and let the whole earth be filled with his glory" (Psalm 72:19). "I will make the place of my feet glorious" (Isa. 60:13). "Thus saith the Lord, The heaven is my throne, and the earth is my footstool" (Isa. 66:1).

Yes, God has declared the earth should be filled with his glory, but has it as yet? A look at history and a glance at present conditions on earth among the children of men should convince anyone that God's desire for the earth to be filled with His glory has not come to pass, yet He has not created the earth in vain. God's Word will not return to Him void, so we can still expect the earth to be filled with His glory.

Jesus recognized the earth as being God's footstool (Matt. 5:35), and, in Matthew 5:5, Jesus said, "Blessed are the meek; for they shall inherit the earth." In Matthew 6:10, Jesus admonished His disciples to pray, "Thy will be done in earth, as it is in heaven." Does anyone question the thought that Jesus asked His disciples to pray for the right thing? Why should anyone want to go away and dwell somewhere else, when the earth is man's appointed place and he is to inherit it when it is filled with God's glory?

When God placed Adam in the Garden of Eden, He commanded him not to eat of one certain tree, but Adam disobeyed—with the result that God cursed him and the earth. The earth was to bear thorns and thistles, which it has borne ever since. Adam was to return to the ground from whence he was taken, which he did, and so has his posterity ever since, whether righteous or unrighteous. That returning to the ground was called *death*.

Some centuries after Adam was put on earth, his posterity became so corrupt that God destroyed them all except Noah and his family. At the time of this great Flood, which covered all the high hills under the whole heaven, came a change of heaven and earth. After the

releasing of Noah and those with him in the ark, God made a covenant, saying, "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood . . . to destroy the earth" (Gen. 9:11).

The people and the living creatures, all in whose nostrils was the breath of life, of all that were in the dry land died, or were destroyed, and so was the earth; that is, in its destruction it was changed. Peter, referring to the time of the Flood, said, "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" (2 Peter 3:6, 7). This portion of Scripture is very literal. The expression "world that then was" in verse 6 is shown to refer to the literal heavens and earth by the expression "heavens and earth" in verse 7. They are reserved unto fire against the day of judgment and perdition, or perishing, of ungodly men. Peter showed that though the elements melt with fervent heat, the children of God look for a new heaven and earth "wherein dwelleth righteousness." From Peter's expressions, we conclude that conditions of the heaven and the earth before the Flood may be considered the first heaven and earth; the heaven and earth in their present state, the second heaven and earth; and the new heaven and earth to come as the third heaven and earth.

Now, let us return to the Book of Genesis, reading what God spoke just after the Flood: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (8:22). Since that time, God has favored the children of men by giving them fruitful seasons. There has also been cold and heat, summer and winter, and the rotation of day and night.

How about the one-thousand-years' reign of Christ? Amos prophesied of that era, declaring, "Behold the days come, saith the Lord, That the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" (9:13). The Psalmist said, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon" (Psalm 72:16). How about cold and heat, or summer and winter? Zechariah 14:8, 9 says, "It shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Day and night still will rotate in the Millennium, for Isaiah said, "Therefore, thy gates shall be open continually; they shall not be shut day nor night" (Isa. 60:11).

The reign of Christ will be a time of restitution. When

Christ has restored all things and has removed even the last enemy, Death, then will come the new heaven and earth, for the heaven and earth will have been changed again. The last time it was by water; the next time it will be by fire. God, by His Son, will make all things new— (See Rev. 21:5.)

Now consider a few testimonies about the conditions in the new earth. "I saw a new heaven and a new earth," said John, "for the first [or former] heaven and the first earth were passed away; and there was no more sea" (Rev. 21:1). Compare this with Job 26:10 which shows the waters would be compassed with bounds till the end of light with darkness. Then, as we look in Revelation 21:25, we learn of the New Jerusalem—how "its gates shall not be shut at all by day: for there shall be no night there." That is speaking of a city to come upon earth. "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."

That will be a wonderful place and time wherein to live. Are you not interested in the great inheritance God has promised? If so, now is the time to make ready. May God help you to learn His will and to do it.

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#### SURPRISE AND REPROOF FROM JESUS

"The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Those disciples were thankful for *miraculous* powers! Who would not be thankful if he could heal the sick?—and nothing hurt him. Jesus replied, however, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). Jesus' surprise must have been pleasant to the Seventy, but there was a note of reproof, too. The disciples had been looking only at the present.

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#### "THOU ART WITH ME"

(Continued from page 7)

Jesus the Christ! It was His assurance that He did nothing of Himself, for, said He, "He that sent me is with me" (John 8:29). Again He said, "I am not alone, because the Father is *with me*" (John 16:32). "He doeth *His* works" (John 14:10, R.V.).

**Mr. and Mrs. William Densmore**

Sixty-fifth Wedding Anniversary



Bro. and Sr. William Densmore, married near Ripley, November 1, 1883, celebrated their sixty-fifth anniversary, November 1, 1948, at their home in Ripley. Both are members of the Ripley Church of God. Bro. Densmore, born in New York City, is ninety years of age. He moved to the vicinity of Ripley when only ten years of age. Sr. Densmore, born in Schuyler County (near Ripley), is eighty-three years of age.

Bro. and Sr. Densmore have three daughters: Mrs. Isabelle Smith, Ripley; Mrs. Albert Logsdon, Oregon, Ill.; and Mrs. Orval Lynd, Altona, Ill. Also, they have four grandchildren: Orval Dale Lynd, Jr., and Eileen Lynd, Altona; and Shirley and Juanita Logsdon, Oregon. All their children and grandchildren are members of the Church of God.

Congratulations, Bro. and Sr. Densmore!

**A TREASURER SPEAKS**

As treasurer of our church (Rockford, Ill.) since its organization in 1930, I am in a position to know exactly how tithing has affected our church and its members. For a number of years, very nearly one hundred per cent of our members have tithed. I know of no better way to show what tithing has done for us than to give a few figures. In the first place; our resident membership is only twenty or twenty-one. In the last eight or nine years, we have built up a building fund of about \$5,500; we carry a balance in our current fund of \$1000; our minister's salary is above the average as given by the Ministerial Association statistics; we also send twenty-five per cent of our offerings to the Illinois state treasurer and twenty-five per cent to National Bible Institution; and last year we subscribed almost one hundred per cent to the Layman's Program.

There is equally as much growth spiritually as financially in a church that tithes. In a group as small as ours, we not only tithe our material blessings which the Lord has given us, but we have to tithe our time and effort as well. If we had not done such, our church could not have prospered as it has. We find that where one's treasure is, there will his heart be also. I think that our number has a bearing on this, but, where everyone gives his time, effort, and money, there is bound to be a spirit of unity which I think is better than the balance in our bank account.

We truly feel that as we sow, so shall we reap.

Mildred Somers, Treas.,  
Church of God,  
Rockford, Ill.

"I believe this Age is coming swiftly to a close, and I can say only, 'Even so, come, Lord Jesus.'"—Mrs. Ray Barlow, 2225 N. Main St., Eldorado, Ill.

**EVANGELISM IN ARKANSAS**

The writer spoke during the week-end of the first Sunday in October at Becker Mountain Church, Mount Vernon, Ark. The congregation is small at this place, but good interest was shown, and we received a most hearty welcome. We will go back there for three services over the week-end of the first Sunday in November.

The second Sunday week-end, we made our regular appointment at Oak Grove Church, Little Rock, Ark. While there, the writer visited Sr. George McCowan (a sister of Bro. R. D. Stanton) who, having undergone an operation, was recovering.

The third Sunday week-end, I filled my regular appointment at McGintytown.

The week-end of the fourth Sunday, the writer delivered three sermons at Walnut Grove Church, Havana, Ark. I was very much enthused about the good interest shown at this place.

The week-end of the fifth Sunday, I filled my regular appointment at Bear, near Hot Springs, Ark. That is a very zealous little congregation, and it manifests good interest.

We were glad, October 21-23, to have in our home as guests Bro. J. W. McLain and family.  
H. Scott Smith.

**CHRISTMAS CARDS**

Now in stock: assorted Christmas cards, 21 to a box, good quality, each bearing an appropriate poem and a Bible verse quotation, @ \$1.00 per box, postpaid. Order promptly; not later than November 30. National Bible Institution, Inc. Oregon, Ill.

**NATIONAL BIBLE INSTITUTION**

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**HERALD RECEIPTS**

Earl S. Logan; Mrs. C. P. Morgan; James Cole; John Coulter; Mrs. Ida Marsh; Earl Koontz; Frank Laning; J. C. L. Michaels; Mrs. Edith Burehell; Mrs. Floyd Mills; Mrs. Ida Orem; Gospel Gleaners; Leora Spindler (2); Mrs. Arthur Barnett; Mrs. H. H. Kent; Mrs. Mary E. Hendrix; Herbert F. C. Hill; Cora G. Pace; Alfred R. Reighard; Mrs. Nellie M. Blakely; Emma L. Carruthers (2); O. R. Anthon; Mrs. Bertha Lesh; Ora H. Cline; Joseph Hightower; Mrs. J. Elshaw; Grace Laning; Philena M. Davis.

On Sunday, November 14, the Macomb (Ill.) Church of God celebrated its sixth anniversary, Bro. Vernis Wolfe, Eldorado, Ill., assisting the pastor, Bro. Linford Moore, in the services. May the Lord continue to bless the Macomb Church, now planning an enlarged building.

**GOING TO CHURCH.** "The Christian Register," a Unitarian paper, has an article on "Why Go to Church?" from which we quote the following: "It is well to consider the fact that the religious function cannot be performed for us by agents. You can engage someone else to be artistic for you—to paint a picture or write a poem. But you cannot engage someone else to be religious for you. If you want a community, you must be a part of the community. If you want friendship, you must be a friend. If you want to express and celebrate our common humanity, you must take part in religious ceremony and ritual. It cannot be done by proxy."

Parents cannot expect to be saved by merely sending their children to Sunday school. To do so is right and proper. It will be a blessing to the children. It will be easier for the children, much easier for the Sunday school and church if the parents will go along with their children, and surely the parents will be immensely blessed.

Some years ago, a young lad attending Sunday school said to the man with whom he was riding, "My parents make me come to Sunday school and church, but they don't come, themselves. It won't be long this way." It wasn't! When this boy lost interest in the school and church, of course the church was blamed, whereas the fault lay in the parents and their disinterest. There is no place for proxy worship!—C. E. Randall.

**HARD FACTS.** We glean from "Biblical Research" the following facts on what "Christian America" (?) is doing: "There are 437,000 saloons in the United States; a liquor license for every 267 persons, eleven saloons for every five churches, one barroom for every 71 homes. There are one million inebriates in these United States, 60,000 new ones being made every year."—C. E. Randall.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park Minnesota*



*"Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness" (Psalm 97:12).*

### Praise the Lord

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. Gracious is the Lord, and righteous; yea, our God is merciful. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord" (Psalm 116:1, 2, 5, 17-19).

"O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord" (Psalm 117).

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 147:1). "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. Both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name above is excellent: his glory is above the earth and heaven" (Psalm 148:1-5, 12, 13).

### Rejoice and Give Thanks

We should be thankful every day for God's goodness to mankind. We should be happy and rejoice because of His mercies and guidance.

Can you list all your blessings? Doubtless you would forget many things that were very important to your happiness at the time. We are so likely to forget God's goodness to us.

The Lord is good to all. The earth and the heavens do show forth God's glory and strength. The hills praise Him in their beauty.

We should remember to thank and praise God for His wonderful Kingdom planned for those who love Him.

God knows our weaknesses. He knows when we are tempted and fall, but He "upholdeth all that fall, and raiseth up all those that be bowed down" (Psalm 145:14).

### Wait upon Him

Do we think of "waiting" upon the Lord as we wait for a friend to finish his dinner so he can play with us in the park? Or do we think of "waiting" upon Him as a maid or valet waits upon his master or mistress? The first person is most likely just sitting, resting, as he waits. The second person is actively working for the Lord as he tries to do His bidding—truly "waiting" upon the Lord. We have this promise. "The Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11). As our lesson states it: "Thou openest thine hand, and satisfiest the desire of every living thing" (Psalm 145:16).

Is not our Creator One we should desire to work for—to wait upon? "The Lord is righteous in all his ways, and holy in all his works."

Does not one need wisdom, guidance, help? "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Psalm 145:18).

### Happy Birthday Wishes

Judith Irby, Nov. 15, age 5, Hammond, La.

David W. Stine, Nov. 15, age 9, West Milton, Ohio

Charles V. Bengé, Nov. 16, age 9, Frankfort, Ind.

Darrell Telschow, Nov. 17, age 12, St. Cloud, Minn.

Brenda Anderson, Nov. 18, age 3, Hammond, La.





## Jesus the Great Shepherd

by Harold J. Doan - 1908 N. Keystone Ave.

Berean Editor, Chicago, Illinois

Yes, Jesus is the good Shepherd; there is none other like Him!

Jesus' flock is composed of those who hear His voice and come to Him out of the common sheepfold of the world, separate themselves unto the flock of God, and follow Him throughout life.

A traveler in Greece tells of meeting three shepherds, each with a flock of about seven hundred sheep, all being in a common fold. When one of them would call his sheep, seven hundred immediately would separate themselves from the others and gather in a separate flock. The traveler imagined that it was because of the name the shepherd called; but, when he called out the same word, the sheep did not come. Then the traveler exchanged clothes with the shepherd, thinking that appearance made the difference. But still the sheep did not come for him, though they came for the shepherd who was now in the traveler's clothes. They responded because they knew the shepherd and loved him, and recognized his voice.

Jesus is today standing at the door of the sheepfold calling men to come out of the world into His flock, to separate themselves and follow Him.

Many other voices are calling, too: strange voices which say they will lead us to blessings and happiness, but really lead to destruction. There is the voice of gold which says, "Come out and follow after me. I will make you rich and powerful. We will eat and drink in ease." Some hear the voice and say, "There is my shepherd." Then they follow the voice into stomach-ulcer row, into unstable partnership, through broken homes, and finally to a bronze-lined grave in which there is no hope.

Then there is a voice which says, "Come and follow me and we will have fun and thrills. We'll whirl through life and really *live*." We often have heard the bleating of the poor misguided sheep who trotted after this rustling shepherd.

The voice of Jesus, which those who are searching for God hear with such comfort, says softly, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). To find rest today from the worry and fear of the world, to be released from the burden of sin and care in this life, is part of the promise of the true Shepherd. Eternal rest in the Kingdom is where this great Shepherd's voice leads.

**J**ESUS is the great Shepherd; His followers are the sheep of His flock; the sheepfold from which they are called is the world of sin; and the fold they shall enter is the Kingdom of God of which Jesus is the door.

Jesus is the great Shepherd who alone can lead us out of the world to the fold of God and the blessings of His Kingdom. All who came before or after Jesus who ever sought to lead men to God in any way but through the cross of Christ have been wrong. Of Himself, Jesus said, "I am the way, the truth, and the life: *no man* cometh to the Father, but by me" (John 14:6). This great Shepherd knows the way, for He has traveled it Himself and can lead His flock over that way, which none other has ever traveled. There is no other name under heaven whereby men can be saved.

Jesus, the great Shepherd, provides for His flock, breaking for them the bread of life, and leading them by still waters where their spirits can be filled. "Seek ye first the kingdom of God and his righteousness; and all these things"—Jesus had been speaking about the necessary daily provisions of life—"and all these things shall be added unto you" (Matt. 6:33). "My God shall supply all your need according to his riches in glory by Christ Jesus," said the Apostle Paul.

Above all, the great Shepherd died in defense of, and for the sake of, His flock. Beset by sin, condemned to die, the flock was lost. But then the Shepherd died, the price was paid, and the flock was saved. A good shepherd will die for his sheep, and this Jesus did. He overcame the common enemy that those who follow Him might one day safely be delivered to the Father's fold.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

November 14-28—Evangelistic meetings at Brush Creek Church (Ohio). F. L. Austin, guest speaker.

### EDEN VALLEY, MINNESOTA

The Eden Valley (Minn.) Church of God enjoyed a week of meetings, with Robert Hardesty of Omaha, Nebr., as speaker. We had ideal weather, not a cloud to mar the beautiful Minnesota nights. Robert gave us a splendid series of sermons. They were clear-cut and very challenging and should cause the hearer to think. We were very glad to have Mrs. Hardesty and girls. The girls sang duets for us two nights, Mrs. Hardesty assisting at the piano. The meetings were concluded with an all-day meeting, Sunday, October 24. Bro. Hardesty was the morning speaker, and Bro. Orville Westlund of Saint Cloud gave the afternoon sermon. We were very well pleased with the Oregon Bible College students who came for the week-end. The College boys gave several quartette numbers, also solos and duets.

The beautiful weather cut our attendance, as the farmers were busy harvesting their crops before Old Man Winter makes an appearance, yet we had a very consistent attendance.

The Hardestys left for their home in Omaha, Monday morning, October 25. Come again, Bob and Zelda, and girls; it was good to have you with us. We feel we may have overworked Bro. Hardesty, as the writer was confined with a severe cold. We missed our first Minnesota Conference in nine years, but Bro. Bob very ably conducted the services.

We resumed our pulpit work with the privilege of preaching for the Litchfield Church at 9:30 a.m., and the Eden Valley Church at 11:00 a.m., and 8:00 p.m., Sunday, October 31, taking Bro. Jones' place, as he was visiting in Ohio the week-end. May our King soon return. Walter Wiggins, Pastor.

### LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

1. Mrs. Alice Carpenter, Oregon, Ill.
2. Mr. & Mrs. E. C. Railsback, Los Angeles, Calif.
3. Golden Rule Family
4. Mr. & Mrs. F. L. Austin, Oregon, Ill.
5. Leila E. Whitehead, Oregon, Ill.

### OVER THE TOP!!!

473. Mrs. W. H. Rose	\$35.00
474. Cecil S. Richardson	26.50
475. Melvin J. Richardson	26.50
476. Mrs. Claiborne Lee	26.50
477. Maurice D. Robinson	26.50
478. Mrs. Maurice D. Robinson	26.50
479. Willing Workers Club, Blood River	27.50

## MARSHALL, ILLINOIS

A week's meeting was held at the Salem Church of God, near Marshall, Ill., October 31 - November 7. It was a pleasant surprise to see the several improvements on the building that make it more attractive and comfortable in which to worship.

There was good attendance most of the week, in spite of rainy weather that began Tuesday and lasted through Saturday. On the closing day it ran close to fifty. It was encouraging to see several of the members attending who had not been attending for some time past.

We enjoyed having with us over the second week-end visitors from Brush Creek, Ohio, Bro. and Sr. Clement Richey and Sr. Edna Brewer, and also from Brown's Valley, near Marshall, Ind., Mr. and Mrs. Fred Atkinson. Sr. Atkinson was formerly Ruby Hendrix.

We trust that some lasting good has resulted from this effort, and that the Lord will bless the seed that was sown.

A few days before leaving Oregon, Ill., it was a joyful surprise to obtain the new Plymouth coupe which I had had on order since last winter, and since I was nowhere near the top of the list yet, I feel sure the Lord had a hand in making it available so that His work might not be handicapped through another winter with the old car which I have been using since 1940. On this trip, I am breaking it in, and truly appreciate the convenience and peace of mind that it provides.

The remainder of this month will be spent in Ohio working for the Ohio Conference in making a survey of the membership in that state. M. W. Lyon, Evangelist.

Sr. Gertie Sigler, a senior member of the Oregon congregation, is a patient in the Warmolt's Clinic, Oregon, Ill. Here is an opportune time for cards of cheer.

More news on page 11.

### LEADING STATES

States submitting most new subscriptions for The Restitution Herald in its effort to increase the subscription list to 2500 are:	
State	New Subscriptions
1. California	5
2. Minnesota	4
3. Illinois	2
4. Wisconsin	1
5. Ohio	1

### Subscription Data

Subscription list on November 1, 1948	1475
New subscriptions received	13
Present total subscriptions	1488
Subscriptions yet needed	1012
The Goal by March 1, 1949	2500

## HAMMOND, LOUISIANA Blood River Church

Bro. and Sr. Timothy Pearson and daughter Jacqueline have been in Louisiana for seven weeks, working with both the Happy Woods and Blood River churches. There has been a gradual increase in interest and attendance, the average attendance being approximately seventy-five.

On Sunday, October 17, a Rally Day and Promotion Day program was presented by the children's classes. The number participating in the services were well over a hundred. A basket dinner prepared by the women was enjoyed by all.

Bro. Pearson is working with an energetic bunch of young people. This group has grown rapidly under his leadership. At present, they are engaged in a memory verse contest. They are memorizing one hundred chosen verses in order from Genesis to Revelation, plus passages and books of the Bible. After this work has been completed, a fifteen-hundred word essay concerning the life of Christ must be written. Bro. Pearson has a complete teacher's Bible to present to the winner. Rewards will be given to all who have shown satisfactory work. The young people are very interested in this new work.

The entire church is inspired under the leadership of Bro. and Sr. Pearson, and we pray God's richest blessings rest with them in their work. Mrs. Claiborne Lee, Secy.

More news on page 11.

### DELTA, OHIO

I am sure that readers of The Herald will be interested in the wonderful thing that has happened to us here at Delta, Ohio. The Delta Bereans have sponsored the hiring of Bro. James McLain as their pastor. We are working at Raker and are pleased to see the interest expressed by those of other faiths, as well as that of our own group. Last Sunday morning and evening were our first services. We had a grand attendance at both of them. Bro. McLain's sermons were, as always, very interesting and inspiring. We feel that we are richly blessed in having so capable a speaker, musician, and Christian as our leader.

Last evening, we had a "get acquainted" party and shower for Bro. McLain and family. The night was miserable but the attendance good, and they received a large assortment of canned fruit and vegetables.

We played games, sang hymns, and Bro. McLain sang two beautiful songs as a special request. The evening was ended by being served all the ice cream and cake that one could eat.

We feel sure that with God's blessing we will be much richer (spiritually) by this time next year. We ask that you remember us in your prayers! Beulah Dunbar.



Mr. and Mrs. M. O. Williamson  
Pelzer, South Carolina



Church of God, Hendersonville, North Carolina  
Dedicated, September 12, 1948

**ANDERSON CHAPEL, CHURCH OF GOD  
Hendersonville, North Carolina**

We have been having a goodly number present each Sunday for Sunday school, and

a good collection, too. Thirty attendants in Sunday school is the least number present since our dedication services. One Sunday sixty-four were present. God is blessing us. We pray that we may do His will, and that

He will continue to bless. May our church be a light to others.

We have preaching services each second and fourth Sunday. Bro. M. O. Williamson is our pastor. (Mrs.) C. F. Pryor, Secy.

**BAPTISMS AT LOS ANGELES**

Just before leaving Los Angeles, on the evening of October 11, 1948, I had the privilege of immersing Wanda Faye Luper and her brother-in-law, Alden Ward Casey.

Wanda is the daughter of Mr. and Mrs. H. L. Luper, 10901 Sampson Ave., Lynwood, Calif. She will be eighteen years of age this November 26. She is a semi-invalid and has never had the freedom to run and play as other children. Any letters or cards that will add to her cheer will be appreciated.

Alden Casey, twenty-five years of age, 15800 Frailey Ave; Compton, Calif., a veteran of the last war, made a sincere profession of faith after long and careful study of the Scriptural requirements. He is the husband of the former Betty Luper, who is known to General Conference young people. They have a very nice baby girl—Nancy—approximately two years of age.

We are now at home in our apartment at 315 Main St., Delta, Ohio. Our trip across the country was longer than usual, because of car trouble. It has taken all our time until now, since arriving, just getting settled and learning our new work. I have started writing the letters I promised, getting out a few each day. It will take a while to write all the letters promised, so I ask my friends to be patient.  
J. W. McLain.

"We are gradually building the fund for our new church building."—Mrs. B. Bartlett, 203½ S. Lake St., Carlsbad, N. Mex.

**MARY HUTCHINSON BARNUM**

Sr. Mary Barnum, faithful worker in the Blood River Church of God and resident of Tangipahoa Parish near Hammond, La., died at ten o'clock, Saturday morning, October 30, 1948, in Hammond.

Sr. Barnum served the Lord faithfully and well. Aged though she was, she attended services often and patiently waited for the Lord's return.

She was born, February, 1867, in Livingston Parish, La, the daughter of Mr. and Mrs. John Hutchinson. She was married, September, 1886, to C. W. Barnum, Sr., who preceded her in death. She was baptized by Bro. Sydney E. Magaw on February 20, 1937. She is mourned by seven daughters: Mrs. Sam Bottolfs, Mrs. Tom Robinson, Mrs. Enos Bailey, Mrs. L. A. Hunt, Mrs. K. C. Efferson, Mrs. Mary Smiley, and Mrs. Calvin Patterson; three sons: Pete, Charles, and Norman; thirty-two grandchildren; other relatives, and many friends.

Funeral services were conducted by the writer at the Blood River Church of God. The doctrine of the resurrection was explained, and verses were read from 1 Corinthians 15 and 1 Thessalonians 4. Sr. Barnum was buried at Carter Cemetery, Springfield, La., to sleep until the Lord returns.  
Timothy Pearson.

The picture of Bro. and Sr. Densmore (page 11) is presented by courtesy of "Rushville Times."

**1948-1949 OVER THE TOP! ! !**

- |                               |         |
|-------------------------------|---------|
| 1. Mrs. Alice Carpenter       | \$26.50 |
| 2. Mr. & Mrs. E. C. Railsback | 52.00   |
| 3. Golden Rule Family         | 30.00   |

**GOD'S WAY** is the right way. Let's **TITHE!**

Abraham paid tithes to Melchisedec. Should we pay tithes to Christ? Read Heb. 7:14-17.

Tithing Campaign Committee.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.



# What Thanks Can We Render?

This is the time of year everyone pauses to look back on the things he has received during the past year and devises some means of showing a tangible appreciation for his blessings. At this time—

- ★ 17,000 individuals who shared in the field classes or personal calls of the workers of National Bible Institution, last year,
- ★ 40,000 who are estimated as having listened to an inspiring and helpful radio message,
- ★ Readers of the 70,000 Restitution Heralds which went into the homes of our members, friends, and neighbors,
- ★ Christian workers who found their work easier and more effective by more than \$14,000.00 worth of printed materials and Sunday school supplies,
- ★ Many who appreciate the true value of \$5,674.00 spent, in excess of tuition, to help our young people train themselves for the ministry and Christian service,
- ★ The local churches, conferences, and communities who shared the benefit of ministerial services under the pastoral aid assistance,

will also be looking for an opportunity to show their appreciation for the practical and spiritual support of the Christian services National Bible Institution rendered.

*{ The fifty cents per week contribution plan of the Layman's Volunteer Committee will provide this opportunity. }*

Your 1948-1949 enrollment will be a true expression of your thanks. Send it in today!

## National Bible Institution

# THE RESTITUTION HERALD

VOLUME 38

OREGON, ILLINOIS, NOVEMBER 23, 1948

NUMBER 8

## Psalm One Hundred Forty-Five

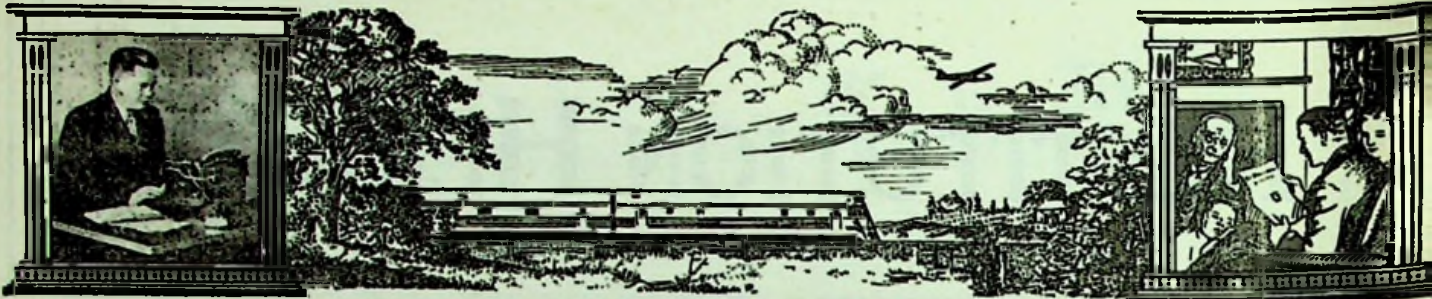
"I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

"The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever."





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### Watch and Pray

"Watch . . . and pray always," said Jesus to His disciples, "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). The sorrows Jesus foretold will be worse than experienced at any other time, coming "as a snare . . . on all them that dwell on the face of the whole earth." Only those secure in the fold of Christ will escape, and their escape will be only by the Saviour's personal coming. "Unto him shall the gathering of the people be." Jesus "shall save his people."

If in these closing days of Gentile Times, world conditions develop to apparently unbearable horrors, Christians, instead of losing heart, should "look up" for the One to come from heaven. Until He comes, let every heart of faith "watch and pray."

### Dark Night

One dark night, disciples were crossing the Sea of Galilee. The wind was blowing terrifically; the Sea was raging threateningly; the disciples rowed desperately. "It was now dark, and Jesus was not come to them." If only He were present! Instead—*death!* That was the unspoken dread in every heart . . . then, slowly coming out of the darkness, appeared Jesus, walking on the Sea and drawing near. In their anxiety, the disciples had forgotten to pray, but Jesus came to their rescue, *anyway*. He knew their needs and arrived in time. "Jesus never fails."

"It is I," said Jesus to allay their added fear of an approaching ghost. "It is I; be not afraid." "Then they willingly received him into the ship: and immediately the ship was at the land whither they went."

Again, the night darkens; the waves rage; and disciples are troubled, rowing hard, in almost as little faith as if they were non-believers. Christ cannot be seen. Indeed, in dismay and darkness one disciple scarcely can see another. Is any salvation possible? Whether it be the waves of Galilee, the waves of Communism, or the waves of indifference, those waves indicate nothing but disaster: disaster so threatening and imminent that one disciple scarcely mentions it to another.

Again, the Saviour will appear: not because we are asking Him to come, for, money-blinded to His coming, we shall require the trump of the archangel and shout of the Christ to be awakened to His marvelous and unforgetting love. As personal as was His coming when He said, "It is I," will be His coming from heaven. "This same Jesus shall come."

"Immediately," again, it will seem that the ship is transferred from an engulfing maelstrom to anchorage in a safe and quiet port. "Sorrow and sighing shall flee away." Former fears and dangers, perplexities and disappointments "shall not be remembered, nor come into mind." "Now we see through a glass, darkly; but then face to face."

### Wolf! Wolf!

Like the naughty boy's cry of "Wolf! Wolf!"—when there was no wolf—seems every warning cry about the second coming of Christ. Brother J. F. Waggoner, a pioneer preacher of the Church of God, frequently told of his lawyer friend who would tauntingly say: "Brother Waggoner, you are always telling about the coming of Christ who never comes." True, forty years later, the coming Christ still has not come, and doubting wise ones are legion. "Where is the promise of his coming?" the critics taunt.

When all the townspeople grew tired of the boy's warning, they were taken unawares, for the wolf came. In that fable, the boy's cry was false, deceptive. It is a true report, however, that Jesus the Christ is coming, and that He is near. Again, in the fable, the wolf came only to destroy. Jesus is no wolf. True, He will come "in flaming fire, taking vengeance on them that love not God, and that obey not the gospel of our Lord Jesus Christ," but Jesus is coming, also, "to be glorified in his saints," to "speak peace unto the nations," and to "reign in mount Zion, and in Jerusalem, and before his ancients gloriously." "Watch and pray"—the Christ is coming soon!

"Wolf! Wolf!" to you? "Where is the promise of his coming" to you? "In an hour that ye think not"! Smitest thou thy servant? "There shall be gnashing of teeth."

# I Am Thankful

By Harold Doan, Chicago, Illinois

**T**HIS INCOMPARABLE song of praise, the 145th Psalm, was held by the rabbis in such high estimation that they said if a man with sincerity of heart would repeat it three times a day, he surely would enjoy the blessings of the world to come. This Psalm has been called "the noble doxology," "a bracelet in which one beautiful bead is strung one after another, making a yet more beautiful whole." The Psalm is most appropriate at this Thanksgiving season as we turn our hearts and minds toward thanking our Father and Creator.

Psalm 145 lists a few of the attributes and works of God for which each of us can give most humble and sincere thanks. "The Lord is good to all, and his tender mercies are over all his works." We can be truly thankful for God's goodness and mercy. Were God only just and not also merciful, all of us would be long since destroyed. Were God only mighty and not also good, what a horrible thing the Creation could have been. Our God is good and merciful, however, and has richly endowed His Creation with bountiful blessings, even though it be rebellious, ungrateful, and undeserving. His goodness and mercy are not limited, but He is good to all, and His mercies are over all His creation. Following Jesus' famous admonition, "Love your enemies, bless them that curse you, and do good to them that hate you," in Matthew 5:44, He explained His reason, "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." God has set us the example, showering the essentials of life on all, even His enemies. How thankful we all can be that God is "good to all" and His tender mercies are over all His works!

Later, the Psalmist said, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Our God is a God of pity and love, a personal God, interested in the welfare of His own. When one is fallen, or stricken, or lost, God spares no effort to restore such an one.

Jesus' wonderful Parables of the Lost Coin, the Lost Sheep, and the Prodigal Son emphasize that comforting truth. How thankful we should be that the Lord upholds His servants, and is "a very present help in time of trouble." So great was God's compassion for His

fallen creation that He spared not His own Son, but gave Him, that "whosoever believeth in him should not perish, but have everlasting life."

How wonderful it is to know that God's love includes not only the strong and the stalwart, but also the fallen and unfortunate, and if they only will receive that love, He can lift them! Someone has said, "The only position from which God can raise one is from his knees. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down."

The Psalmist continued, "Thou openest thine hand, and satisfiest the desire of every living thing." Let us recognize and give thanks to the God who has made adequate provision in His plan for all our needs, from whose righteous hand all blessings flow. What do we need that God did not provide?

He gave us hands to work, minds to think, eyes to see, ears to hear. He gave us fertile ground, and vegetation to hold it in place, and animals to scatter seeds and provide food, and the sun to warm us, provide us light, destroy germs, and cause growth. He planned the nitrogen cycle to keep our earth fertile, and the water cycle to limit the oceans and water the earth. What desire has the Lord not provided?

God has made Himself attainable to fill our desire for worship. He has given us a Book to quench our thirst for knowledge. Our Lord God opened His generous hand, and from it fell the limitless resources of life. Are we thankful?

Then the Psalmist said, "The Lord is nigh unto all them that call upon him . . . he will hear their cry and save them" How thankful we (*Plesae turn to page 10*)



# Destruction of the Wicked

*By Lyle Rankin, Cashmere, Washington*

**E**NTER 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." These words of Jesus point out the fact that life is at the end of the narrow way, and destruction awaits those who walk and remain in the broad way. This in no way permits the idea that occupants of the broad way will continue to live forever in that destruction.

When Peter wrote about the unjust being reserved unto the day of judgment to be punished, he also pointed out what the punishment would be. He said something about God's "turning the cities of Sodom and Gomorrah into ashes," and "condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:6).

Inasmuch as Peter said that what happened to Sodom and Gomorrah was an ensample to those that after would live ungodly, let us turn to the account of what happened to get a view of the sample. The record is in Genesis 18 and 19. When the angels of God were going down to destroy the cities of the plain, Abraham asked the Lord if he would destroy the righteous with the wicked. "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" The answer was, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." From there, Abraham reasoned and pleaded with the Lord as he reduced the possible number of righteous ones downward, even to ten, at which time he was given the assurance, "I will not destroy it for ten's sake." Six times the word "destroy" was used in that conversation, both by Abraham and the One to whom he was talking. After the angels came to Sodom and entered Lot's house and the children of Lot (other than the two daughters still at home with him) could not be persuaded that the city would soon be destroyed, they took Lot, his wife, and their two daughters and started them out of the city with the instruction to flee and not look back. They did flee, but Lot's wife looked back, and she became a pillar of salt. After they fled from the city, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities . . . and that which grew upon the ground."

words "consume," "destroy," "overthrow," and "fire." Genesis 19:27, 28 reads thus: "Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." The cities, their inhabitants, and that which grew upon the ground were destroyed. Peter said they were reduced to ashes, and Abraham saw the smoke of their punishment ascend. That fire is not burning there today, and the smoke has gone up forever. Jude, in his short Epistle, declared the fire to have been eternal fire, yet it went out after accomplishing the desired end, which was destruction. Here are Jude's words: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire" (v. 7). Jude, like Peter, said "example." In verse 12, Jude referred to the wicked as being "twice dead, plucked up by the roots."

There should be no question as to what Jesus meant when He used the word "destroy" or "destruction," for He conveyed the same truth as did the prophets about the destiny of the wicked. Now let us consider more of the testimonies given by inspiration through these godly prophets, from whom Jesus and His apostles quoted. Let us turn to Psalm 37. "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (v. 9). "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" (v. 10). "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" (v. 20). "Such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off" (v. 22). "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it" (v. 34). "The transgressors shall be destroyed together: the end of the wicked shall be cut off" (v. 38). Now in Proverbs 2:21, 22, we read: "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." All three of these writers, Jude, David, and Solomon, agreed that the wicked shall be rooted out, or cut off, from the earth. Another writer who mentioned the wicked as plants with roots is Malachi. He said; "Be-

In a study of this portion of the account, one finds the

hold, 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."

When the writer of the Hebrew Letter mentioned the end of the wicked, he said, "That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. 6:8). In Jesus' remarks about those who would not abide in Him, He likened them to branches which would be cast into the fire and be burned.

If some are thinking I am overlooking the expressions "everlasting fire" and "everlasting punishment," let me suggest you investigate the uses of the words "everlasting," "forever," and "eternal." To think that these words always convey the thought of endless duration of time might prove a bit confusing in some cases. For example, Jonah 1:17 says that Jonah was in the belly of the fish three days and three nights, and Jonah 2:6 speaks of that time as "forever." Also, see Exodus 21:6 where it tells of a man serving his master forever. Let us remember also that Jude called the fire which (Please turn to page 10)

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## THE WORD "HELL"

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By George F. Massey, Austin, Texas

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**M**ANY HONEST people have been led to believe that "hell" is a place of conscious torment, eternal, in flames prepared for the wicked. "Hell," mentioned many times in the Bible, is given very little consideration as to its real meaning, having been accepted through belief in immortality of the soul. In considering the word "hell," one should keep in mind that the Scriptures teach men to come together in reason, "rightly dividing the word of truth." "Hell," translated chiefly from *sheol* (Old Testament) and *hades* (New Testament), means, simply enough, the grave. The New Testament Greek word *gehenna*, used twelve times, also is translated "hell," but means "destruction by fire," not fiery torment.

The Scriptures are written in three ways: in language of literal meaning, in parables, and in symbols. Care should be used in gaining knowledge of each method, as the Scriptures many times have been misunderstood by not using one's reasoning faculties.

Let us consider the Parable of the Rich Man and Lazarus (Luke 16:19-31), which so many believe tells a literal experience. If literal, the beggar died and went to heaven, and the rich man died and went to a conscious torment in flames—but let us reason. Is Abraham's bosom heaven? John 3:13 says, "No man hath ascended up to heaven." Prior to that time, many faithful persons had died, yet none had ascended to heaven. The rich man "died and was buried." If the meaning is literal, is it reasonable that a man can die and be buried, and then be conscious—lifting up his eyes, crying, and talking?

Psalms 146:4 says concerning the dead: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Also, Ecclesiastes 9:5 says: "The living know that they shall die; but the dead know not any thing." Ecclesiastes 9:10 says: "There is no work, nor

device, nor knowledge, nor wisdom, in the grave, whither thou goest." Those texts prove beyond a doubt that there is no life or knowledge after death—not until the resurrection. Therefore, to get one's reward at death is a mistaken idea. First Peter 5:4 reads, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Revelation 22:12 reads: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

So, men will receive their reward at the resurrection, and not at death, as so many people believe and teach. Should men receive their reward at death, why should they later need to have a judgment?

To say it is the soul that departs at death is *adding to the Scriptures*, and it makes man a twofold being. Genesis 2:7, recording the creation of man, says, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became [not "was given"] a living soul."

This "hell," spoken of in the Parable, is translated in this instance from the Greek word *hades*, meaning "the grave." Instead of going to heaven for one's reward at death, he will receive his reward when Christ returns to earth. "I come quickly," promises Christ, and He will come to reward every man. "The meek shall inherit the earth" (Matt. 5:5). Consider also, Romans 4:13, saying: "The promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Revelation 5:10 prophesies that Christ will have "made us unto our God kings and priests: and we shall *reign on the earth*." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall . . . reign with him [Christ] a thousand years"

# Lessons on History of Church Doctrines

## Lesson 1—One God

By Norman J. McLeod, Pomona, California

*Memory Verse: "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" (Deuteronomy 6:4, 5).*

1. Hebrew children were required to know these verses by the time they were five years of age.
2. The idea of one God is peculiar to the Bible teaching.
  - a. Not held by any ancient people besides the Jews, with the exception of one Egyptian king.
  - b. The Jews fell away from the Bible teachings at every turn.
    - (1) While Moses was on the Mount of God. (Ex. 32:1-29.)
    - (2) Jeroboam set up calves to be worshiped. (1 Kings 12:25-13:10.)
  - c. Pompey's entry into the Temple: found only a large stone behind the veil of the Temple. He marveled that the Jews had no image. By that time, they had learned much about God through hard trials and deliverances.
  - d. Persia brought in the idea of two Gods: one good and one evil.
  - e. Greek mystics taught the idea which later was embodied into Christianity as the Trinity.
  - f. The Council of Nicæa: Arius and Athanasius argued about two ideas of the Trinity. (325 A.D.)
  - g. Saint Days, and the Dark Ages: All Saints' Day is Halloween. For fear that some saint might not be remembered, Catholics set aside the last day of October on which to remember all the saints.
3. Peter Abelard (1079-1142) was one of the first to challenge the doctrine of Trinity.
4. Anti-Trinitarians of the late Middle Ages were a group that was persecuted as heretics. Finally found haven in Poland; were the precursors of the Unitarians. True anti-Trinitarians did not accept Christ, but God only.
5. The Protestant Revolt from Rome did not bring with it the idea of the Unity of God.
6. It was not until the coming of our own men, such as Dr. Thomas and the Wilsons, that the idea of one God and His only Son, Jesus Christ, became the doctrine that it now is with a large group of people.
7. Oftentimes a prominent leader would arise who preached the truth, only to have his followers revert to the old teachings after his death: Moses, Martin Luther, and others.
8. Additional and related references: Deuteronomy 4:34, 39; Matt. 22:37; Luke 10:27.

## Hope of Righteous Rulership

The Promise of Righteous Rulership  
Is the World's Greatest Hope

By James M. Watkins, Oregon, Illinois

November 15—Eighteen hundred eighty-three years ago, Simon Peter, a very close friend and ardent student of Jesus of Nazareth, penned the following words that obviously reflected the accepted belief of the close followers of Jesus in that day.

"Nevertheless, we according to his promise, look for a new heaven and new earth, wherein dwelleth righteousness."

Since that time, millions have shared, in one way or another, the expressed belief of those early students of prophetic teachings, a belief that the time will come in

which God will provide a Ruler for the nations of the world that will devote Himself completely to the principles of justice and righteousness.

Events that are daily coming to pass in the world are rapidly forcing us to decide whether there is any foundation to this hope that has lived in the hearts of a multitude through the years, or whether it is merely an unfounded, visionary supposition. The daily proving of other predictions associated with this belief leaves no doubt that it is founded upon very definite promises and tangible facts.

It is impossible to realize what the results would be if this dream of millions should become a reality in the near future. Billions now spent for armaments which would no longer be necessary; millions now spent to ad-

(Continued on page 10)

## Tithing Testimonies

**F**INDING God's Word, and proving it, brings exultation to beyond expression. This is true relative to one and all of the revelations of God to man.

It was in the early teens of life that the undersigned came to sense this truth. So, when he first sensed the fact that God was calling out a people to join Him in a spiritual family wherein all were joint participants in providing and in sharing, he awoke to the realization that this providing and sharing must be started in this life to be realized in the permanent life of tomorrow.

"Faith is the substance of things hoped for, the evidence of things not seen." That is, "faith" as related to each and all phases of the Father's plans for His assured family of sons and daughters.

One of those phases included the achievements of physical or mental toil. *All* such work by faithful believers is due to reap a harvest, great or small, in this day. Therefore, in this day, a share of all types of harvest is unavoidably due to "the Builder and Maker of all things."

But early in this world's eras, God indicated that a tenth of all returns from labor were expected to be submitted to the Maker.

Therefore, though neither parent, nor church, nor pastor encouraged or emphasized, yet, believing that such was a line that was traceable throughout Holy Writ, I then and there began the presentation of a tithe, or more (none less) directly to the furtherance of such phases of gospel service as appealed to me to be of direct service to the cause of God's righteousness.

After more than sixty years of continued service, I rejoice greatly therein. I yearn to continue to life's end.

—F. L. Austin, Oregon, Illinois.

**E**DUCATING Church of God membership to tithe their incomes for the Lord's work is a movement in the right direction. While it seems that many of our devout brethren now sleeping saw this Christian practice in the right light, and adhered to it very conscientiously, they may have neglected to give the instruction to others along this line, seeing there is so much laxness and consequent lagging of the gospel work.

While this tithing campaign is being pushed to the front as it should be, would it not be well to introduce a course of study on financing in our Bible College, for young people to learn to budget their own incomes? and later to handle the Lord's money wisely and efficiently. Complaints are heard in many directions because of failures in this direction.

An aged sister remarked to me recently that Church of God ministers are all failures along financial lines. I know that this is not true, yet I am aware that a certain per cent of them are well qualified to cast a damaging shadow upon them all. Young people, learn to *tithe*. Learn to *budget*.

—Emma C. Railsback, Los Angeles, California.

With the family grouped in the living room, mother read aloud a newspaper account of the death of an aged man from burns. "Now, he can't go to heaven, because his body is burned up," chimed in Ray, aged four years.

An explanation that bodies do not go to heaven but the old man's spirit would, even though his body was burned, left the lad undaunted.

"Guess his spirit was just too tough to burn," he murmured.

### A MEDITATION

By Alfred Anthon, Corvallis, Oregon

**W**HY DID NOT GOD create a Jesus Christ in the beginning, instead of Adam? Or why did God not forecreate Adam to love God with all his mind and strength, instead of waiting to teach—create in Adam this characteristic?

Our first comment is that God foreknows all His works. God always does things the very best possible way: never will Wisdom comment and say that God should have chosen some other way. The way things were done is the best way. No one but a wisacre ever would offer another way of doing these things. To meditate upon

God's way of doing things and to search out the profound wisdom of God, is edifying—is wisdom.

When God created man, He was not wanting an automaton. He wanted a human being, a free moral agent, a person who had the privilege of "whosoever will," a person who had a mind of his own, a person who could be naughty or good—just as he chose, a person who could love or hate God, who could be appreciative or unappreciative. God did not want a machine similar to a phonograph. God wanted a man who was able to learn, improve, plan, foresee results by past experiences, and, as he learns small things, God will give him greater things to accomplish. Let us learn the lessons God already has given.





# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**AN AMERICAN ZION.** The Jews in America have found peace and prosperity, and the majority are content with their lot under the stars and stripes. A leading Jewish editor expressed their feeling in the following words: "We glory in the victories of Israel in Palestine in the earnest effort of Jews to establish a good nation, but here is our Zion. And what are we going to do about it?"

"Here we must establish a Jewish life so lofty and abundant that the stones that anti-Semites throw cannot trouble us. Here is the opportunity to make Jewish life that is not just of organization, but the good way of every Jew.

"Now is the time to make Jewish religion paramount in Jewish life. . . . When we arrive there, anti-Semites may still be throwing stones at us, but we will suffer no pain. We will have been true to ourselves and our teaching, and that's enough."

This pretty well sums the attitude of the American Jews toward going to Palestine. Something must happen to make them change their minds and desire to go home. What this will be is difficult to say. It may come as result of persecution, or it may be that "the Deliverer" will come out of Zion and "turn away ungodliness from Jacob." We do know that some day they will want to go up to the mountains of Israel; and more, this day is not far off.

**APOSTASY WORKING.** Isaac Graeber is quoted by the "National Jewish Monthly" as saying: "In 1912, 50 per cent of all Jews in New York, ages 14-65, did not attend synagogue on holy days. More recently, in 1947, a survey by the Brooklyn Churches Mission Federation reveals that in America's largest Jewish concentration, perhaps not more than 25 per cent of the Jewish population belong to synagogues."

This trend away from worship is characteristic of all faiths, and the Jews are no worse than the Gentiles. Of course, this does not justify them in forsaking the place of worship. Though the regular Jews do not accept Christ, it is to their good to worship the one true God, and methinks they are as well off as those who are converted to orthodox Christianity and worship God the Father, God the Son, and God the Holy Ghost as taught by the majority in Christendom.

**APPETITES VERSUS FACTS.** In the recent election, the voters in dry Kansas boarded the supposedly upset political wagon and in the surge voted to repeal the constitutional amendment banning the manufacture and sale of liquor. Evidently the voters in Kansas were more interested in satisfying their appetites than they were in maintaining their low prison record and small crime bill in comparison to the wet states. The tendency today is toward radicalism,

socialism, boozism, and apostatism. The lusts of the flesh guide more accurately the trend of the nation than the numerous polls that have come into being almost overnight. One fact always should be kept in mind by students of the Word, and that is that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

**EXPERT APPRAISAL.** Judge Long of King County, Washington, writing in "The Union Signal," says: "Alcohol is the cause of mounting divorce rates, broken homes, juvenile delinquency, and other social problems. In 1945 and 1946, we were trying default divorce cases at the rate of 20 a day, five days a week, and then had to add a Friday morning calendar of 25 to help keep the docket current, making 125 a week. In two out of three of these cases, liquor was a contributing cause of divorce. The number of cases in which men were asking for their freedom because the wife and mother was neglecting her home and children for beer parlors was amazing. . . . A study of 1,000 cases reveals liquor involved in 40 per cent. . . .

"J. Edgar Hoover has said that 28 per cent of crime in this country can be attributed to use of intoxicating liquor. . . . One police woman has told me that 90 per cent of all complaints she investigates are due to alcohol."

**BALD TRUTH.** The editorial director of "Liquor Publications, Inc.," recently stated, according to "Voice": "In artistic beauty and cleverness of appeal, no industries excel the advertisements of liquors, wine, and beers. The immediate purpose of this advertising is to create good will for the industry, lead people to believe that social standing depends on the use of beverage alcohol, to associate it with that which is gracious and noble in life. Its ultimate purpose is to get those not drinking to drink, those now drinking to drink more."

**A THOUSAND YEARS.** In a recent letter from a correspondent, a request is made that I write something about the thousand years. He relates that a certain group with which he has come in contact challenges the teaching that Christ will reign on the earth a thousand years. In a religious paper which has been gratuitously sent to most of our ministers, there has been a series of articles on the Revelation, in which the writer has been laboring very hard to prove from history that those who were "beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; lived and reigned with Christ a thousand years" commencing about the third century.

One thing stands out very clearly concerning the thousand years of Revelation 20, and

that is, it follows the resurrection of the martyrs who would not submit to the beast's power when his rule is world-wide. Certainly the place where the saints are to rule will be on the earth; for it is written: "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

The difficulties that so many encounter in the Revelation come as result of placing the things which John saw and heard in man's day, rather than in the "Lord's day" as stated in the first chapter. To place the thousand years in heaven, or to relegate it to ancient times, requires a disregard for the basic laws of interpretation and the great truths set forth in God's purpose for the thousand years, during which Satan will be bound. The thousand years belongs to a hope "that maketh not ashamed," and which elsewhere is termed the "times of restitution."

**TIMES OF RESTITUTION.** Peter describes the days following the second coming of Christ as a period of restitution of those things "spoken of by the mouth of all the holy prophets." The coming of Christ to earth with the saints, who previously were caught up to meet Him, will be one not only of devastation and curse, but, on the contrary, the great High Priest will come to bless His people and the world of mankind. The rule of Christ during the thousand years will not be a tearing down process (that will be done during the Tribulation period), but a time of peace and quietness with every man sitting under his own vine and fig tree, with none making them afraid; and this promise has been made by the "mouth of the Lord of hosts." There has been so much twisting of the simple promises that much of the beauty and truth of the restitution period has been destroyed. The times of restitution are clearly set forth as taking place following Christ's return from heaven. It could not be stated in plainer language. Listen to this: "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." Let us be simple and humble enough to believe it!

**TIMES OF REFRESHING.** The work of

Christ on His return is a matter of hope at the present. Hope always has to do with the future; and, if our hope is limited to this world only, then "we are," as Paul stated, "of all men most miserable." The times of restitution is termed by Peter as "times of refreshing." Not only will the thousand years be a period of refreshing, for Christ is to come down as rain on the mown grass; but it is refreshing to us today to have such hope. Restitutionists are folks who have refreshing hope!

# Battle for the Faith

By H. Gary France, Wenatchee, Washington

**G**OD IS A WARRIOR, mighty and terrible. (Deut. 7:21; 10:17.) Though Christians are commanded to love their enemies, to do violence to no man, and to live peaceably with all men (Matt. 5:44; Luke 3:14; Rom. 12:18), they are commanded also to engage in a bitter figurative warfare against false doctrines, sin, and death. These commands appear to conflict when one is confronted with the problem of loving a false prophet. Should one love the teacher of false doctrine to the degree of encouraging, supporting, or boosting him in his work? Should one be bitterly hostile toward the false prophet? No and no. Christian battle strategy utilizes the powers of love, correction, and good example. One can help another in error through acceptable correction without endorsing or supporting his error. To support a program of error, then to try to change that erroneous program, would be foolish. Nevertheless, there is a tendency to suppose that the mildmanneredness of a Christian includes tolerating false doctrine and sin.

"Fight the good fight of the faith," wrote Paul to Timothy (1 Tim. 6:12, A.S.V.). Why need one contend for a faith? What opponents does a faith have? The fight of the faith is waged against two principles: 1) non-belief or lack of faith and 2) belief in the opposite or false doctrine. Non-belief is the unnoticed, unresisted enemy. False belief is active in promoting its doctrine. During World War II, it seemed that our conscientious objectors were opposed more fiercely by members of the Church of God than by the United States Government. The government allowed free speech and thought concerning the issue. . . .

Contending for the true doctrines of God is a principle mentioned several times in 1 Timothy. The following quotations from that Book are from the American Standard Version. "As I exhorted thee to tarry at Ephesus . . . that thou mightest charge certain men not to teach a different doctrine, neither give heed to fables . . . so do I now" (1:3, 4). Paul was exhorting Timothy to *command* men to *stop* teaching different doctrines. Though this action was strong, it need not be done without love and respect. Why did Paul want this doctrine stopped? Undoubtedly it was damaging the work. Hence, we respectfully submit the conclusion that false doctrine is worse than no doctrine! Hence, the reason for Paul's admonition not to follow, or to heed, fables. That improper training must be undone before proper training can be effective, and that the improper training, there-

fore, is worse than no training at all is a universally recognized fact.

Proof of the fact that seducing spirits are worse than no spirits at all is in the same book of the Bible: "The Spirit saith expressly that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (4:1). Contrarily, good doctrines have Paul's full support, for he wrote, "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now" (4:6). Paul further condemned different doctrines when he wrote, "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up" (6:3).

Bible doctrines are sacred facts of history. These doctrines are committed to the trust of the Church of God. The Church must guard these truths, diligently, in two manners: 1) non-believers must be taught, and 2) those who believe other doctrines must be corrected. "Guard that which is committed unto thee" (6:20).

When battling for the faith, one does not contend with personalities; he contends with principles. To do so consistently, he must exercise care not to support the erroneous principle by endorsing it. Similarly, when one is fighting physically, he does not flail his arms without a purpose. "So fight I," said Paul, "not as one that beateth the air" (1 Cor. 9:26). In fighting the good fight of faith, one must not acquiesce to sin, error, or false doctrine, for this would make our fight meaningless—we would be beating the air, being afraid to persist in the true doctrines of the Bible.

The battleground is the world. Sin, death, and false doctrines are all undermining the true doctrines of God, whether or not men realize the fact or are sincere. God is the chief warrior; Christ is the captain. Have we the strength to be loyal?

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). "Be strong in the Lord, and in the power of his might" (Eph. 6:10). "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord" (1 Cor. 15:58). "Fight the good fight of faith, lay hold on eternal life whereunto thou art also called, and hast professed a good profession" (1 Tim. 6:12).

## DESTRUCTION OF THE WICKED

*(Continued from page 5)*

destroyed the cities of the plains "eternal" fire. To know whether or not these words convey limited time or endless time when they are used, it is well to let other inspired writers of the Bible testify on the subject under consideration.

In the Old Testament, these three words come largely from one Hebrew word *olam*, and, in the New Testament, they come largely from *aion*. In both the Hebrew and the Greek, the scholars define these words to indicate "age-lasting."

When we read of "everlasting fire," it simply refers to fire that will consume or destroy the wicked after the example, according to Jude and Peter, wherein God destroyed Sodom and Gomorrah.

In the teachings of John the Baptist, as he told of the end of the wicked administered by Jesus, we read these words: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire" (Matt. 3:12). The chaff, which denotes the wicked, will be burned up, and that fire cannot be quenched. For your consideration, may I suggest the fire of the atomic bomb is also a destroying fire, and no man can put it out, or quench it; yet it will go out when its work has been accomplished. Again, we draw attention to the fact that "eternal fire" was used in the destruction of Sodom and Gomorrah; yet it is not burning today. So it will be with the fire that destroys the wicked in the Day of Judgment, for that is the agent that will be used in the last cleanup act on this earth. Even death will be destroyed, and the earth will be made new.

Jesus promised the meek an inheritance of the earth, as Matthew recorded. (See Matt. 5:5.) He has promised a good clean place for the future abode of the righteous. This is in harmony with the desire of God Himself, for He promised, "I will make the place of my feet glorious" (Isa. 60:13). Another promise that God made was, "The righteous shall never be removed: but the wicked shall not inherit the earth" (Prov. 10:30).

To attain to eternal life at the end of the narrow way, one first must get in that strait and narrow way by belief of the gospel and obedience thereto. It is the only way to escape the destruction Jesus said would befall those in the broad way.

Do you believe Jesus died according to the Scriptures?

Why not take time to search out the will of God and His way—to believe and obey it? Your future life depends on a belief of the truth, for it is the truth that can make you free, if it is believed. May God help you to seek diligently for the truth of the things pertaining to the Kingdom of God and the Name of Jesus Christ.

## HOPE OF RIGHTEOUS RULERSHIP

*(Continued from page 6)*

minister laws and to prevent and prosecute crime, plus also the millions spent in civil and legal strife among ourselves could all be combined to provide food, lodging, and material necessities for every worthy and needy individual throughout the world.

This hope, by living through the years, has proved to be more than a passing fancy. Should it become completely realized, it undoubtedly will be the Golden Age of personal opportunity that can be provided only by the chance to put our material blessings to the best possible use.

## I AM THANKFUL

*(Continued from page 3)*

can be that our God is not far from every one of us, that Jesus has opened the door to His sanctuary, and given us individual access to the throne of God! We can call upon Him and know He will answer. We can lay our petitions at His feet, knowing He listens and understands. "He will hear our cry and save us." What a blessing is the privilege of prayer! The Hebrew writer tells us, "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace in time of need" (4:16).

This blessed privilege seems to be reserved, however, for those who are in Christ, for the Psalmist said, "The Lord is nigh to them . . . that call upon him in truth." Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). Jesus is the way that God has provided for us to bring our petitions to Him. We must come in the name of Jesus, both when seeking answer to prayer, and when seeking eternal life. We can be thankful for the Way of God, and for the simplicity of the Truth, so each of us can call upon God and know that He will hear and save us.

The Psalmist mentioned another work of the Lord for which we can be thankful, with sorrow. "The Lord preserveth all them that love him: but all the wicked will he destroy." Earlier, in the same vein of thinking, he had recorded, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." We are eternally grateful for the promise of God that He will preserve or eternally save those that love Him, and establish them in the everlasting Kingdom of God on earth. Said Paul, "If in this life only we have hope in Christ, we are of all men most miserable." Those, however, who love the Lord have hope in Christ in a new world to come, when Jesus comes again to restore the world to perfection and establish His everlasting Kingdom. What gratitude we owe the Lord who has so loved His disobedient children to give them this hope in

Christ! God's promise of salvation for all who believe is our most precious hope.

Not only will God preserve the righteous in His eternal Kingdom, but He will destroy the wicked. We can be thankful also for this, though we sorrow for the lost. We can be thankful, because with the destruction of the wicked, the earth will once more be a place of beauty, perfection, peace, and prosperity. In that day, "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). We regret, and the Lord regrets, that some must be lost, but wickedness must be destroyed, so eternal death will one day come to the wicked. We give thanks for this, for then the earth will be forever pure.

I am thankful that the Lord is good and merciful to all; that He has compassion on the fallen and has given them the blood of His Son for atonement; that He has provided from His generous hand for all our spiritual, mental, and physical desires; that we have the privilege of prayer through Christ, approaching boldly unto His throne of grace for comfort and strength; that He has promised to preserve those that love Him in the eternal Kingdom of God, saving them through Christ when He comes again; and that He will destroy the wicked, purifying the earth and restoring it to perfection. Are you thankful? Have you expressed your thanks by accepting Jesus and serving Him? Why do you tarry? Give Him your life today.

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*Have you ever heard anyone say: "I was in darkness and despair and knew not where to turn until I read 'Robert Ingersoll's Lectures' and was set at liberty and peace."*

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## MY FATHER'S NAME

*By C. E. Randall, Tempe, Arizona*

The Church of God is a Bible name. It is mentioned about ten times in the New Testament. It was given to the early church. People have selected other names by which to call themselves, but I know of no better name than the one which the Lord gave. In His last great prayer, Jesus prayed that His followers might be kept in the Father's Name. (John 17:11.) Paul stated that the "whole family in heaven and earth" is named after the Father. (Eph. 3:14, 15.)

The Church belongs to God. He has full and unquestionable right to give it the name which He pleases, and this He has done.

We are only following the path of duty and truth which the Father has given for His children. I feel proud to bear my earthly father's name and happy to go by my heavenly Father's Name.

# BOOK PARADE

*By Arlen Marsh*

This group of recommended books for Christmas gifts covers a considerable area: the ministry, the family, adults, youth, children, students. Obviously, no great amount of criticism can be given any one volume.

*Christmas.* Augsburg Publishing House, Minneapolis. \$1.00. An annual, different every year and worth buying every year. A thing of beauty and a joy forever. Lovely pictures and color work. Essays, stories, poetry about Christmas. For the whole family.

*Revised Standard Version.* Thomas Nelson, New York. \$2.00. A modern-English revision of the American Standard Version of the New Testament. For the family worship service, for personal reading, for students.

*The Fireside Book of Christmas Stories.* Bobbs-Merrill, Indianapolis. \$3.50. Short stories and short novels gathered from old and modern English-American literature as it concerns Christmas. Includes Van Dyke's *The Story of the Other Wise Man* and Hill's *The Husband of Mary*—either one worth the price of the entire book. Here are satire and strict religion, fun and the serious—and there is something here for almost every age and taste.

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*Strong's Exhaustive Concordance.* Abingdon-Cokesbury, Nashville. \$8.75. The best concordance of the English Bible, much more complete than Young's, and less expensive. An excellent Hebrew-Chaldaic dictionary and a Greek dictionary, with a comparative concordance, occupy the last half of the work. For ministers and students.

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Order this book—or any other now in print—from National Bible Institution, Oregon. Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park Minnesota



*"Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10a).*

### Station KECE

We are broadcasting today from station KECE. For our commercial, we wish to stress the fact that we do the work our "hand" finds to do for our heavenly Father. We work through our National Bible Institution and local Churches of God. We hope you will keep tuned in to our main feature which is of vital interest today. At the close of the story, we will "let you in" on a special feature to be received only by the ones who send in at the close of this special "radio serial."

### Main Feature

Our story today is about a builder. His name is Nehemiah. We also will consider another builder, after our story. That builder is the Christian.

Nehemiah wrote the book which bears his name. As we first find him, he is serving as the cupbearer to the king of Persia. A cupbearer in Persia was an officer of high rank whose duty it was to fill the king's cup and present it to him personally. His responsibility was great, for no doubt he had to be sure the drink was safe for the king and that it was not poisoned by enemies.

The king noticed that Nehemiah was sad. He asked what was making Nehemiah sad. (Neh. 2:1, 2.)

Nehemiah said he was sad because the city, "the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire" (Neh. 2:3b).

The king was very kind, unusually so, it seems. He asked Nehemiah what request he wished to make.

Nehemiah asked to go to help rebuild the city of Jerusalem.

Together the king and Nehemiah worked out the solution. The king sent him to Jerusalem, Nehemiah promising to return at a set time.

### Two Necessary Builders

The first needed is the builder-leader. The other needed is the people as a group of united workers. The leader alone could not do it; neither could the workers without a leader.

Here we find the leader and the followers working together. They rebuilt the wall of Jerusalem: "for the people had a mind to work."

When it is in one's *mind* to do, the person generally provides the needed money, tools, metals, or whatever things are needed to accomplish the work at hand.

They had their troubles. Several groups of people conspired to come and fight them at Jerusalem. The builders did two things. First, they made their prayers to God. Second, they set a watch. (Read Neh. 6:15, 16.)

### Christians As Builders

Today, each one of us is a builder of character. There also are actual buildings as well as additions and classrooms to be built where needed. Those things cannot be done unless there is a leader. Then the need is of a group of people with a desire to work. Finally, there is actual work, requiring time as well as money to build what is planned. It can be done, but many more things are needed to be done than there are hands to do the tasks.

The one who lives up to our golden text, above, is building Christian character for God at the same time he is helping the group with whom he labors. Let us have more builders, not wreckers.

### Closing Commercial

More new members are wanted. Send your name, address, and birth date to me. Your membership card will be mailed soon. The card recommends that you read the Children's Page; that you go to Sunday school and church, among other things. You will enjoy hanging the card in your room where you can read it every day. It will help remind you to sing and pray. Send in today!

### Special Feature

We are so happy to introduce Paul and Ruth Jenkins of Stanhope, Iowa, as new members of our ECE Club (Everyday Christian Expression). Their mother sent in their names. Their cards are being sent to them.

### Happy Birthday Wishes

Paul O. Jenkins, age 11, Nov. 21, Stanhope, Iowa  
Richard J. Worley, age 12, Nov. 22, Macomb, Ill.  
Freddie Bauerle, age 1, Nov. 22, Hammond, La.  
Shirley Tobias, age 8, Nov. 23, Fonthill, Ont.  
Sonny Robinson, age 4, Nov. 25, Hammond, La.  
Patsy Joan VeNard, age 13, Nov. 26, Macomb, Ill.



# The Virgin Birth

By  
**William Wachtel**  
**Chicago, Illinois**

**T**ODAY, in "sophisticated" circles, one often hears the denial of the reality of Christ's birth by a virgin. "Oh, that it just a story that grew up among the Christians of later New Testament times, and the apostles adopted it in their writing of the Gospels and Epistles in order to surround the historical character of Jesus with a more supernatural quality, thus to gain a readier acceptance of their teachings among the people to whom they preached." So spoke a religion professor of a college faculty, who is also a minister of one of the modernistic, "social-gospel" churches.

Most of the pre-theological students at the same college also do not believe in the Virgin Birth. "I think it is not a doctrine of any importance to salvation," said one. "A fable, duplicated in pagan mythologies," say others. A high church official of the Anglican Church said not long ago: "Modern Christianity no longer feels it necessary to accept the supernatural aspects of our faith, such as the Virgin Birth. We are beyond that stage; and, besides, modern science has shown such a happening to be out of the question."

Here we have the pronouncement of a literal, modernistic, but apostate Christianity. But we, as Christians who would rather believe God's Word than these men, may and should ask, "What significance does the Virgin Birth have in the gospel plan of salvation? Should we, or should we not, believe in it?"

It is my opinion that this doctrine is one of the main pillars upon which our salvation rests; it is one of the factors that made Christ's atonement possible, and therefore paved the way for our salvation. A perfect, sinless being was required for an acceptable sacrifice, and Jesus was the only man who could fulfill this requirement. He would not have been perfect and sinless, though, if His birth had been in the ordinary manner, for then He

would have inherited the condemnation pronounced against Adam and his descendants, which has passed down through the generations from father to children. Since Christ's Father was God, He did not come under this condemnation and did not partake of man's sin though tempted. All this leads to the fact that Christ did constitute an acceptable sacrifice to God, and it is our faith in Christ's atonement that makes our salvation possible. (See Rom. 5.)

It, therefore, is easy to see, in the chain of logical thinking based on Scripture, the importance of the link which represents the doctrine of the Virgin Birth, and how, if this link is removed, the chain breaks and the fact of Christ's atonement becomes difficult, if not impossible, to maintain.



What Is Wrong with the Following  
Quotation?

By *L. W. Moore, Jr.*

1. "Go George into eighteen states of the United States and preach a gospel" (Mark 16:15).
2. "Some have not the knowledge of God: I speak this to your glory" (1 Cor. 15:34).
3. "This gospel of going to heaven shall be preached in all the world to convert all nations; and then shall the end come" (Matt. 24:14).
4. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here is George; send him" (Isa. 6:8).
5. "The harvest truly is small, but the labourers are many; wish ye therefore . . ." (Matt. 9:37, 38).
6. "Not because I desire a \_\_\_\_\_: but I desire \_\_\_\_\_ that may abound to your \_\_\_\_\_" (Phil. 4:17).

WHAT AM I?

God prepared me for a very special purpose. He called me to perform a unique task. I may have spouted a little, but I did what I had to do. I taught a man a much needed lesson the hard way. He was with me for half a day, less than a week before I left him. That little ride seemed to bring him to his senses, because he had a changed attitude when he left me. People have said that what I did was impossible; but, then, as I said, it was God who prepared me for the task. That little incident was a sign, too; for, years later, a man of God pointed back at my passenger and me and said, "That is the only sign you will have that I am the Son of God."

## The Berean Department

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

November 14-28—Evangelistic meetings at Brush Creek Church (Ohio). F. L. Austin, guest speaker.

## MORNING STAR CHURCH OF GOD South Bend, Indiana

I hope we folks in South Bend, Ind., have not been forgotten. Although we have no pastor at present, the members of our loyal little group are pulling together. Every Sunday evening, we have a Bible-study class, newly organized, under the direction of Bro. Dale Rouch.

Every other Wednesday evening, we hold a song fest, singing everyone's favorite hymn and enjoying a happy time with God. May God be with us here at Morning Star Church of God, for we are really trying to push ahead. Mrs. Edwin Patesel.

## ARKANSAS - OKLAHOMA

All who wish to contribute to our pastoral-aid and evangelistic program in Arkansas and Oklahoma are asked to donate one dollar for the Thanksgiving season, remembering that you are helping to spread the gospel when you donate to this cause. It may be a little late when you read this notice, but we shall appreciate your donation just the same. We will appreciate any donation you feel like contributing and will thank you very much.

Mail all contributions to Mrs. Lona Padgett, Alexander, Ark., Rt. 2, Box 26.  
H. Scott Smith, Conference President.

## HERALD SUBSCRIPTION DRIVE

Everybody is needed to make this subscription campaign a success. We are trying to increase the list of paid subscriptions to 2500 by March 1, 1949. Who will find the most new subscriptions? and what state will submit the most new subscriptions? Today, November 19, the state standings are:

State	No. of New Subscriptions
1. California	8
2. Minnesota	6
3. Illinois	3
4. Ohio	3
5. Arkansas	2
6. Indiana	1
7. Missouri	1
8. Oregon	1
9. Texas	1
10. Wisconsin	1

### Subscription Data

Subscription list on November 1, 1948	1475
New subscriptions received	27
Present total subscriptions	1502
Subscriptions yet needed	998
The Goal by March 1, 1949	2500

## LAYMAN'S CAMPAIGN ENROLLMENTS

1947-1948

- 695. Ernest Barnum, Hammond, La.
- 696. Jorge Roque, Hammond, La.

## OVER THE TOP!!!

1947-1948

480. Stanley Raymond	\$26.50
481. Dale H. Ward	26.50
482. Mrs. Dale H. Ward	26.50
483. Mrs. Floyd Wood	26.50
484. Ernest Barnum	26.50
485. Mabel Barnum	26.50
486. Jorge Roque	26.50
487. Mrs. Grace Blomquist	26.50
488. Happy Woods Dorcas Society	26.50
489. W. J. Landry	26.50
490. Mrs. W. J. Landry	26.50
491. Frances Walls Booth	26.50
492. Mr. & Mrs. Laurel Macy	26.00
493. H. J. Doan	27.00
494. Mrs. H. J. Doan	27.00
495. Emma Coleman (Second time)	28.00
496. Maybelle Hanson	26.50
497. John Houser	26.00
498. Mr. & Mrs. J. W. McGinty	26.50
499. Mr. & Mrs. Harve McGinty	26.50

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Order Your Quarterlies. Sunday schools that do not have standing orders for Truth Seekers' Quarterly (whether for adults or intermediates) are encouraged to place their orders, promptly, for the first quarter of 1949. The new quarterlies, now in the making, soon will be ready for mailing.

"Any church will grow more when missionary work is really done. May God open the hearts of our young folks to dedicate their lives to this task. May God keep us much on our knees in prayer for His will to be done in this line."—Mrs. Kate Olmstead, Tenstrike, Minn.

"The Lord willing, I shall plan to attend the Midwinter Ministerial Conference at Oregon, Ill."—T. A. Drinkard, Arlington, Texas.

"The evening offerings for October—\$39.91—were sent to Bro. Leonard Brown, who is doing missionary work at Baraga, Mich."—C. E. Lapp, Pastor of Pennellwood Church of God, Grand Rapids, Mich. . . . Though busily engaged in erecting a new church building, the Pennellwood brethren have not lost sight of missionary challenge.

There being several persons by the name of Randall in Tempe, Arizona, correspondents of Bro. and Sr. C. E. Randall should address them not only at Tempe, but include include their box number—Box 330.

## OREGON BIBLE COLLEGE

All the students are anxiously looking forward to a short vacation over the Thanksgiving holiday. Some will remain here, but others will visit relatives and friends.

We students planned a special Thanksgiving service for chapel last Tuesday, November 23. We have enjoyed very interesting chapel speakers in the past few weeks. We have been studying the religion of the Mohammedans in Church History. Bro. Otto E. Dick enlarged on this subject in his chapel talk on November 2. On November 4, Sr. Carpenter gave us a talk on "The Tabernacle As a Type of Christ." She supplemented her talk with a beautiful chalk drawing. Arnold Johns gave a sermon on the "Rapture" for chapel on November 9, using Revelation 12 for one of his texts. Bro. Sydney E. Magaw's topic for his sermon on November 11 was "Peace of God." On November 16, Bro. J. R. LeCrone, pastor of the Oregon Church, talked on the "Parable of the Ten Virgins." Sr. Verna Thayer gave a chapel talk on Thursday, November 18, on the "Fruits of the Spirit." All these talks were very edifying and beneficial in our preparation for our Lord's service.

The College Chorus is planning to present a Christmas "sing" before the Christmas vacation.

Many of the College voices will be blended in a choir which will present a few musical numbers from the Messiah during the Christmas season. Work was started on a very difficult piece last week.

We wish to thank the Washington, D. C., Church of God for a donation toward buying new sheets for the College dormitory, and thank the Chicago Church of God for a new quilt.

Sr. Thayer, or "Grandma" as we call her, has volunteered to teach some classes on the teaching of children. They will be very beneficial to those that attend.

Janice Johns, Reporter.

## HERALD RECEIPTS

S. J. Humphreys; Mrs. Ward Lyman; Lillie Larrington; Esta V. McInturff; Mrs. D. L. Orr; Mrs. Alice Williams; Rolland C. Stilson; Amanda Hazard; Kendal A. Coats (2); Mrs. Jane Lansbery; Mrs. Helen Schafer; Lynn Leighty; V. E. Thayer; Mrs. Mary Elma Bell; Mrs. N. N. Vann; Ruth Dennis; John Mock; Lucy Yeoman; Vaughn Long; Mrs. E. L. Johnston; Mrs. S. C. Grist; Barbara W. Gainey; Maurice Chapman; Mrs. J. D. Lawrence; Mrs. J. M. Shirley; Mrs. M. W. Missman; F. M. Sweatt; Mrs. G. Kuehne (2); Floyd Nedrow; Mrs. Devere Larrington; Pato McGinty; Roy Waller (2); S. O. Ross (2); Mrs. Eldon Davis; Osby Claypool; A. Gilbey; F. S. Van Fleet; Mrs. Emma Swan; L. H. Emigh; Mrs. L. C. Kirkpatrick; Mrs. E. L. McIrvin; W. B. Ward; Fred Schuld, Jr.; H. G. Pierce; John C. Howell; Kate Olmstead (4); Mrs. Alfred Anthony;

**AN OPPORTUNITY TO SERVE**

I deeply regret that I cannot go forward to have 2,000 copies of my contemplated new booklet printed and mail a copy to everyone, free of cost. I believe you would be so well pleased with the many good things therein, you would be glad to send me a substantial donation. Content of the "Guiding Light of God's Truth Made Plain" is made up of Bible subjects. The book has thirty chapters. It is different from most books, as they only deal with one side of the subjects, but I prove my affirmatives and then answer the negative by showing the true meaning of the scriptures they use to prove their false doctrines.

I am making this humble and earnest request for your help in publishing this book for the glory of God, and to help others to be ready for endless life in the ages of joy. Will you join with me in a solemn prayer that God will so bless and direct the minds of our dear brothers and sisters that they will gladly send to me the much needed money for this good work? I will be happy when the books are printed and I can mail copies to you. Let God's spirit direct you in making your decision.

I will be eighty years of age on December 25, 1948. Write me soon. May God bless you and give us endless life in the ages of joy.  
J. M. Morgan.

**FOUR CHAPLAINS.** Dr. Daniel Poling has resigned his senior role as minister of Grace Baptist Temple, Philadelphia, to assume direction of the Chapel of the Four Chaplains. This chapel is being erected at a cost of \$250,000 as a memorial to the four chaplains that gave their life belts to others and went to their death on the torpedoed Dorchester. The chapel will have a revolving altar that will rotate on a cement base. One altar will be for Protestants, one for the Jews, and the third one for Roman Catholics.  
—C. E. Randall.

**GOD'S WAY** is the right way. Let's **TITHE!**

Abraham paid tithes to Melchisedec. Should we pay tithes to Christ? Read Heb. 7:14-17.

Tithing Campaign Committee.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**NATIONAL BIBLE INSTITUTION**

Mrs. Ward Lyman	\$ 2.00
Happy Woods Church, Hammond, La.	13.12
Mrs. Nellie Ling	10.00
Mrs. Kate Olmstead (Missionary work)	10.10
Amanda Hazard	7.50
Blessed Hope Church of God S. S., Niagara Falls, N. Y.	9.00
Church of the Open Bible, Pomona, Calif.	20.00
Maurertown, Va., Church of God S. S.	19.67

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

6. Mr. & Mrs. Alfred Anthon, Corvallis, Ore.

**OVER THE TOP! ! !**

1948-1949

4. Mr. & Mrs. Alfred Anthon \$52.00

**CHRISTMAS CARDS**

Now in stock: assorted Christmas cards, 21 to a box, good quality, each bearing an appropriate poem and a Bible verse quotation, @ \$1.00 per box, postpaid. Order promptly; not later than November 30.  
National Bible Institution, Inc.  
Oregon, Ill.

**HE IS NIGH!**

"There's a cloud o'er all creation;  
There's a sound of coming storm!  
There's perplexity in each nation;  
There is woe in every form!

"There's a weeping and a wailing;  
There's a moaning everywhere;  
There's a wondering what's to happen;  
There's a murmur in the air!

"There's a hoarding of great riches;  
There's a lack of daily bread;  
There's a disobeying parents;  
There is lawlessness and dread!

"There's apostasy appalling;  
There's a joining hand with sin;  
There's a valley of decision;  
There's a multitude therein!

"'Tis the budding of the fig tree;  
'Tis the harbinger of Day;  
'Tis the bridal hour approaching;  
'Tis the Bridegroom's 'Come away!'

"'Tis prophetic light appearing  
Like a beacon in the sky;  
'Tis the Day Star's swift approaching—  
Heed the warning: 'Christ is nigh!'"

—Missionary Magazine.

**This Is Your Recommendation**

As Expressed Through Your Delegate to the  
Last General Conference

"Moved that the recommendations of the Layman's Committee be adopted as the aim of the General Conference; that past support and administration of this plan be approved; that the Conference recommend whole-hearted co-operation toward fulfilling the program by November 1, and, *that a similar fifty-cents-per-week plan be continued as a means of financing our work for the year following November 1, 1948.*"

**This Is Your Opportunity**

As Provided by the New 1948-1949  
Enrollment Plan

November 1 marks the beginning of our 1948-1949 enrollments. The outstanding opportunity for Christian service and missionary work, that can be provided by the small amount of fifty cents per week, was proved by our last year's Layman's enrollment. Your enrollment pledge to volunteer fifty cents per week to the activities of National Bible Institution will guarantee that these activities will continue without interruption.

Send in your 1948-1949 enrollment, today.

**National Bible Institution - Oregon, Illinois**



# Illinois Evangelist

## Needed -- a Full-Time Ministry

In most issues of the Illinois Evangelist, there appears a treasurer's report. The purpose of these reports is not only to show the state of the treasury but to show how Illinois Conference funds are spent. The reports reveal that \$85.00 monthly is spent for pastoral aid to Macomb and Chicago. These two churches are unable to support a full-time minister by themselves and, therefore, are thankful for the pastoral aid program which enables them to benefit from more of their minister's time.

Some people feel that the pastor of a small church does not need to devote his full time to church work. These people do not realize what a minister has to do. It is true that a minister can be engaged in secular employment and still have his sermons and Bible study lesson prepared each week. What of the hours that he should spend in studying God's Word? What of the time he should spend in calling on the sick, the aged, and those whom he might interest in the gospel? What of the hours he should spend in prayer and meditation? It is not enough for your minister to pray five minutes before retiring! Too often these important things are crowded

out of a minister's life, because he is doing secular work. As a result, the church suffers.

In the early history of the Church of God at Jerusalem, "when the number of disciples was multiplied," there arose certain problems of organization. One of these problems related to the distribution of food to the poor. Certain of the poor Greek-speaking widows had been neglected in the daily ministrations, so the twelve apostles called a church business meeting, and counseled the church to select seven faithful men to attend to this matter in order that the Twelve could "give (themselves) continually to prayer, and to the ministry of the word" (Acts 6:1-7).

The wisdom of their decision is seen by reading Acts 6:7. The growth of the church would not have been so marked had not the apostles been giving full time to prayer and the ministry of the Word. There can be little doubt that the great weakness of the Church of God today lies in the fact that a large percentage of its ministers is being forced into secular fields. The church is suffering because of it. It is only when your ministers are able to give themselves "continually to prayer, and to the ministry of the word"



LET US THANK THE LORD  
WITH OUR OFFERINGS

that "the word of God (will be) increased and the number of disciples multiplied."

The treasurer's report also shows from where Illinois Conference funds are received. Some of the churches in Illinois contribute the offering of one Sunday each month to their State Conference. At least one church tithes its income. What does your church do? Dollar Days result in considerable individual contribution to the Conference. Do you take part in them?

Let us do more than meditate upon our blessings this Thanksgiving season. Let us heed the message of the above picture. Demonstrate your thanks to the Lord by being a supporter of His work!

Linford Moore, Editor,  
802 W. Jefferson, Macomb, Ill.

**WERE YOU THERE?** Seventy-five persons, approximately, attended the Illinois Quarterly Conference at Rockford on October 23, 24. Those who miss these conferences miss some very enjoyable and profitable experiences.

**EAST OREGON CHAPEL.** Our pastor, Bro. Gordon Landry, drove a carload of young people to the recent youth rally at Macomb. In his absence, Bro. Sydney E. Magaw gave us two good sermons.

We are pleased to report the baptism of Earl Christen by Bro. Landry on November 1. May God give him strength as he labors for a place in the coming Kingdom.

**CHICAGO.** The new church building is much more comfortable since a combination automatic oil heating and ventilating system, to be used the year around, has been installed.

Sr. Verna Thayer, National Bible Institution's children's evangelist, is spending week ends in Chicago through November 28. She is helping us in arousing interest in our present Sunday school, and in launching a new work on the south side.

**DIXON.** A Rally Day program was given, Sunday, October 10, at the close of the Sunday school hour. A number of recitations and a musical number were presented by the pupils.

Sr. Verna Thayer came and assisted in reorganizing the Sun-Lite Bible Class for children which will be held each Wednesday afternoon at three-thirty. Mrs. Evelyn Wagner and Mrs. Jean Slain volunteered to take charge of the class.

Bro. James M. Watkins is giving some interesting prophetic lessons each Wednesday evening. We pray God will direct our efforts and that many may be brought to Christ through Bro. Watkins' teaching.

**RIPLEY.** Bro. F. L. Austin closed a very interesting series of sermons on Sunday, November 7. He talked on "When Did Christ Arrive, How Did He Live, and How Should We Live?" Sr. Austin accompanied him and favored us with several solos and a number on her musical saw. They stayed with Bro. and Sr. Frank Laning during the week they were here.

Recently Bro. and Sr. George Nell celebrated their forty-ninth wedding anniversary and on Sunday, November 7, were entertained at the Lewis Ralston home. Bro. Austin performed the ceremony forty-nine years ago, and they were happy to be together again on this occasion. The Nells are planning to move very soon to Arizona with their daughter, Mrs. Howard Huey, and family, of Camp Point, Ill. We regret to see them all go but our loss will be gain for the Tempe Church.

On November 1, Bro. and Sr. William Densmore celebrated the occasion of their sixty-fifth wedding anniversary.

On November 7, the relatives of Mr. and Mrs. Thomas Lewis surprised them and helped them celebrate their twenty-fifth wedding anniversary.

The ladies met, November 1, at Mrs. Helen Lewis' home and made eighty-five quarts of pear honey to be used at Oregon.

Bro. and Sr. Lyle Ward and family recently moved to Rushville where he has a teaching position. They are still only eleven miles from the church, however, so plan to continue to worship at Ripley.

### YOUTH RALLY AT MACOMB

A very successful youth rally convened at Macomb on October 30, 31. The Saturday evening social took the form of a hayride and weiner roast at the McDaniel's farm near

Bowen, Ill. After a jolly time of riding and eating, we all sang hymns around the fire. Joining hands in two large circles, we entered into a season of prayer, sang "Bless Be the Tie That Binds," and then went to various homes for the night.

On Sunday morning, we met for Sunday school at 10:00 a.m. The speaker at the morning worship service was Bro. William Dick. He urged us to not only make decision for Christ, but to make it a life of service.

Following a dinner at the park, we returned to the church at 3:00 p.m. Bro. Linford Moore led in a discussion of "Six Missionary Texts and How to Apply Them." Both services were abundantly blessed with good musical numbers.

There were thirty-six visitors present, of whom eight were from scattered points of Iowa, two from Rockford, five from East Oregon, and twenty-two from Oregon, Ill. A few from Ripley attended Saturday night and the Macomb Bereans were present throughout the rally. We at Macomb are thankful to have been able to entertain this rally.

### STATE OF THE TREASURY

Balance, September 30, 1948		\$360.63
<b>Receipts:</b>		
Individual contributions	\$38.00	
Contributions from churches	30.04	
Fall Dollar Day	92.00	
Offering, Fall Conference	54.79	214.83
		<hr/>
		\$575.46
<b>Expenditures:</b>		
Pastoral Aid, Macomb	\$35.00	
Pastoral Aid, Chicago	50.00	85.00
		<hr/>
Balance, October 31, 1948		\$490.46
Mildred Somers, Treas., Monroe Cent		

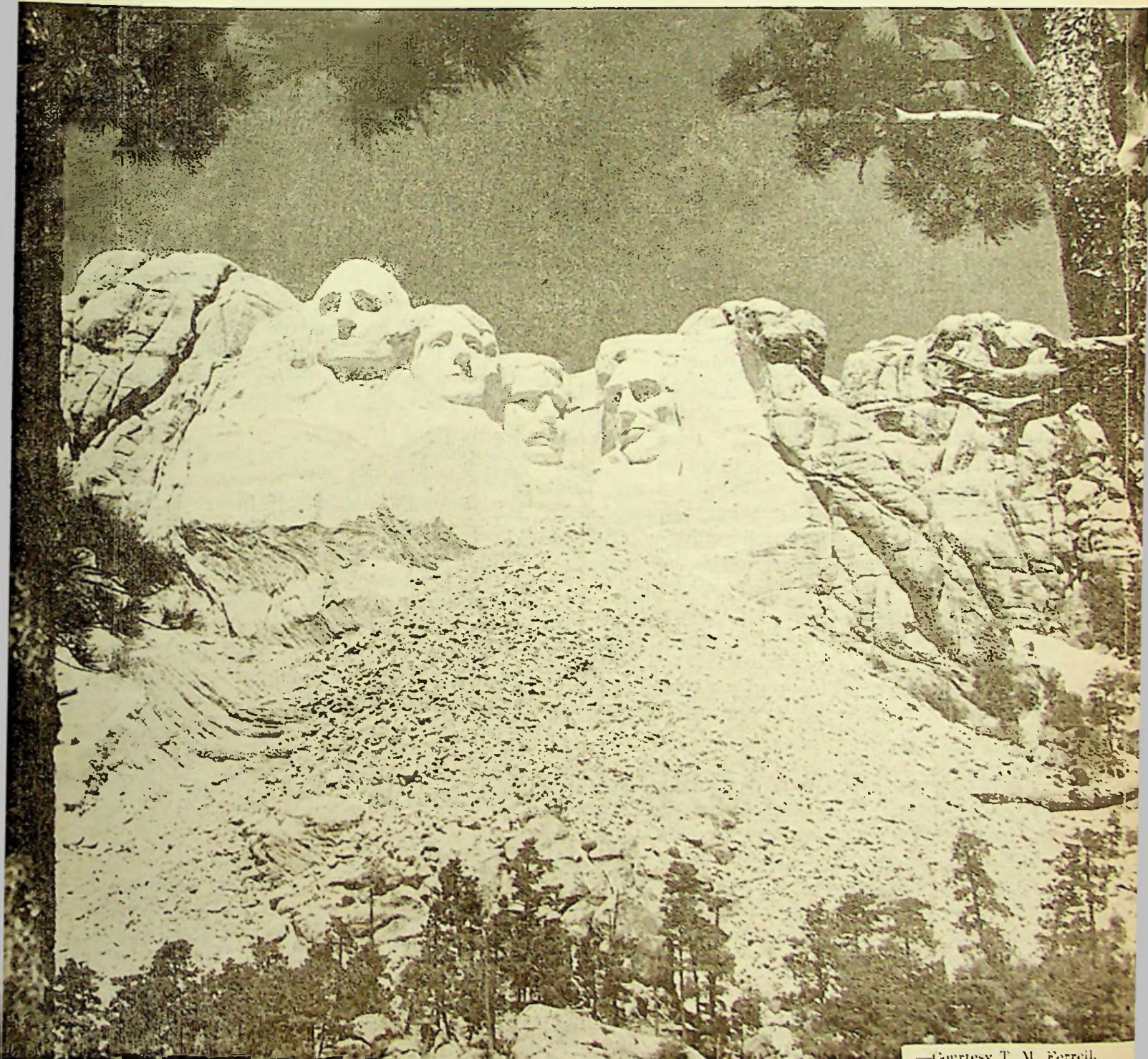
November 30, 1943

# The Restitution Herald

VOLUME 38

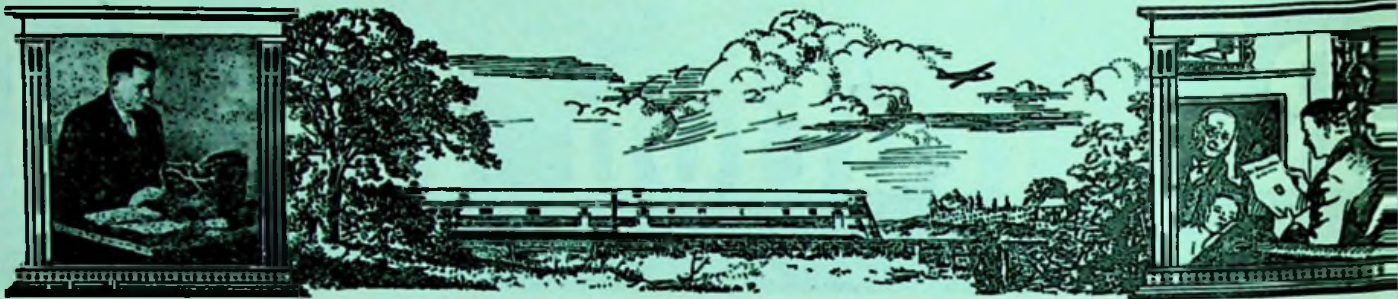
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 9



—Courtesy T. M. Ferrell.

Gutzon Borglum's Memorial to Four Presidents



Entered as second class matter at the Post Office at Oregon Illinois, under act of March, 1879. Mailed weekly, except the first Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Herald Campaign

Well did Solomon say: "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). In keeping with Solomon's inspired admonition, THE RESTITUTION HERALD is "pulling at the bit" to do more extensive work for the Lord. For many years, THE HERALD subscription list has lagged between twelve and sixteen hundred subscriptions. The same amount of work in editing, typesetting, and proof reading is required in the publication of these few HERALDS as would be required for publication of ten thousand or fifty thousand copies. Furthermore, when the type is arranged in the forms and ready to be printed, only little extra time and labor would be required to print two or three times as many copies as now being printed. Think of the increased evangelistic influence that would derive if our subscription list were doubled or trebled! The present small subscription list is deplorable and inexcusable, but, with God's blessing, it will be improved.

THE RESTITUTION HERALD seeks your assistance, and God's blessing, to increase its circulation to twenty-five hundred by the first day of March, 1949. To reach that goal, approximately one thousand new subscriptions must be gained. Will you help, please, to attain that goal?

### Know the Facts

A complete tabulation of the Nation's forty-eight states appears on page 15 of this HERALD, showing the number of subscriptions in each state—also showing the few foreign subscriptions. The states leading with *new* subscriptions in this campaign are listed, also, showing the number of new subscriptions credited to each. Furthermore, the names of persons contributing subscriptions will be published, weekly.

### Other Goals

While striving to reach the goal of twenty-five hundred HERALD subscriptions, several other goals may be attained, goals that will *help* attain the main goal. At pres-

ent, *nine states are absolutely devoid of any HERALD readers.* Let us make an effort to put at least *two* HERALD subscriptions into every one of these states. The present no-HERALD states are: Alabama, Georgia, Maine, New Hampshire, New Jersey, North Dakota, Rhode Island, Utah, and Vermont. Brethren are encouraged to submit names and addresses of their friends who may be living in these states and who would become, like appreciative readers of THE HERALD. Brethren are encouraged, also, to contribute the subscription price HERALDS to be sent into these new states, whether or not names accompany the money. (The subscription rates during this campaign are \$1.00 for six months, or \$2.00 for one year.)

In addition to the foregoing nine states not having a HERALD readers, there are *seventeen states now receiving less than ten Heralds, weekly.* In each of these states, too, we are making an effort to gain at least another *two* readers. These less-than-ten-subscription states are Connecticut, Delaware, Florida, Idaho, Kentucky, Maryland, Massachusetts, Mississippi, Montana, Nevada, North Carolina, Pennsylvania, South Carolina, South Dakota, Tennessee, West Virginia, and Wyoming. Persons reading this editorial who live within any of these states, or whose acquaintance reaches therein, are urged to co-operate in contributing names and addresses of prospective readers, and, if able, to pay for one or several of the prospective subscriptions. Let us unite to send THE HERALD *nationwide, worldwide.*

### Mathematical Idea

Impossible as it may seem that the subscription can be increased to twenty-five hundred by March 1, 1949, please consider *how easy* that goal could be attained. An increase of only twenty-five HERALD subscriptions in every state, we would *more than reach the goal!* Is it impossible for the church of the living God?—to maintain its present subscription list and send twenty-five new HERALDS into each of the forty-eight states? It can be done; it *should be done.* Please, will you help?

# The Builder

By Harold J. Doan, Chicago, Illinois

*"It came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been before time sad in his presence" (Neh. 2:1).*

UNLIKE most of us, it was unusual for Nehemiah to be sad and long-faced, though he was a servant and in exile from his beloved land. He was a Jew in exile serving a Persian king. Perhaps his cheerful disposition had won the heart of the king so that he could now ask a petition of him and have it granted. At any rate, the king noticed immediately that Nehemiah was sad, and asked him, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." So Nehemiah had his great opportunity to witness and save his people and his land.

He replied, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Then the king asked Nehemiah: "For what dost thou make request?"

The servant answered the king, "If it please the king . . . that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." It pleased the king to send Nehemiah.

Because Nehemiah was zealous for the Lord's house and the holy city, he boldly petitioned the king to give him leave of absence to return from Persia to Jerusalem to rebuild the city that had laid waste since the raids of Nebuchadnezzar. The king told him he could go.

This event, which occurred in the year 445 B.C., was probably one of the great dates of Bible history, for it marks the beginning of the fulfillment of Daniel's famous prophecy of the seventy weeks. Sixty-nine sevens of years, or four hundred eighty-three years later, Messiah the Prince, Jesus the Christ, was cut off or crucified for the sins of the world. This exacting prophecy, written in Daniel 9:24-27, seven years of which are still to be fulfilled, is well worth your study. This prophecy was to begin its fulfillment, according to Daniel 9:25, "from the going forth of the commandment to restore and to rebuild Jerusalem." Here is just one more proof of the inspiration of God's Word and the truth that Jesus is most surely the

Messiah. Nehemiah, a servant in the court of the Persian king, received this important commandment.

The story continues in Nehemiah 4:6, "So we [the Jews] built the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Where there is unity of spirit and zeal to labor, there seems no end to what can be accomplished. When the people have a mind to work, the Lord's work knows progress.

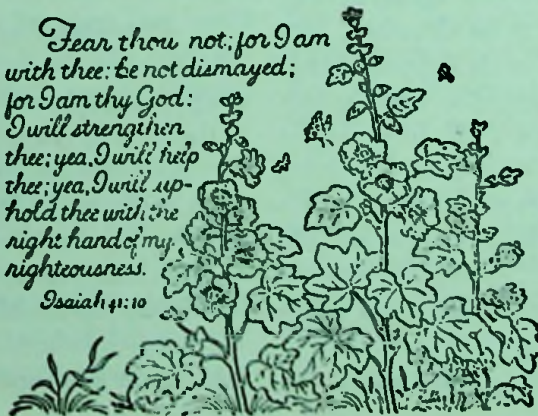
C. E. Randall observes, "Too often men attempt things for God in their own strength, but the work which Nehemiah undertook was a task which the Lord had designed for him. In this case, the work was of the Lord, and the Lord empowered the man for the job. When one goes forth in the strength and power of God, all obstacles become steppingstones to something greater."

Paul, a zealous, untiring worker, found this inner power and defined it thus, "Christ liveth in me." Christ works through our hands and minds and mouths; and, when we have a mind to work and place ourselves at His disposal, great will be the result for the Lord.

We Christians cannot expect our efforts to do the Lord's work to be without opposition. Every time a man of God arouses himself to act, Satan arouses himself to counteract. So it was with Nehemiah. When other tribes around Jerusalem, Arab raiders who had made the holy city a constant prey, heard that Nehemiah was rebuilding the walls to keep them out, they were very angry "and conspired all of them together to come up and to fight against Jerusalem, and to hinder it." The same two tribes of people are fighting over the same spoil today.

We can expect the world to be angry when men of God stand up to condemn its sin and separate it from its prey. When the church speaks out against the evils of alcohol and attempts to build a wall of prohibition between the world and its poison, men of distinction immediately conspire to hinder the good work. When godly people try to bring religious education into (Turn to page 11)

*Fear thou not; 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 up-  
hold thee with the  
right hand of my  
righteousness.  
Isaiah 41:10*



# A Prophet Like Moses

(In Two Parts—Part One)

By Gordon Landry, Oregon Bible College

Moses, savior of Israel, typified Jesus, Saviour of the world. Many characteristics of Moses later were to be found in the Christ. The adopted son of Pharaoh's daughter possibly did not know he foreshadowed the Son of God in many ways. He did know, however, that the One whom God later would send to His people would be a prophet. Thus Peter, when calling upon Jews to repent and be converted, found it convenient and profitable to quote the Old Testament savior concerning the New Testament Saviour, saying: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

Twenty-two similarities in character of two persons and events in their lives, though next-door neighbors, hardly could be termed "coincidence." When the two persons are separated by fifteen hundred sixty-seven years, it is *impossible* that the similarities should be mere "happstance." Moses and Jesus, though separated by fifteen hundred sixty-seven years and living under different customs, had congruent characteristics and were influenced by similar circumstances.

## *A King Sought to Slay in Babyhood*

Pharaoh told the midwives attending and assisting in the birth of Hebrew children to kill all male children born. Becoming wrathful at the disobedience of the midwives, the king made a special decree that all male children born to Hebrew women were to be drowned. Hebrews were becoming too numerous in an Egyptian land, and Pharaoh, like any other king, wanted to make secure his throne. He feared an uprising of these foreigners—an effort to establish one of their own men upon his throne. Herod likewise feared the usurpation of his throne; therefore his decree went forth to burden the already sad and overburdened Jews: "[Slay] all the children that [are] in Bethlehem, and in all the coasts thereof, from two years old and under."

Pharaoh's efforts availed him nothing but enmity and

greater hatred of the Hebrews. The very person reared by his daughter—heir to his throne—was of the hated race! Pharaoh "bit off more than he could chew" and "turned the tables on himself." Moses, however, "esteeming the reproach of Christ greater riches than the treasures in Egypt," "refused to be called the son of Pharaoh's daughter" (Heb. 11:26, 24). Both kings' purposes were thwarted by the intervention of the Lord God.



Gordon Landry

## *God-Given Convictions*

Moses' mother, seeing that her son was a "goodly child," had God-given convictions concerning him. She therefore hid the child three months; then, placing him in an ark of bulrushes, made sure of his safety.

Mary's God-given convictions came directly from the Angel Gabriel, who informed her she was to bear the long-awaited Messiah. She, too, desired the safety of her child. God

was not slack concerning His promise to Mary that Jesus will "reign over the house of Jacob for ever; and of his kingdom there shall be no end"; for, even before Herod's decree went abroad, Joseph was warned to flee, with Mary and the babe, into Egypt. Jesus' life was spared. He *will* be King of the house of Jacob!

## *Saved by Hiding in Egypt*

Jesus, then, as Moses, was saved by hiding in Egypt. "Out of Egypt have I called my son" referred to God's calling of Jesus from Egypt after Herod's death. Historically speaking, these words uttered by the Prophet Micah possibly referred to Moses, the type of God's Son.

## *Premature Experience Pointed to Life Work*

Moses' premature experience that pointed to his life work is recorded in Exodus 2:11, 12. "It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand." Moses was to be a savior to his people—casting their burdens from their shoulders and freeing them from bondage.

Jesus' premature experience that pointed to His career, although less spectacular and exciting than that of Moses, portrayed, nevertheless, the task He was to perform. Mary and Joseph, twelve years after Jesus was born, were returning to Nazareth from Jerusalem, having celebrated the Passover. Not finding the boy in the company after a day's journey, they returned to Jerusalem, there finding Him "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:46-49.) Jesus knew the work awaiting Him. Possibly He was "getting an early start" in preaching and teaching the Word of His Father.

#### *First Coming Rejected*

Moses, having slain the Egyptian, sought, the following day, to settle a quarrel between two of his own countrymen. They, however, would not allow him to intervene in their private war, one saying to him, "Who

made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?" (Ex. 2:14.) Then, having been rejected by his people at his first coming, Moses fled into Midian.

Jesus, too, was rejected by Israel at His first coming. As He walked and talked daily with the Jews, they sought means whereby they could "get rid of him." Finally succeeding, they rejoiced as He was "brought as a lamb to the slaughter, and . . . was cut off out of the land of the living." Little did the Jews realize that their last hope of an immediate, glorious kingdom lay before them, dying upon a cross. Little could they understand that "he was wounded for [their] transgressions, he was bruised for [their] iniquities," for they "did esteem him stricken, smitten of God, and afflicted."

The Hebrews who rejected Moses, demanding of him, "Who made thee a prince and a judge over us?" did not foresee the time they would come before Moses to be judged. But they came! The Jews who accused the Christ of blasphemy looked not forward to that Age when they will say, "Blessed is he that cometh in the name of the Lord." But *that time will come!* They will acknowledge the "blasphemer of God" as the true Son of God. *(Please turn to page 9)*

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## Thankfulness and Perilous Times

The Coming of Difficult Times Foreseen in Unthankful People

*By James M. Watkins, Oregon, Illinois*

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*November 22*—"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."

With these few terse words, Paul, the great missionary of Tarsus, told his young protegee Timothy, the simple signs by which those who live in the last days may easily and certainly identify those days as being the ones immediately prior to a new era. Such signs are to be found in the general attitude of mankind.

Among the things producing these difficult days is a simple characteristic called "unthankful."

It is easy to see how a generation that would exhaust its natural resources without thinking about a word of thanks to the One who provides them, that accepts its manifold blessings without the least regard for the persons or opportunities that create them, which utterly fails

to appreciate its universal dependence upon others for even the simple little things like electric lights, supplies at the corner grocery, and keeping automobiles running, could easily find itself in the position of placing no value whatever upon any of the social aspects of living.

Loss of the sense of social responsibility and appreciation is the direct path of the Anti-social Personality. Such a person will soon be against this, and against that. He it is who is coming to be more and more responsible for the great havoc that is growing in the world.

Behind the possibility of this dangerous trend is the loss of the simple attitude of complete thankfulness reflected in an old-fashioned appreciation for the friends and opportunities we have. The loss of this thankfulness is the beginning of the very trying days which Paul said would come upon those who live at the close of this Age.

—*Dixon Evening Telegraph.*

# The Bible Progressive

(Prepositions and Articles)

By R. H. Judd, Colborne, Ontario

THE DICTIONARY defines a preposition as, "A word used to express the relation of one word to another, which is usually a noun or a pronoun." These little words are often considered too small to be of importance, but, nevertheless, they frequently have the ability to change completely the thought of a sentence.

The prepositions "by" and "through" are constantly misunderstood as to their usage, and not infrequently they are mistakenly used interchangeably. Generally speaking, when an act is done *by* a person, that person alone is responsible for the doing; but an act done *through* another, responsibility is shared by both the one who causes the act, and the one who carries it out: the former usually bearing the greater proportion of the responsibility. Examples will be found in Matthew 1:22 and John 1:17. In these passages the Revised Version has made distinction between the one and the other quite clear. When the reader has carefully read Matthew 1:22 in the Authorized Version, he is asked to make comparison with the Revised Version, which reads—"spoken *by* the Lord (God) *through* the prophets. The phrase, "spoken *of* the Lord" in the Authorized Version might quite conceivably have reference to something spoken concerning the Lord, rather than to something spoken *by* Him. Passages which show this fact in action, namely the fact of God speaking, will be found in Isaiah 55:11; Luke 1:70, and 2 Peter 1:21. In passing, it may be well to call attention to the exactness with which this matter is stated in the Revised Version of the reference last given—"men *spoke from* God." The Emphatic Diaglott phrases it somewhat differently—"men from God spoke." The change in Matthew 1:22 from "was done" to "is come to pass" brings the prophecy vividly up to date as prophecy fulfilled at the time of writing. (See Ezek. 12:25, A.V and R.V.)

John 1:17—Here again God is the Source, and Moses and Jesus were the persons used, and *through* them, each respectively, the law was given, and grace and truth came.

Matthew 4:6—So accustomed are we to the words "in their hands," we fail to notice that "on their hands, as in the Revised Version, is certainly more correct. For a similar instance, see Matthew 28:18. Strangely, the Revised Version has not made the correction in Psalm 91:12, from which the quotation is made.

Matthew 28:19—"Into the name" in place of "in the

name" is a very important, indeed necessary, correction of an oft-repeated error in the Authorized Version. Baptized "into the name" presages union with that name but an act done "in the name" of Jesus is an act done *by* His God-given authority (v. 18, R.V.) and power (Phil. 3:10). (See Acts 8:16; 19:5; and 1 Cor. 1:15 in the R.V.) It will be noticed that the alteration is not made in Acts 2:38, because here Peter spoke of the act of baptizing to be done by "Peter and the rest of the apostles" (v. 37).

I Corinthians 8:6—"One God . . . and we unto him" (marg., "for him," instead of "in him" as in the A.V.) The Emphatic Diaglott reading is "for him."

2 Corinthians 11:3—Instead of "in Christ," as in the Authorized Version, the Variorum Bible, the Revised Version, the Complete Bible (Smith & Goodspeed), and others, are at one in giving the Greek *eis* the sense of *attitude*—of fidelity *toward* Christ, as correctly conveying the thought in the mind of the Apostle.

Colossians 1:16—Instead of "by him were all things created," as in the Authorized Version, the Revised Version reads, "For *in* him were all things created . . . all things have been created through him and unto him." The Emphatic Diaglott makes it still more intelligible, namely—"All on account of him and for him have been created" (interlinear text). Ephesians 3:11 brings out this same thought with greater detail: "according to the eternal purpose of the ages which he [God] *purposed* in Christ Jesus our Lord." In Revelation 4:11, we have another example where the Greek *dia* is rendered "because of" in the Revised Version, and "on account of" in the Emphatic Diaglott. It is also so rendered in Hebrews 1:2.

Romans 5—In this chapter, the reader will find several instances where the Revised Version has correctly rendered "through" in exchange for "by." (See vv. 1, 2, 9, 12, 21.)

2 Corinthians 1:10—Authorized Version "from"; Revised Version "out of."

2 Corinthians 2:1—"For myself," instead of "with myself" is not good sense.

Matthew 19:4—The Revised Version "from," instead of "at," as in the Authorized Version, indicates a continuing process, which the Authorized Version fails to do. The same is true of Luke 24:27.

Acts 8:35—"Beginning from this scripture" is the ren

dering of the Revised Version. Thus is made clear the fact that, from that scripture, Philip passed on to other scriptures in the process of making known the gospel to his newly found companion.

Acts 17:26—"Made of one." Greek *ex*, strictly "out of one." The Diaglott Version gives both "out of one" (in the interlinear translation) and "from one" in the text. The same Greek phrase occurs in Hebrews 2:11: "For he that sanctifieth and they who are sanctified are all of one." (Strictly "out of one"; see Diaglott.) Clearly, this sentence in Hebrews 2:11 has reference to Jesus and His disciples, who because of that relationship to the one Father (John 20:17) are "brethren." There is no authority for the insertion of the words "blood" or (human) "forefather" in Acts 17:26, for in verse 29 Paul definitely stated that "we are the offspring of God," and in reference to this the Revised Version is equally definite. The same Greek word for "offspring" occurs in the following references: Acts 17:28, 29; 4:6; 13:26; 7:13, 19; 2 Corinthians

11:26; Philippians 3:5; Revelation 22:16. Several others also could be quoted, in which the Greek has the same basic meaning, namely, that of "origin" or "source." One Source or Origin; that Source being God in Hebrews 2:11. The same phrase in Acts 17:26, therefore, carries the same sense. Thus, the commonly supposed idea that an ellipsis needs to be supplied in Acts 17:26 is erroneous.

Romans 8:11—Revised Version—"through" (or "because of," marg.) "his Spirit," instead of *by*, as in the Authorized Version.

One or two specimen examples from the Old Testament will be of interest.

Psalm 49:5—"The iniquity of my heels" (A.V.) is clearly wrong. "The iniquity at my heels" gives understanding correction.

Isaiah 53:9—The change from "because he had done no violence," as stated in the Authorized Version, to "although he had done no violence," as rendered by the Revised Version, will be much (Please turn to page 10)

## Lessons on History of Church Doctrines

### Lesson 2—The Messiah

By Norman J. McLeod, Pomona, California

Memory Verse: "Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matthew 16:16).

1. How did God reveal to Peter that Christ was the Son of God, the Christ, the Messiah? Prophecy, the miracles that Jesus did, and the truths that He taught.
2. Christ in prophecy.
  - a. The Seed of the woman. (Gen. 3:15.) Would you have known that that text referred to Christ if somebody had not told you?
  - b. The Prophet. (Deut. 18:15, 18; Acts 3:22; 7:37; John 1:25; Matt. 16:13ff.)
  - c. The Seed and Mediator of the Abrahamic Covenant. (Gen. 12:1-3; Gal. 3.)
  - d. The King. (2 Sam. 7; see lesson 4.)
  - e. The Saviour. (Luke 2:28ff.)
  - f. The Son of God. (Isa. 9:6-8.)
  - g. Miscellaneous. (Gen. 49:10.)
3. Christ in works. (Luke 7:19-23.)
4. Christ in teaching. (Matt. 5-7; 7:28, 29.)
5. The teachings of the Bible in relation to Jesus show the inspiration of the Word. They are unfolded gradually over a period of centuries. A work of philosophical nature would be written by one man, and subjects would be developed at once and in a logical way. The Bible, however, reveals the Lord piecemeal: a bit here, and an item there; it is taught by direct statement, by enigmatical teaching, by parable, by example, and many other ways.
6. Historically, only two so-called Christian sects have had peculiar beliefs about the realness and existence of Christ: the Unitarians and the Christian Scientists. The Unitarians believe only in God, and do not recognize Christ. The Christian Scientists do not believe in God, but only in Christ: God is good, is an influence for good, etc. You will hear them talk much about the "motherhood of God."
7. Christ is the High Priest of the New Covenant; He offered Himself as the atonement for sin. The high priest of the old covenant went into the holy of holies once every year on the day of atonement to offer for the sins of the people. Christ, however, offered Himself only once, and is entered heaven, there to intercede for us at the throne of God. (The whole Book of Hebrews speaks of that atonement.)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**CHAPLAIN'S PRAYER.** We are indebted to "Dawn," for the gist of a prayer recently offered by the Congressional chaplain. He prayed: "O God our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding, for we have improved means but not improved ends. . . . We need thy help to do something about the world's problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook of which is baited with security."

Nice sounding terms do not make evil practices right. Anything seems to be right today if one can get away with it; that is, people feel justified in doing almost anything in this materialistic age if some end can be gained.

**CONTRADICTION DOCTRINES.** We were impressed with a short paragraph of an editorial in "The Spiritualist," in which the writer charged orthodox teachers as being both illogical and contradictory in their teachings. Said the editor: "It is no wonder that ministers and preachers of many religious denominations have occasion to complain about empty pews in their churches when they teach such illogical and contradictory doctrines as may be heard emanating from the same lips from one Sunday to another. Affirmations are continuously heard that there is continuous life beyond the change called 'Death.' . . . Yet in spite of these, we are told there cannot be communication between man on earth and man in the spirit world, that every attempt to so communicate is wrong and wicked and must be suppressed."

We often have wondered why people who believe that the conscious, intelligent, part of man does not cease at death, but continues in bliss or torment, should oppose those who believed in communicating with the departed dead. The writer has well termed it "illogical and contradictory." He could have gone one step further and stated that belief in conscious existence following death is "illogical and contradictory," and been well within the bounds of reason and truth. The doctrine of man's natural immortality in relation to the plain teaching of Scripture is the most contradictory of any teaching set forth by the popular church. Practically all error found in Christendom today is the outgrowth of the teaching of man's natural immortality. The fact of the whole matter is that it is the "Devil's lie"

and the niceties of the English language cannot change its nature one iota. Let's stop dressing the error with polite terms and call it by its real name.

**LAMBETH CONFERENCE.** The Church of England is a state church and is financed mostly by the government. A report on the Lambeth Conference, as given by the editor of "The Dawn," reveals some of the plight in which the church is finding itself. Says the editor: "It has been eighteen years since the last Lambeth Conference was held. The outlook at that time for the church was very bright. There was, as the church then viewed matters, every prospect of a militant Christian revival, and the finances of the church enabled it to face the future as one of the richest church organizations in the world. But eighteen years since, the situation has changed radically, for this year the Lambeth Conference met against a background of crisis. Church membership has fallen off to an alarming degree and the financial position of the church is desperate. The report reveals that the church faces a deficit of approximately five million dollars on a single year's operation."

"When we learned that the Laborite Government of Great Britain nationalized the railroads, few of us thought of it in terms of how it would affect the church, but now it is reported that this has cost the church nearly a million dollars a year in dividends. Now church leaders are telling the public bluntly, 'The church is yours. It cannot go on serving you unless you are prepared to maintain it.'"

To this challenge, one church warden retorted through the press: "Why should the church call on the people before it puts its own house in order. First, let the church's income be shared equally among all the priests in a Christian way. Let the bishops hand over their palaces, forego all income over five hundred pounds a year, . . . skim the cream from the fat livings and use the surplus to raise the stipends, house the clergy properly, and put everything in order. Then, and only then, should churchgoers be called upon to give more."

Perhaps the following comment reveals the real cause behind the falling away in church life in England—it is a falling away from righteousness. Listen to what this English clergyman says: "I have always regarded a good innkeeper as a real benefactor to the community, and a well-run inn . . . as a useful and necessary amenity. I suppose it is true to say that all through our history the two chief meeting places of the community have been the church and the inn. Indeed, there should not be any antagonism between them, and it is foolish narrow-mindedness

that makes people think a pub to be a wicked place. Its purpose is to encourage fellowship and happiness, surely two marks of the Christianity that the church aims to produce."

**CODE OF HAMMURABI.** Critics for a long time have been directing their barbs against the laws of God as given through Moses, saying that they were taken from the Code of Hammurabi. This code of Babylonian law was unearthed in Susa, "the ancient Persopolis, once capital of an independent Elamite monarchy," in January, 1902. These laws predated the Mosaic code, and both laws have much in common. The similarity between the two has led critics to conclude that Moses merely copied from the previous laws. Recent discoveries indicate that there was a previous code pre-dating the Hammurabi laws by at least one hundred fifty years, and further that these laws partook of a Jewish character which tend to show that there were at least tribal laws several hundred years previous to the giving of the law on Sinai. The "United Israel Bulletin," in the current number commenting on this, says: "As our report in Bulletin iii 4 indicated, the University of Pennsylvania announced late in 1947 the sifting of inscriptional data, based on discoveries by the university expedition at Nineveh nearly fifty years ago, indisputably proving that Hammurabi had a predecessor in law which were promulgated by the Babylonian king Lipit-Ishtar who reigned about 150 years earlier."

Francis R. Steele, assistant curator at the Babylonian section, in an article appearing in June, 1948, issue of "The Scientific American," confirmed this view. He said: "The Hammurabi code was framed upon the Lipit-Ishtar pattern. . . . The two were alike not only in form but in substance of their laws."

Once again, the critics are answered and the authority of the Scriptures upheld. There are certain principles of right and wrong that are recognized in all lauds and have so been viewed down the long history of man, and these issues of justice have been incorporated into all laws, not that they were in some other code, but because they are right and always have been.

**AMERICAN PROMOTED.** For seventy years, Archbishop Athenagoras, primate of the Greek Orthodox Church in North and South America, has been an American citizen. He must now forfeit it. He has been elected Ecumenical Patriarch of the Greek Orthodox Church throughout the world. This means that 140,000,000 will come under the leadership of a man who came to love and appreciate America. He will have a profound influence on Eastern church life with Western ideals.

## A PROPHET LIKE MOSES

(Continued from page 5)

### *Disappeared Until the Appointed Time*

Moses, having been rejected at his first coming to the Hebrews, disappeared in the land of Midian until God appointed a time for him to return to his people, free them from slavery, and lead them victoriously to the Promised Land. The savior in Egypt differed slightly from our Saviour, in that he had no "inkling" that God was to make him savior until he had witnessed the burning bush and had talked with the angel.

Jesus has known ever since His disappearance—even before!—that He will come to earth to redeem His sanctified people. Moses left Egypt; Jesus left the earth. The appointed time of His return to His people has not come as yet, nor do we know when that day will be. "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 3:21), Jesus will remain in heaven. At that time, though, He will "descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16).

### *Married to a Gentile Bride During Rejection*

In the land of Midian, Moses' feeling of righteousness and fair play was aroused when he saw shepherds driving seven women away from watering troughs. Stirred with indignation against the ungentlemanly attitude of these shepherds, Moses single-handedly drove them from the troughs, drew water, and watered the women's flock. The seven sisters later told their father how an Egyptian had aided them in quickly obtaining water for their flock—a feat previously impossible. Moses was invited into the father's house, dwelt with him, and married one of his daughters.

Jesus, in exile until the appointed time, will be married to a Gentile bride, the church. Paul wrote, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). He spoke similarly of Jesus' relationship to the church in Ephesians 5:22-32. Actually, the marriage ceremony between Christ and His church will take place when we enter into the closest of relationships with Him—when our vile bodies are "fashioned like unto his glorious body" (Phil. 3:21).

### *Shepherd Among Gentiles During Rejection*

A shepherd! Moses led the flock of his father-in-law to pleasant pastures and "beside the still waters." No lazy, half-hearted shepherd was he! Courageous and strong was he—having the welfare of the sheep in mind!

Jesus, also, cares for His own. He is the Good Shepherd, having overcome all obstacles, and having prepared the

way for entrance into the "greenest of green pastures," the Kingdom of God. Jesus realized that a hireling cared more for his own life than for the life of the sheep. He said, therefore, "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Too, He realized that strangers cannot lead a trained flock, for such a flock will not heed the voice of a stranger. "I am the good shepherd, and know my sheep, and am known of mine" (v. 14). The true shepherd "calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (vv. 3, 4).

### *Received by Israel at Second Coming*

Moses came the first time offering himself to the Hebrews, but they rejected him. After fleeing and remaining in exile forty years, he returned to them in power, proving to them, and to the Egyptians, that he was an instrument of God, a powerful leader for those who would trust him. The Hebrews acknowledged that God was with him. Their savior had courage and strength enough to stand before mighty Pharaoh, to oppose him, and to leave victoriously. Surely, there was power manifested other than the power of mankind.

God's Son will be accepted by the Jews at His second appearing. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). "One shall say to him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (13:6). "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37, 39). The title, "This Is Jesus the King of the Jews," which Pilate placed at the head of the cross, then will be joyfully proclaimed, for "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. 8:23).

### *Success in Delivering God's People*

The Hebrews' acceptance of Moses led to their deliverance. Triumphantly, Moses led the Israelites through the Red Sea, delivering them from the hated oppression of the Egyptians. Moses gathered the Hebrews on that glorious night and gave them freedom. That night, however, was not glorious for the firstborn of Egypt—far from it! A fatal night it was for them! (Over)

Prophetically, Moses spoke concerning the Messiah, saying in Genesis 49:10, "Unto him shall the gathering of the people be." Deliverance from all nations, which shall come against Jerusalem to battle, is prophesied in Zechariah 14. Not only will Jesus succeed in delivering the Jews from the wrath of ungodly nations; He also will "build again the tabernacle of David, which is fallen down" (Acts 14:16). This deliverance and re-establishing of David's throne will be eternal—never again will it be overturned.

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## THE BIBLE PROGRESSIVE

(Continued from page 7)

appreciated by the thoughtful reader. Incidentally, also, it will be acknowledged that the Revised Version translation, "they made his grave," is a decided improvement over the Authorized rendering, "he made his grave," for never yet has any person made his own grave.

The references which follow will be found to record significant, and most helpful, alterations in the Revised Version: Genesis 18:2; Exodus 12:7; Ezra 7:14 (marg., A.V. & R.V.); Daniel 3: 25, 26. Many additional examples could be cited.

We next come to consider—

### *The Articles*

In English, we have two types of articles, the definite and indefinite. Hebrew and Greek have only one, the definite article. In their treatment of the Greek article, the Revisers of 1611—whose work resulted in the Authorized Version—appear to have been generally confused. Sometimes they put "a" for "the," sometimes "the" for "a," and sometimes "the" has been omitted, and in some instances "that" has been put for "the"—in most cases without authority, necessity, or advantage. On this, Dr. Lightfoot remarked, "Here it will be seen that theology is almost as deeply concerned as scholarship in the correction of errors." Thus, in Romans 5:15, 19 all the difference between Arminianism and Calvinism lies in the contrast between "many" and "the many." The whole passage shows that the benefits of Christ's work are for all men. (See John 3:16, "whosoever believeth") and not for an "elect" few. Similar corrections of this important phrase may be noticed in Matthew 24:12; Philippians 1:14 (note also the Emphatic Diaglott); Luke 24:10; 2 Corinthians 2:6.

Use of the definite article "the" is of particular importance in such passages as Matthew 1:17 and 2:4, of which there are numerous instances; for, in all the Gospels, "Christ" is not, as so often used by us, a proper name, but an official title, the Greek form exactly corresponding to the Hebrew "Messiah." It is "the Christ." (Cp. Luke

22:67 in A.V. & R.V.) The Revised Version has made the necessary correction in Matthew 1:17; 2:4; 11:2; 22:42; 23:10; Luke 24:26, 46; Acts 9:22; 17:3; 18:5, 28 and margin. Other passages where the article occurs in both the Authorized and Revised Versions are: Matthew 16:16; Mark 8:29; Luke 3:15; John 1:20, 41 (marg.); 11:27; 20:31. In some cases, the Authorized Version misleads by putting "a" when it should be "the." Thus, Matthew 4:5 states, "on a pinnacle of the temple," as if there were many pinnacles, when it should be "the."

Matthew 5:1—The Authorized Version reads, "He went up into a mountain to pray"; seemingly it was of little consequence which was the mountain of His choice. Residents of Hamilton, Ontario, speak of "the mountain" in a way in which they speak of no other. The same is true of "the mountain where Jesus so frequently went. In Mark 14:69, we read that "a maid saw him again," as if it were quite another person of whom we had had no previous mention, but undoubtedly it is the same individual as referred to in verse 66. In John 3:10, what Jesus really said was, "Art thou the teacher in Israel, and understandest not these things?"; not—"a teacher." In John 5:35 (R.V.) speaking of John, Jesus said, "He was the lamp that burneth and shineth," for John was *the* one sent as the forerunner of the Messiah. At other times, this error is reversed, and "the" appears where only "a" ought to be.

In John 4:27, the language is not only incorrect, but lacks the force of what was intended. Here the Revised Version rightly translates: "They marvelled that he was speaking with a woman." The teaching of the rabbis was that women were definitely inferior to men, so that one of their thanksgivings in the daily service of the synagogue was, "Blessed art Thou, O Lord, who hast not made me a woman." The doctors of the law said, "It was better that the words of the law should be burnt than delivered to a woman." Manifestly, all the force of defiance of convention by the Christ, so often exhibited, is thus lost in the Authorized Version.

In Romans 1:17, the Apostle undoubtedly meant "a righteousness," not "the righteousness." The same is true of Romans 3:21. In 1 Timothy 5:11, the article should have been omitted, for it is not in the Greek: "younger widows" sufficiently expresses what was required. In Ephesians 1:7, the translators had no right to pass over the definite article (see Diaglott, Greek text), which as one authority says, "looked them plainly in the face." The Revised Version certainly has improved on the Authorized Version by insertion of the word "our"; but "the" should have been retained, for it is the only redemption through which forgiveness may be obtained. In Luke 7:5, the force of the definite article is again

missed, for when Jew speaks to Jew it is "the nation," and it is equally true that it was "the synagogue" to which reference was made. Like the previous instance cited, the Revised Version has used the word "our" in place.

The foregoing study justifies our assertion that the Revised Version is an immense advance on the Version of 1611; not that there is no room left for further revision—there is; but we hope in further study to make evident still more the great need there was for revision both by English and American Revisers.

### THE BUILDER

(Continued from page 3)

the schools to offset the influence of infidels, atheists and liberals immediately conspire to fight against it. We can be sure that every good work will be attacked by a tribe of evil minds bent on preserving their own outlets for lust.

Nehemiah was opposed, but not overcome, for he said, "Nevertheless we made our prayer unto our God, and set a watch against them day and night." Nehemiah met this offensive against his good works by prayer and greater works.

Nehemiah prayed first, which is always the first answer to overcoming obstacles. Prayer opens one's eyes to the hosts of God encamped round about us. It paves the way for the Lord to intercede in our problems and defeat our enemies. If the new nation of Israeli would make its prayer rather than its treaties, it would soon conquer. Nehemiah's prayer was answered in the affirmative as we shall soon see.

It was not enough to pray. Nehemiah then did what he could to complete his work. He set a watch so that while the men worked on the walls, the guards were near to drive off raiding parties.

So our prayers must be succeeded by our own honest efforts. The Lord *does* help those that help themselves. The man who sits in his garden and prays for a good crop, but never tries to pull weeds, probably will not have as good a crop as his neighbor who prays *and* pulls weeds.

A little girl, speaking to her minister, told him her brother had made a trap to catch birds.

"What did you do?" asked the minister.

"I prayed the birds would not fly into the trap."

"What else did you do?"

"I prayed that the trap would not work."

"Did you do anything else?"

"Yes," said the little girl, "I kicked the trap to pieces."

Works are necessary, too! the little girl had learned.

So Nehemiah coupled prayer with works and overcame all the obstacles his

(Please turn to page 15)

## BOOK PARADISE

By Arlen Marsh

This group of recommended books for Christmas gifts covers a considerable area: the ministry, the family, adults, youth, children, students. Obviously, no great amount of criticism can be given any one volume.

*Christmas.* Augsburg Publishing House, Minneapolis. \$1.00. An annual, different every year and worth buying every year. A thing of beauty and a joy forever. Lovely pictures and color work. Essays, stories, poetry about Christmas. For the whole family.

*Revised Standard Version.* Thomas Nelson, New York. \$2.00. A modern-English revision of the American Standard Version of the New Testament. For the family worship service, for personal reading, for students.

*The Fireside Book of Christmas Stories.* Bobbs-Merrill, Indianapolis. \$3.50. Short stories and short novels gathered from old and modern English-American literature as it concerns Christmas. Includes Van Dyke's *The Story of the Other Wise Man* and Hill's *The Husband of Mary*—either one worth the price of the entire book. Here are satire and strict religion, fun and the serious—and there is something here for almost every age and taste.

*Behold Your King.* Bobbs-Merrill, Indianapolis. \$3.00. No better novel about Jesus and His times has appeared in the English language. A beautiful story, marked by great Biblical accuracy and careful attention to historic facts. For young people and adults.

*Strong's Exhaustive Concordance.* Abingdon-Cokesbury, Nashville. \$8.75. The best concordance of the English Bible, much more complete than Young's, and less expensive. An excellent Hebrew-Chaldaic dictionary and a Greek dictionary, with a comparative concordance, occupy the last half of the work. For ministers and students.

*Egermeier's Bible Story Book.* Warner Press, Anderson. \$2.95. Short stories on the entire Bible written for children under ten years; illustrated with numerous colored and black-and-white pictures. Unusually good.

*Standard Bible Story Readers.* Standard, Cincinnati. Five separate books of short stories, each \$1.25. Book 1, for ages 6 and under; Book 2, ages 6, 7; Book 3, ages 7, 8; Book 4, ages 8, 9; Book 5, ages 9, 10. Each book contains prayers and poems suitable for children, also Bible stories.

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park Minnesota*



*"Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit" (Ecclesiastes 7:8).*

### The Teacher

Solomon is called the wisest man. He was a great teacher and preacher. His example was not always the one for a Christian to follow. We might say of him what Jesus said of the Pharisees. To say it in our own words, Jesus said, "Do as they say, but not as they do" (Matt. 23:3). We can say of Solomon, "Learn by what he says, not by following his example in deeds necessarily." We can take his advice in our lesson today.

Some say Solomon wrote the Book of Ecclesiastes; others say he is merely the hero of the Book.

Today, we learn some important bits of wisdom from this book. (Eccl. 5:1-7; 12:13, 14).

### Entering the House of God

We are told to keep our feet when entering the house of God. Our conduct and behavior should be our best. It should come from the desire of our hearts, not merely an act to "put on" as we go to the house of worship.

Perhaps we should ponder our reasons for attending God's house. The main reason is our love of God. If we do not love Him, we will not benefit from the worship services. We go to the house of worship to study God's Word with others who are anxious to learn more and understand better what God's will is for the world and mankind.

There should be no running or loud talking in God's house. It is not a place for selfish gain, as Jesus so plainly showed the money-changers. He chased them out, and said, "My house shall be called the house of prayer."

### A House of Prayer

A place to go in prayer! A place to go to pray! A place to meet God through prayer! God alone can know and hear the silent prayers that His people raise to Him in His house of prayer. As you grow older, you will remember the prayers of different ones that were offered publicly. They will have an influence upon your lives. All Christians should pray. It is well to be able to talk to God before other people. It is a confession of your

faith that is open to all within hearing. We are told to confess God before mankind. Praise Him for His mighty works!

### "Let Thy Words Be Few"

What a lesson Solomon gave to us in those few words! As we think of the Puritan fathers, we recall their long church services. We remember, too, how few their words were, even in their homes. Here is one place we might exercise self-control—over our words. We read, "A dream cometh through the multitude of business; and a fool's voice is known by multitude of words" (Eccl. 5:3).

### Every Work in Judgment

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Every work of mankind is known by our God. There is nothing hidden from Him. All deeds and thoughts are alike—known to Him.

We are advised not to vow to pay or do something for God and then not keep that vow. If it is something we should do and do not do it, that is sin. If we know we should, and say we will do a certain thing, and then forget or refuse to do it, that is another sin. We, as Christians, are told to "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Fear God and keep His commandments is our duty.

### Happy Birthday Wishes

Jack Madden, Nov. 29, age 4, Holbrook, Nebr.  
David M. Randall, Nov. 29, age 6, Tipp City, Ohio  
Roger S. Saatzer, Nov. 30, age 8, Saint Cloud, Minn.  
Patsy B. Holt, Dec. 1, age 6, Morristown, Tenn.  
Tribby Foster, Dec. 1, age 4, Hammond, La.  
Eliska E. Anthon, Dec. 2, age 9, Hammond, La.  
Lottie J. Foster, Dec. 2, age 10, Hammond, La.  
Ar Gene Madden, Dec. 3, age 7, Holbrook, Nebr.  
Donald A. Jones, Dec. 4, age 4, Kimball, Minn.  
Duane C. Emigh, Dec. 4, age 10, Corvallis, Ore.  
Erna Marie Morris, Dec. 5, age 11, San Jose, Calif.  
Donald R. Mercer, Dec. 5, age 6, Macomb, Ill.

# One Day to Live - - -

By Billy Dick, Oregon, Illinois

*"Suppose you had only one day to live"*



"Tom—oh, Tom!"

"What do you want, Mother," he yelled back disgustedly.

"Better go to bed. You were up late last night and tomorrow's a busy day."

"Aw, Mom, I'm right in the middle of a good book and . . ."

"Never mind. You can finish that some other time."

"Oh, all right."

He went to his room, slammed the door, and sat on the bed to think things over. "Why do I get pushed around all the time," he grumbled. "Mom and Dad don't understand me any more—they treat me like a kid. I'll bet when Dad was seventeen he did just as he pleased. Why can't I get out and have fun with the other fellas?"

After slipping into his pajamas Tom switched off the lights and crawled under the blanket. He summed up his thoughts in one breath—"Aw, nuts," and fell asleep.

As the night hours continued Tom's mental thoughts formed themselves into a dream. He could see something slowly taking shape before his eyes—it was something white—a newspaper. After glancing over the ghastly picture of an automobile accident, his eyes fell upon the lines written beneath it:

"Two local boys met a horrible death in a tragic automobile accident last night. The occupants of the car were returning from Linkville where they had attended a motion picture. Observers reported that the car, traveling at the speed of about seventy miles per hour, failed to make the curve near the Morris farm, plunged through the fence, and crashed into a tree.

"Robert Turner, James Franklin, and Leslie Brown escaped with serious injuries. The driver, Charles Martin, and Thomas Fuller were killed instantly."

The first rays of light entering the room awakened Tom and he jumped out of bed. "Whew! Glad that was only a dream! Do you suppose that really could happen to me tonight? Wow! Only one day to live!"

Tom knew that he had more

than one day to live, but his dream made him think. What kind

of life had he been living? Was he a Christian? At least he thought he was. He gazed out the window watching the people begin their daily activities. "Suppose I did have but one day to live," he mused. "What would I do? Would I be ready for the Lord's coming? Am I right with God now?"

That afternoon Jane, who had been going steady with Tom all summer, came to visit Mrs. Fuller. "Hello, Jane. Come on in. I'm making doughnuts."

"Oh, good. Maybe I can help you."

"I'm just about done. Here, have one to eat."

"Thank you," replied Jane.

"What's the matter, Jane? Something on your mind? You look worried."

"Oh, I've been wondering about Tom. He—well, he doesn't seem to be himself. He doesn't care about church any more and he's been running around with that horrible gang of boys."

"I know what you mean. But you know—something must have happened to him, because he's acting differently today. You can hardly believe it, but Tom's a different boy!"

"What did he do?"

"Before breakfast this morning, he got up and took a shower and came down to the table without even being called. He was kind and cheery to everyone. After breakfast, he wiped the dishes and offered to help me clean the house—can you imagine that!"

"H'mmm. That's strange! I can hardly understand it! Well, I must hurry along. I have a date with Tom tonight and I must get my dress pressed in time. Bye."

"Bye, Jane."

That evening, Tom told Jane about his dream, and his desire to live a better Christian life. As they were strolling along, they came to the church and went inside. The choir was singing "Thanks Be to God."



The Berean Department - - -

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

December 5-19—Evangelistic meetings at Hendersonville, N. C. (M. W. Lyon, guest speaker.)

## HOPE CHAPEL CHURCH NEWS

South Bend, Indiana

Sunday School—9:30 a.m.  
Morning Sermon—10:45 a.m.  
Evening Service—7:30 p.m.

At seven-thirty, each Wednesday evening, we have Berean Bible study at different homes. On Thursday evening is choir practice at seven-thirty. On two Friday evenings each month, there is junior Bible study in the church basement followed by recreation and a snack. On the other Friday evenings, there is the dramatic club and junior choir practice.

At the last regular meeting of the church board, it was agreed that the basement walls should be painted; and, on the following Monday evening, seven men met and accomplished the task.

A Pilgrim Father-and-Son Banquet was held in the church basement Friday evening, November 19, and was very much enjoyed by all who were present. There were fifty-two men and boys besides the twenty ladies and girls who prepared and served the delicious dinner. We wish to thank all who helped make it a good time of fellowship and inspiration.

Bro. Rolland Stilson was dressed as a Pilgrim father and Sr. Louise Anderson and Sylvia Stilson as Pilgrim maids. Bro. Royal Mastain was costumed as an Indian chief and Fred Cross as the Indian boy. The Pilgrim father was toastmaster, and several others gave short, interesting talks that helped to strengthen the ties between fathers and sons and the Sunday school and church. We sang familiar songs and listened to a male quartette. The ladies are looking forward to a Mother-and-Daughter Banquet in the spring.

The Sunday school attendance for November 14 was one hundred ten, which is the record for a regular Sunday. The attendance has been larger, however, on special days such as Easter and Rally Day. The attendance for November 21 was one hundred one.

The front porch roof of the parsonage was completed this fall. The young people's class made a retaining wall of flagstone at the sidewalk in front of the church and parsonage. The landscaping has not been completed, but we hope to get it finished next spring.

Harvey Krogh, Jr., Pastor.

## LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

7. Zelma Weaver, Dayton, Ohio
8. Oslay Claypool, Marshall, Ill.
9. Edna H. Claypool, Marshall, Ill.
10. Donna M. Claypool, Marshall, Ill.
11. Betty Macy, Mansfield, Ohio
12. Dan & Faye Brown, Niagara Falls, N. Y.

## FONTHILL, ONTARIO

The junior Bereans report a very happy time at the Halloween party held at the parsonage.

Mr. and Mrs. Will Cooper of New Kensington, Pa., attended church services in October while visiting at the parsonage.

November 2, Mr. and Mrs. Albert Harper and Mr. and Mrs. Ardys Rasp with daughters, Karen and Janelle, of Omaha, Nebr., were guests at Fonthill, and we enjoyed meeting them at church.

November 9, Mr. and Mrs. George Kioffer and Mr. and Mrs. Carl Hess of the Cleveland, Ohio, Church, visited at the parsonage, and we were very much pleased to welcome them to the Fonthill Church.

Recently, the Welland Bible class group held their study at the parsonage. The Married Fellowship group was entertained by Bro. and Sr. Gordon.

We are glad to report that Bro. C. Elliott and Sr. David Elliot have recovered from their recent illness. Master Clyde Barnhart is ill at this time, and we pray for his recovery.

Plans are in progress for the Christmas Sunday school entertainment, to be held on Tuesday evening, December 21.

Irene Holland, Reporter.

## FRONT PAGE PICTURE

Sculptured on the granite face of Mount Rushmore in the Black Hills, S. Dak., are the heads of Washington, Jefferson, Lincoln, and Theodore Roosevelt. The idea was conceived in 1924; the site was dedicated in October, 1925; and the work was started in August, 1927. The sculptor is Gutzon Borglum. Each head measures approximately sixty feet from chin to top of head. In other words, these faces are proportionate to men four hundred sixty-five feet tall.

Of Another, not here shown, Isaiah prophesied: "I have set my face like a flint, and I know that I shall not be ashamed" (50:7). Though not engraved in stone, Jesus is engraved in the hearts of His disciples, enduringly, eternally.

## 1947-1948 OVER THE TOP! ! !

500. Berean Class, Cleveland, Ohio	\$23.50
501. Howard Cramer	26.50
502. Hazel Cramer	26.50
503. Jack Hearp	26.50
504. Charles Jones	26.50
505. Mary Ellen Jones	26.50
506. Mr. & Mrs. George Reye	21.50
507. Mr. & Mrs. George Tabor	26.50

## YOUR COLLEGE

Have you visited your College lately? Have you seen evidence of the redecoration plan recently started?

The girls' rooms have a new look, the guest room is brightened with new paper, paint, and curtains, and the "Sunshine Room" has just had its "going over"—thanks to Sr. Verna Thayer.

Material for drapes for the chapel room was donated; the drapes have been made by Sr. Frederick Claussen; Oregon, Ill., and they will be hung as soon as the ceiling is painted and the walls papered.

Bro. and Sr. Don Overmyer, 605 Clement St., LaPorte, Ind., who visited the College a few weeks ago, saw the great need for more materials for redecorating and furnishing the rooms to make them more livable under the now-crowded conditions. They went home and did not forget. Soon, they wrote for permission to buy paper, paint, drapes, spreads, throw rugs, etc., for the Freshman Room, it being Don's idea that freshmen away from home for the first time would be more content and happy, and would do better work, if their surroundings were more pleasant and cheerful.

Your College is a big place, housing twenty-five people who are giving their time and efforts in an endeavor to serve the Lord and to spread the gospel, far and wide. Would you like to have a part in this improvement program of your College? Would you like to adopt a room and put your personal influence into the program? Eunice "Mom" Pearson.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Several of the College students left the campus last week to celebrate the Thanksgiving Day with relatives or friends.

The Editor and his son Jimmy spent last week end visiting relatives at Saint Paul and Lester Prairie, Minn.

Sr. Leota B. Hanson and Sr. Albert Logsdon, Oregon, Ill., visited friends and relatives at Ripley, Ill., last week end.

Bro. and Sr. Paul Johnson, Oregon, Ill., entertained relatives from Iowa during the Thanksgiving holidays.

Born to Bernard and Cleo (Williams) Anderson, a girl, November 21, 1948. Mrs. Anderson is the daughter of J. W. Williams, formerly state evangelist in Iowa, and is a member of the Rockford (Ill.) Church of God. The Andersons' address is 327 N. 3rd St., Rockford.

"I am pleased with The Restitution Herald. It seems to get better. I like the News and Prophecy Digest by C. F. Randall and other articles. Keep sending the good news, for it is needed if it ever was. The world seems to be growing worse all the time; and if we do not work for our King, we will be left."—Mrs. R. A. Humphrey, Royal, Ark.

**HERALD SUBSCRIPTION CAMPAIGN**

Slowly, the subscription campaign is getting started. By March 1, 1949, The Herald hopes to have at least twenty-five hundred paid subscriptions—necessitating finding approximately one thousand new subscriptions.

To assist in creating interest for this campaign, your Editor plans to keep you posted as to the actual facts regarding subscriptions and circulation of The Herald. Shocking and humiliating as it is, we are listing the states of the Union and their respective number of subscriptions—also the foreign subscriptions. They are as follows:

Alabama	0—Help! Help!
Arizona	34
Arkansas	60
California	89—only 11 more for 100!
Colorado	13
Connecticut	2—Genesis 18:32
Delaware	2—Genesis 18:32
Florida	8—Genesis 18:32
Georgia	0—Help! Help!
Idaho	7—Genesis 18:32
Illinois	332—Let's go to 500!
Indiana	96—only 4 more for 100!
Iowa	39
Kansas	18
Kentucky	9—Genesis 18:32
Louisiana	30
Maine	0—Help! Help!
Maryland	3—Genesis 18:32
Massachusetts	2—Genesis 18:32
Michigan	64
Minnesota	75
Mississippi	2—Genesis 18:32
Missouri	52
Montana	2—Genesis 18:32
Nebraska	95—only 5 more for 100!
Nevada	1—Genesis 18:32
New Hampshire	0—Help! Help!
New Jersey	0—Help! Help!
New Mexico	15
New York	20
North Carolina	18
North Dakota	0—Help! Help!
Ohio	122
Oklahoma	20
Oregon	15
Pennsylvania	4—Genesis 18:32
Rhode Island	0—Help! Help!
South Carolina	7—Genesis 18:32
South Dakota	1—Genesis 18:32
Tennessee	6—Genesis 18:32
Texas	67
Utah	0—Help! Help!
Vermont	0—Help! Help!
Virginia	32
Washington	64
Washington, D.C.	6—Genesis 18:32
West Virginia	5—Genesis 18:32
Wisconsin	16
Wyoming	3—Genesis 18:32
Ontario	55 "Go
Alberta	1 ye
British Columbia	2 into
Alaska	1 all
Australia	1 the
England	2 world
India	1 and
New Zealand	1 preach
Canal Zone	1 the
South India	6 gospel."

The states having submitted new subscriptions since November 1, 1948 (when the campaign began), are as follows:

State	No. of New Subscriptions
1. Ohio	9
2. California	8
3. Minnesota	6
4. Illinois	5
5. Arkansas	4
6. Texas	4
7. Indiana	2
8. Missouri	1
9. Oregon	1
10. Washington	1
11. Wisconsin	1

**Today's Subscription Data**

Subscription list, November 1, 1948	1475
New subscriptions received	42
Today's total subscription list	1517
Subscriptions yet needed	983
The Goal by March 1, 1949	2500

**MORRISTOWN, TENNESSEE**

On November 1, 1948, beautiful Cherokee Lake was the scene of a sacred service, during which Mrs. Esti Holt and Elroy Holt were baptized into Christ. Mrs. Esti Holt is the wife of Mr. D. L. Holt of Athens, and Elroy Holt is the son of Mr. Eclus Holt of Morristown.

We are praying that the Eternal One will enable them to maintain their standing before Him in Christ and to be prepared to meet the Bridegroom when He comes.

Alva G. Huffer.

**1948-1949 OVER THE TOP! ! !**

5. Oshy D. Claypool	\$26.00
6. Edna H. Claypool	26.00
7. Donna M. Claypool	26.00
8. Betty Macy	26.00
9. Dan & Faye Brown	53.00

**BERT BILLINGS**

Bert Billings was born, October 20, 1887, in the State of Arkansas.

He was united in marriage to Emma Robbins of Riviera, Texas. Mr. Billings died, November 18, 1948, in Kleberg County Hospital, Kingsville, Texas. Those who mourn his death are his wife, Emma, two sons, George of Houston, and Roy of Fort Worth; three brothers, Clarence of Oklahoma, Aubrey of North Texas, and Leonard of Detroit, Mich.; one sister, Mrs. Grace Sattawhite, of Hugo, Okla.; and many friends.

Words concerning the resurrection at the coming of our Lord were spoken in the chapel of the Cage-Piper Funeral Home, of Kingsville, Texas. Burial was made in the Riviera Cemetery, Riviera, Texas. James Mattison.

**CHRISTMAS CARDS**

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**THE BUILDER**

(Continued from page 11)

enemies placed in his path to keep him from accomplishing what the Lord had required him to do.

The wondrous conclusion to our study can be read in Nehemiah 6:15, 16: "So the wall was finished in the twenty and fifth day of the month of Elul, in fifty and two days. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God."

In only fifty-two days, Nehemiah and his men rebuilt and repaired the great wall around Jerusalem. This is an astonishing feat, especially as they were constantly hindered by the Arabian intrigues. The feat proved that when the work is of God, and the people zealous to perform it, nothing is impossible. Even the heathen were impressed by this truth so forcefully demonstrated by Nehemiah.

Herein lies a practical principle. One of the most effective ways to witness before men the might of our Lord is by demonstration. A good task well done through the power of God is a forceful argument for the worth of following the godly way. A worthy living example is worth ten thousand words. When we take seriously to heart the commandments of Christ and overcome all opposition through prayer and good works to accomplish His work, others will be impressed and drawn to the fold.

Nehemiah was a builder empowered of God. He was an overcomer. He successfully completed in record time the task before him. Our prayer is that the same may one day be said of us. Through earnest prayer and honest zeal, it may well be.

**GOD'S WAY is the right way. Let's TITHE!**

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Tithing Campaign Committee.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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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December 7, 1948

# The Restitution Herald

VOLUME 38

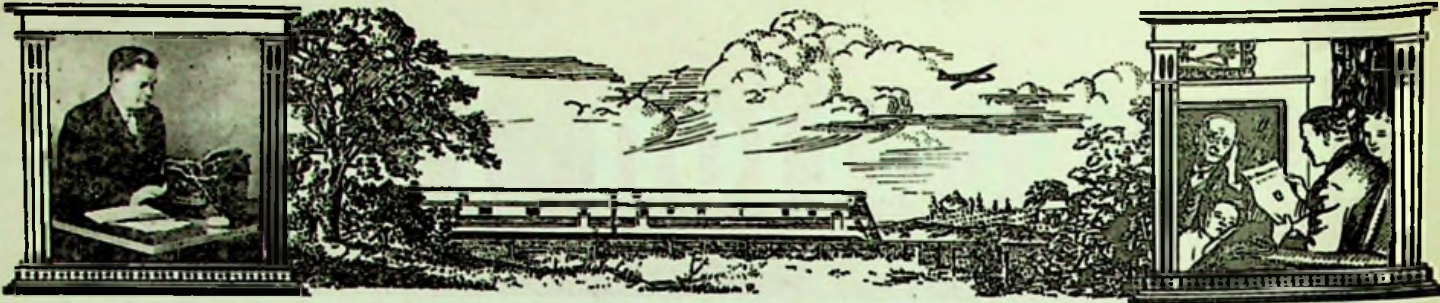
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 10



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Rugged Grandeur -- Glacier National Park



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

### Twin Theologians

Twin theologians were David and Paul: their confidence in Jehovah and their consecration to Him being the same, though centuries separated these giants of faith.

The boy who was victor over a lion and a bear, who slew Goliath and escaped King Saul, knew that Jehovah alone could have given that required strength and skill—God's strength imparted to human flesh. "Of whom shall I be afraid?" "The Lord is my light and my salvation."

David saw beyond lions and bears, beyond Goliaths and Sauls, into God's tomorrow of quietude and into communion with overcomers assembled in His house and Presence. David's heart feasted on the promised joys of tomorrow. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." We, too, shall "see the king in his beauty," nor want for richer joy.

What though comes the day of Jacob's trouble, the wrath of God, the Great Tribulation? "In the time of trouble, he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." David knew intense sorrow, knew too the Source of comfort and mercy. "Hear, O Lord, when I cry with my voice: have mercy also upon me and answer me." Strength of such petition lay in David's ear to God. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me." . . . "Leave me not, neither forsake me," for "I have not forsaken thee," was David's plea.

Come winds, come deluge of overpowering grief, yet David would not despair. "When my father and my mother forsake me, then the Lord will take me up." Precious, too, were Jesse and David's mother! No reproach upon them! Only meant the Psalmist that God is God—never failing, never dying, but eternal and good and grand.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living," confessed the

king, then counseled all his subjects, and you and me, pleading: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." That was *final*, with David, satisfying and sufficient.

Quit arguing; quit scheming; quit sales-talking for gain. "Let your conversation be without covetousness," taught the Apostle Paul. Greedy pig, get out the trough and cease your hungry grunting; others were born when free breath was granted you. "Be content," but not contentious. He who provided this life will clothe it. "I will never leave thee, nor forsake thee," quoted Paul from promise God declared to Abraham—and to baptized believers of Jesus. (Gal. 3:27, 29.)

Joy in *personal* achievement? No, not to Paul! That would require exasperating effort all the time, and flesh cannot run in overdrive forever. The Apostle chose, rather, to speak and toil not for gain, lest gain require skill and struggle all the more; he determined so to live that every gain revealed the hand of God as Giver. Then boldly he could say, "The Lord is my helper, and I will not fear what man shall do unto me"—whether among kings or cannibals. Prosperity *earned*, a token of flesh, soon may be lost; prosperity *bestowed*, a token from God, is better guarantee of salvation. So believed the Apostle Paul. So believed King David.

Goliath, Paul, too, could have defied your hulk and won. David's God was Paul's God, and other God there is not one. "When my father and my mother forsake me, then the Lord will take me up." "I will not fear," for "he hath said, I will never leave thee, nor forsake thee." . . . Voice of the pronouns? Yes, one "I" is as personal as the other. *I* believe that "*he is*" (Heb. 11:6).

God's existence, though, is insufficient. "He is," and, "He is a rewarder of them that diligently seek him" (Theologian Paul). "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" (Theologian David). God be praised for enduring and rewarding faith.

# Exercise Self-Control

By Linford Moore, Macomb, Illinois

**M**EN TODAY read very little from the Book of Ecclesiastes, but this little book contains very wise sayings. It was written by Solomon to whom God gave special wisdom. Ecclesiastes 5 teaches self-control in three respects: 1) by having a reverent attitude in God's house, 2) by subduing one's speech, and 3) by controlling one's actions.

Ecclesiastes 5:1 reads, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." The expression "Keep thy foot" means to watch one's step and never enter God's house, carelessly. When one enters the house of prayer, he must give careful consideration to his conduct and behavior. Jesus drove the Pharisees out of His day out of the Temple because they had misused it. How would Jesus feel about the way in which God's house is sometimes used today? What, then, is your reason for going to church? Do you go to see your friends that you have not seen all week? Do you go to church to "catch up" on all the news? Is it a place to have a good time? Perhaps you go because you feel you *have* to go? Or is it to "show off" your Sunday clothes? If so, you had better "keep thy foot." Watch your step. The real purpose in going to God's house should be to meet with God and draw closer to Him.

Solomon instructed those who go to church to be "ready to hear." We should go up to the temple with a desire to learn and worship. Certainly, one who spends his time chatting or noise making, or who lets his mind wander to frivolous interests, is not "ready to hear." He will miss the real value of being in God's house. Thus, it is necessary to exercise self-control, if one is to profit most from going to church. This self-control will be manifested in a quiet, reverent, listening attitude.

A second way we are taught to exercise self-control regards our speech. In Ecclesiastes 5:2, we read, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Solomon wisely cautioned against hasty speech. Words spoken hastily, and without much thought, can cause much heartache, both to others and to oneself. The Apostle

James taught us to be "quick to hear," but "slow to speak."

To inspire men to exercise more control over what they say, Solomon wrote, "For God is in heaven and thou upon earth." This reveals both the omnipotence and omnipresence of God. The sages pictured God as one who "sitteth upon the circle of the earth, who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in, who shut up the sea with doors, and says, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." We who are made of dust are like grasshoppers, compared to the Almighty God. When we grasp this majestic picture of God, we will say with Habakkuk, "The LORD is in his holy temple: let all the earth keep *silence* before him." "Therefore let thy words be few."



Linford Moore

The omnipresence of God, as well as His omnipotence, should be a factor in governing one's speech. God is even present to hear what we say. For this reason, we ought to let our words be few and carefully spoken. A Christian must exercise self-control over his speech. He is to permit no filthy communication to proceed out of his mouth. He is never to use the Lord's Name lightly. He is not to utter hasty words. What he does say must edify his hearers. He must speak the things that are true, honest, just, pure, lovely, and of good report. All his words are controlled by the fact that the Lord is listening.

Solomon made mention also of paying vows. You and I are not to make rash promises, for God expects men to keep their promises. This refers to promises between man and man, and between man and God. Many people make promises they never intend to keep. The word of the Christian, however, should be sure. He must be dependable. God's Word teaches that we should keep our vows even when they are to our own hurt. We must, therefore, guard our tongues, lest we make rash promises. God expects His followers to exercise control over their speech, and there is no excuse for those who make foolish vows.

The third kind of self-control taught in Ecclesiastes 5 is control of the body. In verse 6 we read, "Suffer not thy mouth to cause thy flesh" (Continued on page 15)

# A Prophet Like Moses

In Two Parts—Part Two

By Gordon Landry, Oregon Bible College

THUS FAR, our study has been chronologically correct in the life of Moses, and in the life of Jesus. From this time forward, we shall continue the chronological order of the events transpiring in Moses' life; but, to see the antitype in Jesus' life, we must discontinue this chronological sequence. We have started with Jesus' birth and completed the type through the establishment of God's Kingdom. Now, as we continue the type study, it will be seen by the reader that those events in the life of Jesus corresponding with events in the life of Moses come somewhere within the range already covered.

### *Mediator of a Covenant*

Moses was mediator of a covenant between God and the Hebrews—indeed, the covenant often is called “the law of Moses.” The Ten Commandments, presented to the Israelites through Moses, revealed the people's sinfulness. They, like Paul, “had not known sin, but by the law: for [they] had not known lust, except the law had said, Thou shalt not covet” (Rom. 7:7). This law, though, could not give eternal life to the keeper; that was to come through belief in the Abrahamic promises and the One who is to bring those promises to the full.

Christ “is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:15). For this reason, we have hope, not being condemned by the old law, but being liberated by the new law—the law of love!

### *Broke Tables of Stone; Put Away the Law*

Returning from Mount Sinai with the tables of stone, Moses' wrath was kindled against the people; for, they, supposing him to have died in the mount, had caused Aaron to make a golden calf. Seeing this idolatry and the evils connected with it, Moses threw down the tables of stone, breaking them beyond repair. Then, exerting his governing ability and power, he “took the calf which they had made, and burnt it with fire; and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it” (Ex. 32:20).

Jesus, “having abolished in his flesh the enmity, even the law of commandments contained in ordinances,”

gives a new and better covenant to His followers than did Moses. Christians are exempt from Moses' law, for “Christ is the end of the law for righteousness to every one that believeth” (Rom. 10:4). Paul also stated that one who keeps part of the law is debtor to all the law, and is fallen from grace.

### *Willing to Be Cursed for Others*

Moses was willing to be cursed of God for others. “Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou be willing to forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written” (Ex. 32:31, 32).

Concerning the willingness of the Christ to be cursed and to suffer for others, the Prophet Isaiah recorded: “The Lord God opened mine ear, and I was not rebellious, neither turned away back. 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” (50: 5, 6).

### *Fasted Forty Days*

The truth that Jesus fasted forty days in the wilderness (Luke 4:1, 2) probably is more widely known than the fact that Moses fasted forty days while receiving the covenant. “The Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments” (Ex. 34:27, 28).

When reading these two accounts, one marvels, not that both Moses and Christ fasted, but he marvels that both fasted *exactly the same length of time!* Coincidence? Not at all!

### *Face Shone on Mountain*

After the prophet received the Ten-Commandment law the second time, he descended Mount Sinai, and came into the camp of the Israelites. “Moses wist not that the skin of his face shone; and they were afraid to come nigh him.” Moses' face shone, not because of any phosphorescent qualities of its own, but his face

shone brightly as a natural result of his talking with God. When Jesus was transfigured on the mount, His face also shone, portraying the presence of God's power. The antitype, though, more or less dwarfs the type. Not only did Jesus' face "shine as the sun," but also "his raiment was white as light."

#### *Established the Law*

After the Tabernacle had been constructed according to God's specifications, Moses established the law as the governing factor in Israel. "He took and put the testimony into the ark" (Ex. 40:20). The Ten Commandments were law in Israel until the Messiah came. Then, judging between strictness of law and liberty in Christ, the Jews accepted the former, not appreciating the One who frees from technicalities of law.

The law of Moses could not be cast aside until One

completely fulfilled its requirements. Jesus performed this almost impossible feat, saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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).

#### *Revealed God's Plan of Salvation*

God's plan of salvation Moses revealed to the Israelites. Sacrifices were to be included in the worship of Jehovah. Though the sacrifices themselves could not remove sin, the One whom they prefigured did erase the sins of the faithful. Commenting upon this thought, the writer of the Hebrew Letter stated: "The law having a shadow of good things to come, and not the very image of the things can never (Continued on page 9)

## Lessons on History of Church Doctrines

### Lesson 3—The Abrahamic Covenant

By Norman J. McLeod, Pomona, California

*Memory verses: "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" (Galatians 3:27-29).*

1. If I were setting up criteria of what must be believed before baptism, I would say that the candidate should have a clear understanding of Genesis 12:1-3 and the memory verses. That is the whole of Christianity in the smallest compass that can be found in the Bible.
2. The original statement of the promises has three factors:
  - a. The promised land.
  - b. The promised seed.
  - c. The promised blessing.
3. Each of the foregoing factors has two phases: the temporal and the eternal.
4. The promised seed, in addition, refers to the seed which is a multitude, and the single seed, which is Christ. Each of these is in its temporal and eternal phases likewise: the temporal seed in multitude is the nation of Israel, in eternal terms it is the spiritual seed who can be counted as the true church; the single seed in temporal aspect would refer to Isaac and the various heirs through to Christ, and the eternal Seed which is Christ.
5. Promises to Abraham: Genesis 12:1ff; 15:18-21; 17:19-21; 18:10, 14; 21:1-5; 22:15-19; 24:7. If you read these texts carefully, you will see that there is mention of the phases and factors aforementioned.
6. Restatement to Isaac: Genesis 26:2-5, 24.
7. Restatement to Jacob: Genesis 28:1-4, 13-15, 20-22; 32:28; 35:9-15; 46:3, 4; 48:4.
8. Statement to others: Ephraim and Man: Genesis 48:15ff. Sons of Jacob: Genesis 49; 50:24.
9. Statement by Moses:
  - a. Exodus 2:24, 25; 3:6, 15 (Matt. 22:31, 32); 33:1ff.
  - b. Leviticus 26:42.
  - c. Numbers 23:10; 24:17-19.
  - d. Deuteronomy 6:23; 7:8; 18:15, 18; 32:9; 26.
10. Joshua 24.
11. Solomon's prayer: 1 Kings 8:23, 56; 2 Kings 13:23.
12. 1 Chronicles 16:15-18 gives the setting in which Psalm 105 is found.
13. The Apostle Paul said that this was the hope of Israel: Acts 26:8ff.
14. Examine the prophecies with a concordance and note the many times that they refer to the Abrahamic covenant.

# The Bible Progressive

By R. H. Judd, Colborne, Ontario

## Misrepresentations

Any Translation that fails to convey the thought in the mind of the original writer misrepresents that writer to the extent of the difference. The revisers of the 1611 Version, in their desire to avoid repetition of terms, actually increased the difficulty of the understanding of some portions of Scripture. For instance, in Exodus 2:11, 12, we are told that Moses "spied an Egyptian *smiting* an Hebrew," and, by way of helping "one of his brethren," he "*slew* the Egyptian and hid him in the sand." There is in our language considerable difference between smiting and slaying. The former (as in Matthew 5:39) may be only a moderate blow. The translation, as given, does not fairly represent the situation, for the two words we have put in italics in the quotations cited are from the same *Hebrew word in both cases*. Therefore, if its second occurrence is fixed to mean a death-stroke from the hand of Moses, it must in justice be allowed that, according to the narrative, the very same fate would have befallen the Hebrew if Moses had not intervened. By the terms used in the original, Moses was no more an intentional slayer than was the Egyptian. A similar New Testament instance will be found in 1 Corinthians 3:17, saying, "If any man *defile* the temple of God, him will God *destroy*; for the temple of God is holy, which temple ye are." Here a distinction of terms is made which represents the punishment as out of proportion to the crime. The better copies of the Authorized Version give us the word "destroy" in the margin, but the more widely distributed cheaper copies do not, and scoffers are always ready to make note of such instances. When properly translated the undoubted lesson to be learned is—that "whatsoever a man soweth, that shall he also reap."

One more example: it is claimed that, in Exodus 11:2, the Israelites were said to have been divinely commanded

to "borrow" from the Egyptians jewels of silver and jewels of gold. Much has been made of this incident by the adverse criticism of ungodly men saying that the Israelites were commanded to *borrow* that for which they had no intention of returning or repaying. While there is some superficial ground for the charge, when the matter is more closely examined, it is not so serious as

first appears, for if the Israelites "borrowed," the Egyptians only "lent." Strangely, the words "borrow" and "lent" are translations from the same Hebrew word, indicating, perhaps, an unexpressed equality in transaction. That the Authorized Version was clearly in error in using the word "borrow" is evident, not only from the facts of the incident, but from the way the word has been translated elsewhere in Scripture. In Job 38:3; 40:7; 42:4, it is translated "demand." It is translated "lent" in 1 Samuel 1:28 and 2:20. In other passages, it is rendered "ask" well over eighty times. The Revised Version, therefore, in so translating had ample precedent. The marginal readings of 1 Samuel 1:28 and 2:20 will be found to be of particular interest. It should not be forgotten that the Israelites had reasonable right

to *demand* what they asked of the Egyptians, as for many years they had worked as slaves for them.

We turn now to a few New Testament examples.

Luke 18:3, 5, 7, 8—The word "avenge" used in both the Authorized and Revised Versions is in these days almost inseparable in thought from the word "revenge"; therefore, the marginal rendering "Do me justice" (see v. 3) is certainly preferable. We suggest that the marginal readings should always be consulted, for an additional viewpoint is often presented.

Luke 21:19—This passage certainly is mistranslated; consequently its meaning is also misinterpreted. The sentence, "In your patience possess ye your souls" is commonly quoted as a spiritual exhortation. The actual sense,

### FATHER'S ACCOUNT BOOK

My father was a tither. Through six long years of sickness, unto death, he faithfully kept his trust. My mother showed me his carefully kept account with his Lord.

Of necessity, I began earning when I was a young girl, and while still a teen-ager I became the breadwinner for my mother and myself. Always, loving memories of my father centered about the neat tithing account book.

I knew that I should tithe. My conscience often told me so. But how could I? Ill health, little income, and every penny so much needed in the home—I thought I just could not afford to tithe.

But—a few words in a sermon convinced me that I could not afford not to tithe. I began at once.

Then came God's blessing, as it always does. I learned something about stewardship and partnership with God, and because of that partnership, I experienced the tithing miracle—the nine-ninths became larger than the former ten-tenths.

I am thankful for those few words in a sermon.

Evelyn H. Austin,  
Oregon, Illinois.

however, is that if patience is exercised in the face of persecution, it will result in the saving of their natural lives. (See Mark 8:35-37.)

Acts 17:30—The expression "God winked at" is seriously out of place. In present-day usage, the verb would be considered vulgar, for it carries with it the thought of connivance. The Revised Version rendering, "The times of ignorance God overlooked" is in accordance with fact and Scripture assertion. (See Rom. 4:15; 5:13, R.V.)

Philippians 2:6—The translation of this passage in the Authorized Version, as commonly understood, is in direct opposition to the thought as originally expressed by the Apostle Paul. The theme of Paul's discourse here is humility. When urging his readers to "each esteem other better than themselves," he put before them an *example* known to all—the Man Christ Jesus. No other person as fulfilling that requirement is even mentioned, and no man bearing both a human name and title could presume to consider himself "equal with God." (See Isa. 40:18, 25; 46:5.) The Revised Version "counted it not a prize to be on an equality with God" is, perhaps, somewhat ambiguous, but the Greek, as given in the margin, is clear and to the point, "counted it not a thing to be grasped at." Dr. Paley renders it—"Did not affect to be equal with God." Archbishop Tillotson—"Who did not arrogate to himself to be equal with God." Dr. Adam Clark—"Did not think it a matter to be earnestly desired

to be equal with God." Samuel Clark—"Did not covet to be equal with God." The Revised Standard New Testament—"Did not count it a thing to be grasped at to be equal with God." In all these, it is clear that Christ refused to entertain the temptation offered to the first Adam. (See Gen. 3:5, R.V.)

1 Timothy 1:12—The Revised Version translation—"appointing me to his service" is a very much better translation than that of the Authorized Version, for it avoids that distinction concerning service, now so unfortunately made between clergy and laity. Though gifts for service differ, service toward God is open to all.

1 Timothy 6:15—"Supposing that gain is godliness" is another mistranslation of the Authorized Version. "Supposing that godliness is a way of gain" expresses the thought of the Apostle very much more correctly. Among converts in China, many are known to the missionaries as "rice Christians."

Hebrews 2:1—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" is the reading of the Authorized. The Revised translation alters this to—"give the more earnest heed to the things that were heard, lest haply we should drift away." In these we have the advantage of two distinctive thoughts, both of them helpful. The marginal reading expresses still another worthwhile thought. *(Please turn to page 10)*

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## Abrahamic Covenant Alive

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By James M. Watkins, Oregon, Illinois

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### God's Covenant with Abraham is Reflected in Palestine of Today

*November 29*—More than 3800 years ago, God spoke to Abraham after he had proved his faith by the near sacrifice of his son Isaac, and gave him the substance of an enduring promise.

This included the promise of the possession of the land of Palestine as a rightful heritage, the assembling of his people in that land at some future time, a seed that was to prevail against his enemies, and certain natural benefits that were to result from this association and overflow as a blessing to all nations.

To seal this promise between God and Abraham, the rite of circumcision was instituted and became a constant fleshly reminder of the covenant bond that existed between God and their nation.

Throughout the history of the Israelites, and especially

after each time they failed in their part of the bargain, they were reminded of this covenant. It became the historical basis of their hope.

That the Christian also has a vital stake in this promise is shown by a letter the Apostle Paul wrote to the church at Galatia, wherein he said, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Behind the return of the Jew to Palestine is the promise of this eternal covenant. From the facts of its ultimate fulfillment, the world sooner or later will reap a blessing little anticipated.

Because of the extensive bonds of the Abrahamic Covenant, the Christian, today, has a very vital stake in the things that are happening to the nation of Israel.





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**FEDERALISTS.** From time to time, we have reported on the movement for a world government, which has the approval of many leading statesmen throughout the world. The significance of this movement lies in its prophetic implications. Years and years ago, our ministers were foreseeing through prophecy the coming of a world government which ultimately would fall into the hands of the "man of sin," or the Antichrist. These men were a generation ahead of their fellows in prophetic interpretation. They were not dreamists; they were prophetic realists. They took the Word at its face value and, in so doing, were building on solid ground.

In the recent national election, in the state of Connecticut, the voters were given opportunity to express themselves on the matter of world government. The Connecticut referendum, as reported in the "Union Signal," read:

"Do you as a sovereign citizen of Connecticut and the United States of America direct our representatives in the national Congress to urge the President and Congress to take the lead in calling for amendments to the United Nations' Charter strengthening the United Nations into a limited world federal government capable of enacting, interpreting, and enforcing laws to prevent war?" This referendum received a goodly majority by the voters in Connecticut.

Fourteen world-government advocates were elected to Congress, according to Cord Meyer, Jr., president of the United World Federalist organization with headquarters in New York City. Plans already are being worked out to submit the referendum to all the states in the election of 1952.

**NO ORDINARY TIMES.** Writing in the December issue of the "Christian Herald," Francis Sayre, president of the UN's Trusteeship Council, says in the first two paragraphs of his article:

"We are living in no ordinary time. Never before in human history have such far-reaching and fundamental alterations in the pattern of men's lives been wrought with such rapidity and tornado-like force. Cosmic forces are shaping and re-shaping before our eyes.

"Old institutions, old beliefs, old ideals are going fast. In this revolutionary age, new conceptions and new beliefs are competing relentlessly with the older ones which our fathers regarded as fundamental. Human liberty, democracy, parliamentary forms of government, freedom of speech, freedom of conscience, tolerance, faith in God—these in large and important parts of the world have already ceased to exist. And the powers of darkness are dangerously advancing."

Some months ago, I heard one of our ministers chide our church organization for not

giving the young folk a square deal—giving the impression that our church fathers were negligent in their consideration for the young people. The truth of the matter is, our early preachers did a magnificent job in warning the young folk of their generation what to expect in coming days, and if we who are in the saddle today will be as diligent in the discharge of this duty as our fathers, we need not worry about the young folk being slighted. I am a strong advocate of providing for the social life of the young folk, and all church members, for that matter, yet there is no program that can take the place of good, sound Bible teaching. Such is the greatest bulwark against the shock of these "no ordinary times" within our power to give.

**ON THE WING.** For the past couple years, the Roman Catholic Church leaders have been pushing to the fore the worship of Mary, the mother of Jesus. The Marian Congress in Ottawa was the highlight of this campaign to deify her and make her the mediator to whom the devout could pray and expect a more prompt answer, as one leader suggested, because she had more time to listen to their prayers than did her Son.

From Roman Catholic sources the word is that before long the Pope will proclaim the "assumption of Mary" as dogma of the Roman Catholic Church, which must be believed by all members of the Church. Yes sir, we are about to have on the docket of religious teachings another falsehood based on the belief in the immortality of the soul, for without such a belief, the assumption of Mary could not be believed.

**ROME'S FREEDOM.** A good sample of the type of freedom of speech and worship which the Roman Catholic Church indulges in is to be found in an incident in Brazil. A former Roman Catholic bishop was going to have a public mass and the Roman Catholic hierarchy in Brazil obtained a restraining order from the national minister of justice, banning the meeting on the ground that the new church would encroach on the freedom of the Roman Catholic Church by imitating some of its rites and symbols. Perhaps it would be a good thing if the majority religion in the United States would obtain an order from the federal government banning the activities of the Roman Catholic Church because it imitates some of the rites and symbols of the Protestant churches. Rome believes in religious freedom only when she is in the minority.

**CHURCH AND SCHOOL.** The religious leaders and school authorities are not going to be bludgeoned into quiet submission by the ruling of the Supreme Court in the

McCallum case, in which they decreed it unconstitutional to teach religion in the schools.

The Attorney General of West Virginia has "ruled that religious education in the public schools of the state is legal under certain conditions." In Kentucky, a state committee of leading educators and religious leaders has been formed to work out a plan whereby the public schools of the State can teach moral and spiritual values.

**MILLENNIUM.** The teachings concerning the millennium have always found a profound place in the tenets of faith as understood and taught by the Church of God. The commonly accepted views on the millennial reign of Christ, as held by our brethren, are believed also by most advocates of the earthly reign of Christ. The Seventh Day Adventist people accept the idea of a millennium, but their views on the period are quite opposite of those mentioned. They teach that "no one will work during the millennium; no fields will be harvested; no factory wheels will turn; no workmen will report for duty. There will be no trains on the rails, no automobiles on the roads, no ships on the sea, for the millennium will be a time of peace and rest. . . . Beginning with the second coming of Christ, the world will become an uninhabited wilderness for a thousand years." This view, as presented by Leonard C. Lee in current "Signs of the Times," expresses well the denominational interpretation.

A considerable percentage of the Advent Christian people place the thousand years in the past—commencing somewhere around 300 A.D. This school of thought is called the historical interpretation of prophecy.

**JEWISH ATHLETES.** Too many people think of the sons of Israel only in relation to money and their ability to drive a hard bargain. How unfortunate! The natural seed of Abraham have pioneered and triumphed in nearly every field of human activity. We were struck by a portion of an editorial in the "National Jewish Monthly," in which the writer stated: "There have been about 50 Jewish players who have made the major league grade enough to be considered as fine ball players. Johnny Kling ranks as one of the best catchers in the game. Buddy Myer won an American League batting crown. Harry Danning caught the slants of the great Carl Hubbell for years. Andy Cohen replaced the great Rogers Hornsby as the Giant second-baseman twenty years ago." After mentioning several others, the writer continued: "Greenberg undoubtedly is the best. He lasted longer than most stars."

In every field in which Jewish blood has been found, there has been glorious achievement by the sons of Israel.

## A PROPHET LIKE MOSES

(Continued from page 5)

with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. . . . But this man [Jesus], after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10:1-4, 12). "For this cause he is the mediator of the new testament, that by means of death, *for the redemption of the transgressions that were under the first testament*, they which are called might receive the promise of eternal inheritance" (9:15).

Jesus, in Isaiah 53, is pictured as "the Lamb slain from the foundation of the world" (Rev. 13:8). Those who have accepted Jesus have been forgiven their sins and, if they continue faithful, have promise of eternal inheritance with Him. The Old Testament saints, also, have been forgiven and will be blessed through His blood. So Jesus, like Moses, revealed God's plan of salvation through sacrifice.

### *The Plan Honors the Law and Saves the Sinner*

The plan of sacrifice under the Mosaic law honored that law and, through belief in the coming Messiah, saved sinners from the condemnation of the second death. The sacrifice of Jesus honored the new law and saves repentant sinners of the present dispensation from future judgment and consequent condemnation of the unrighteous. "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:23-25).

### *Brought Water from Rock*

Moses, using God's power, upon occasions brought water from a rock. We might, at this point, combine two types into one, for we see both the rock and the water as types of the Messiah. (1 Cor. 10:1-4; John 4:10.) The children of Israel needed water to sustain their lives in the scorching desert in which they were traveling. How refreshing that water must have been! The living water that Jesus gives, though, not only refreshes His followers in this life, but also will give them eternal life when Jesus returns. Although many appreciated the water in the wilderness, few today appreciate the life-giving water that only the Son of God can give. Jesus, talking

with the woman of Samaria at the well, said, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). Oh that we might realize the depth of truth contained in those words! How true are the words in the little chorus, "It's bubbling, it's bubbling, it's bubbling in my soul!"—"a well of water springing up into everlasting life"!

### *Manna from Heaven*

Occurring under the mediatorial work of Moses was God's gift of manna to the wandering Israelites. This manna came from God, but did not necessarily drop from the sky; "manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost" (Smith's Bible Dictionary).

Jesus likewise came from God, but did not descend from heaven. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:49-51). James, clarifying this difficult text, stated, "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" (1:17; italics mine). Jesus, God's greatest personal gift to a lost world, came from above the same as the manna, or any of our present-day blessings, come from above. By comparing these scriptures, no difficulty of interpretation presents itself. Indeed, a seldom-recognized truth can be seen. *Every* blessing comes directly from God. Should we not, then, praise and thank God for blessings?—especially for the blessing of His Son? Were it not for Jesus, we of today would have little hope outside corrupt Judaism; there would be no Christianity or Christians!

### *Pointed to a Saviour Lifted Up*

A plague of fiery serpents, sent from God, destroyed many idolatrous and complaining Israelites. Not until Moses lifted up a brazen serpent on a pole, and the people looked upon it, could the serpents' bites be healed. "The Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:8, 9). Because God commanded that life should be

retained by looking at the serpent upon the pole, a person, having been bitten by a serpent, could retain his life in no other way. God's way was the only way! Accepted, it meant life; rejected, it meant death!

The same truth Jesus applied to Himself. John recorded, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life" (3:14, 15). God's way *is* the only way! Accepted, it means *eternal life*; rejected, it means disgrace at the judgment and being cast into the lake of fire, which is the second death. Look today to the One who was lifted upon the cross, for He said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). John said Jesus was "signifying what death he should die" (v.33). Look to the One who died on the cross to be forgiven your sins; look to the Resurrected One to save you and give you life eternal! No other has God designated to fulfill the office which Christ possesses. He alone can render life to us!

#### *Death Commanded of God*

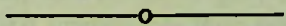
On the top of Mount Nebo, God, referring to the Promised Land, said to Moses, "I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. . . . And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated" (Deut. 34:4, 5, 7).

As Moses died "according to the word of the Lord," so Jesus died "according to the word of the Lord." Speaking of his life, Jesus said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take [receive] it again. This commandment have I received of my Father" (John 10:18).

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More characteristics of similarity between Moses and Jesus could be presented, but these twenty-two are the most pronounced and easily seen. The study is far from being exhausted.

Even twenty-two points of similarity in the life of two persons, though, hardly can be termed "coincidence"—especially when those two persons were separated by fifteen hundred sixty-seven years. God's plan of calling out a people for His name, forgiving their sins, and presenting them eternal life can be learned from studying the life of Moses, for Moses, savior of Israel, was a type of Jesus, Saviour of the world. Coincidence? *Not at all!*



"Now we see through a glass, darkly; but then face to face." (1 Cor. 13:12; Rev. 1:7; Col. 3:4; 1 Peter 5:4.)

## THE BIBLE PROGRESSIVE

(Continued from page 7)

### *Errors in English*

are taken from notes copied into my Bible many years ago. We are so accustomed to most of these errors that attention needs to be called to them before they are noticed. Some of the errors occur in the Authorized Version, others in the Revised Version, and some of them occur in both versions. A few partake of the humorous; others are prosaic.

John 1:6—Here God is spoken of as a human being with a Christian name. That is the sense of the language used, but certainly not intended by the translators.

Acts 10:15—The word "again" is superfluous, for it is not possible to have more than one "second time" occurring in the same incident.

Job 20:15—This is another instance of the unnecessary use of the word "again." It is not only unnecessary; it is also undesirable; nor does the Hebrew convey such an idea.

Genesis 4:12—The earth (land) is said to be both neuter and feminine.

Habakkuk 3:10—The sea is masculine. In Ezekiel 31:4, it is feminine; but in Revelation 20:13, the sea is neuter.

Luke 8:32—Swine actually are said to speak.

Matthew 9:2—We are told here that they brought "a man sick of the palsy." Doubtless he was so. The preposition "with" should have been used, instead of the preposition "of."

Matthew 12:22—Owing to the placing of words in their wrong order in this verse, the blind are made to speak and the dumb to see.

Mark 14:3—An unusually strange action is recorded here. The woman is said to "brake the box and pour it on his head."

Luke 3:13—Why does the Revised Version exchange the word "exact" for the word "extort"? By that rendering, John is made to sanction extortion!

2 Kings 19:35—Are there living corpses as well as dead ones? Are not all corpses dead?

Luke 9:10—Here it says, "The apostles when they were returned." Who returned the apostles?

John 4:54—"This is again the second miracle that Jesus did." Can a "second miracle" happen "again" and still be a second miracle?

The foregoing list could be extended, but we have quoted sufficient to show that there is still room for improvement in both the Authorized Version and the Revised Version, and that to speak of any particular *translation* as being *verbally* inspired is not compatible with facts. We next introduce a few remarks on the use made by these two versions in respect to—

### Proper Names

There is still considerably more scope for improvement in the use of proper names in the English Bible than appears at first sight. Naturally, the interest centers more particularly in the New Testament, because so many names in the Old Testament occur again in the New Testament. In not a few instances, they are scarcely recognizable. Why, for instance, should Judah reappear as Judas, or Jonah as Jonas? Why read Abia for Abijah, Aser for Asher, Achaz for Ahaz, Agar for Hagar, Booz for Boaz? It is easy to explain that these changes are due to the difficulty of expressing Hebrew names in the Greek of the Septuagint and the New Testament, but the question here is as to English. Seeing that we already have those names "Englished" in the Old Testament, what but confusion can arise when another spelling is adopted to signify these very same persons in the New Testament? In some cases this is not done, as in Sarah, Issachar, Reuben, Samson, David. Why, then, should we be called upon to read Elias for Elijah, Eliseus for Elisha, Esaias for Isaiah, Ezekias for Hezekiah, Osee for Hosea? In Acts 9:35 only those who have reference Bibles, and use those references, will be clear that "Saron" near Lydda is truly the "sharon" of the Old Testament. In Acts 7:45 we have Jesus for Joshua, and in Hebrews 4:8 we have the same error repeated. In Jude 11, we read Core in place of Korah.

Thus, too, it comes to pass that in such lists as occur in Matthew 1:1-16 and Luke 3:23-28, the definite, and surely intended, connection with the Old Testament is largely obscured. For aught the English reader can tell, the names in some instances might be those never before heard.

There is still further inconsistency in the variation of names. What gain or reason can there be for calling Gaza in another Old Testament passage *Azzah*? (See Gen. 10:19 and Deut. 2:23.) Why should Enos in one place stand for Enosh in another? Why these differences when the Hebrew word in every case is the same? The same man is called Pua in one place, Puah in another, and Phurah in still another. Jonathan we know as King David's friend; but who is Jehonathan? If Ishmaelite and Zebulonite are correct, why in other places print Ishmeelite and Zebulunite?

Returning to the New Testament, where is there even common sense in putting "Marcus" in Colossians 4:10; Philemon 24; 1 Peter 5:13, whilst "Mark" appears in Acts 12:12, 25; 2 Timothy 4:11? The Prophet Jeremiah is well known to us all, but when we come to the mention of him in the New Testament, in one place he is called "Jeremy," and in another "Jeremias." Why three names instead of one? We invite the reader to turn to the following passages in both the Authorized and the Re-

vised Versions, and we think he will not fail to be puzzled by the uses made of the names Judah, Judas, and Juda. (See Matt. 1:2, 3; Luke 3:33; Matt. 13:35; Mark 6:3; Heb. 8:8.) Further, why in a translation intended for general usage should the same individual be called Noah and Noe, or the same place be spelled Sina in one occurrence and Sinai in another? Why should Canaan, Sodom, Phenicia, Areopogus be differently spelled as Chanaan, Sodoma, Phenice, Mars Hill?

The study of variations in names could be profitably and interestingly extended, such, for instance, names applied to God and to Christ in Isaiah 53 and other Old Testament passages; and names applied, and supposed to be applied, to Christ in the New Testament; also the variations of Christ, the Christ, Christ Jesus, Jesus Christ, as they are affected by changes in the Revised Version. One concordance lists some two hundred names and titles as belonging to Jesus Christ. Some forty-odd of these are incoherent, and others are certainly doubtful.

A worth-while change (and there are others of varying importance) has been made by the Revised Version in Philippians 4:2 where "Euodis," the name of a woman, has been substituted for the name "Euodias."

Our study might be considerably extended if the variations respecting coinage were called attention to, not to mention faulty punctuation, which in some instances completely alters the understanding of certain passages. Then, while italics are used in most cases with evident necessity and profit, in a few special instances they are misleading.

For the present, we leave the study and await the verdict of readers as to our future course, but we think enough has been said to induce closer study of the Scriptures. The errors which we have pointed out will not be considered by the earnest student to be altogether regrettable if they accomplish a deeper search into the Word of God and a wider acquaintance and better understanding of it.

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"Rejoice evermore" (1 Thess. 5:16).

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### REFLECTIONS

Superb mountainous scenery of the many-glacier area in Glacier National Park is reflected, faintly, in the lake's quivering waters below. Let cease the wind and shine the sun for more perfect reflection.

Older, grander than the mountains, God, the Supreme, is reflected, faintly, in quivering humanity. Cease, O ye troubling winds! Shine, O "Sun of Righteousness"! and we "shall be partakers of the divine nature"—reflecting accurately the image of our Creator.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park Minnesota*



*"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2).*

### Moses Met God

Moses led the children of Israel into the wilderness of Sinai. It was a desert place. (Ex. 19:2.) There Israel camped at the foot of the Mountain.

The Lord God called Moses to come up to the top of the Mount. (V. 14.) God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (vv. 5, 6).

These promises of God to Israel are similar to Christ's promises for a people for His name from among the Gentiles. (1 Peter 1 and 2.) Peter wrote his Letter to the "strangers" who are "elect" (1 Peter 1:1, 2). We might think these promises were only to the Jewish people who are called the "elect" of God. However, "strangers" generally referred to Gentiles, or those who were not Israelites. Also, we read: "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; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14). This Letter was written to Titus who was a Gentile or Greek. (Gal. 2:3.) So, we find God included all who would accept Christ and follow Him to be among those "peculiar" people who are found doing good works—Christian works of course.

Moses went up and down the Mount: talking with God at the top, then with the people at the bottom of the Mount.

The people were filled with so much fear, that they stood afar off.

### Moses Talked with God

The people saw lightnings, saw the mountain smoking, and heard the noise of a trumpet. (Ex. 20:18.) But Moses talked with God. He did not see Him, as the ac-

count tells us, "Moses drew near unto the thick darkness where God was" (v. 21). We have learned that God had said that no man could see His face and live, but Moses saw His back. (Ex. 33:20-23.) God was very near to Moses on the mountaintop.

The Lord told Moses that the Israelites should not make any other gods. He is our God; there is no need of another.

The Lord gave Moses directions about making the tabernacle, wherein He promised to dwell.

God also gave Moses "two tables of testimony, tables of stone, written with the finger of God" (31:18).

We have thought about the many laws God told Moses to give to the Israelites.

We pondered undoubtedly over the fact stated that the commandments, written on tables of stone, were written by God's own finger! (32:16.)

Yet, when Moses returned to the foot of the Mountain, he found God's people—Moses' people—worshipping an idol, a golden calf. (32:7, 8.)

Moses was so angry, he cast the tables of stone from him and broke them. (32:19.) Later, with God's help, he wrote them. (34:28.)

### We Are So Happy!

We are so happy to add to our list of ECE members! They are: Patrick L. and Donald D. Petesel of South Bend, Ind. (Mrs. Edwin Petesel, their mother, sent in their names); Ronald, Dennis, Carole, Kathryn, Robert, and Linda Barnett; Ar Gene and Jack Madden; and LaVonne Madden, all of Holbrook, Nebr. Join our Club today. These new names were reported by my sister, Mrs. T. M. Ferrell of Holbrook. Their membership cards will be mailed soon.

### Happy Birthday Wishes

Kimberly V. Mills, Dec. 7, age 7, Cozad, Nebr.  
Sara Jane Peters, Dec. 8, age 5, Paynesville, Minn.  
Timmie Zarwitz, Dec. 10, age 6, Stanford Center, Ont.  
Elizabeth J. Ryan, Dec. 11, age 6, Pueblo, Colo.  
Linda LeAnn Barnett, Dec. 12, age 1, Holbrook, Nebr.

# Science and God

keys, though, to prove them wrong. They found that these humble little animals were not working efficiently. Tests showed they could do more work in six days, resting on the seventh day, than they could in nine days, resting on the tenth."—*Sel.*

## *Modern Medicine in the Bible*

The germ theory of disease is comparatively modern, receiving its first real recognition in about the year 1850 or 1860. The terrible plagues that swept over Europe from time to time were made many times worse by the lack of any sanitary precautions, and ignorance of the method of transmission of disease. Today, quarantine is taken for granted, but that is modern development. Yet in Leviticus 13:45, 46, and the following verses, we have the principle of quarantine very plainly outlined. Where did Moses get this modern knowledge?

About three hundred years before Christ, the Greek physicians were remarkably advanced in many ways, but they did not know about the circulation of blood. They taught that the air we breathe circulated through the body as pure air. That is where we get the word *arteries*. According to them, this air supported life; and when blood got into the arteries, one became sick. The truth about circulation of the blood was not discovered until about the year 1629. Yet three thousand years before, the Holy Spirit guided Moses in writing, "The life of the flesh is in the blood."

## *The Heavens Declare His Glory*

The dwelling place of God is located, so some astronomers say. Looking at Orion, one sees a beautiful sight. The central star in the sword contains the nebular with an open space of indescribable beauty. Observe what Dr. Edgar L. Larkin

has said, in speaking of this open space in Orion:

"These negatives reveal the opening and interior of a cavern so stupendous that our entire solar system, including the orbit of Neptune, would be lost therein. In all ordinary telescopes, the nebula looks like a flat surface."

Latest discoveries concerning this diameter reveal that this open space is nineteen trillion miles across the face of it and fifty-one trillion miles in depth. Again, Dr. Larkin says:

"Human speech is impotent, pen of writer, brush of artist, alike are lifeless and inert in any attempt even to describe this interior. Mammoth Cave glories in Kentucky, illuminated by electric lights, are so beautiful that words cannot be used in their description. What then, should be said of the mighty cavern in the depths of Orion's nebula? Torn, twisted, and riven masses of shining gas, irregular pillars, columns and stalactites in glittering splendor, and stalagmites rising from the mighty floor! The appearance is that of light shining and glowing behind Herculean walls of ivory or pearl; and these studded with millions of diamond points—shining stars."

Astronomers say Orion seems to be the hub or center of the universe, and that all other Milky Way systems, suns, and millions of worlds are inhabited. Think of more than 200,000,000 Milky Way systems all revolving around the center of centers in the heaven of heavens. Without doubt, then, this must be heaven. Think of our sun six hundred times as large as all the planets combined, the earth fifty times the size of the moon! Napoleon asked his infidel officers, "That's all very well, gentlemen, but pray tell me then, who made those stars?"



## *Miracles of the Dust*

**A**n analytical chemist of high reputation, Professor E. Slosson of Washington, declares that the amazing accuracy of verbal detail which distinguishes the Bible, even in chemistry, has driven him to render homage to the "Book of Books" as the "Word of God." The second chapter of Genesis states that God formed man of the "dust of the ground." Professor Slosson assures that those simple words are charged with the deepest scientific meaning. He says "the dust of the ground" contains fourteen of the ninety-two chemical elements known to science, and that the flesh of man is composed of precisely the same fourteen.

## *The Seventh Day of Rest*

"In the time of the French revolution, when God and religion were being thrown overboard wholesale, as they are in Russia today, atheists thought they would improve on God. The decimal system was the logical, scientific system for everything, and besides, one day in seven was too much rest for an industrious man. So they inaugurated the more "scientific" ten-day week. It required nothing smarter than don-



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

December 5-19—Evangelistic meetings at Hendersonville, N. C. (M. W. Lyon, guest speaker.)

January 24-28—Midwinter Ministerial Conference at Oregon, Ill.

## SONGBOOK REPORT

The Rodcheaver Hull-Mack Co., who is the publisher of our new songbook, apologizes to us for not being prompt in the fulfillment of its part of the publication of our book. It is now definite that production is under way, and books will be available in about four months. Here is their latest statement:

"If the platemakers will come through as promised at this time with the various plates which must be reset, that is, by February 1st, we will have books for you by March 30th. We will do all we possibly can to be ahead of this date, now that the typesetter has agreed to take the music and proceed to set it."

James M. Watkins.

## A LEAKING VESSEL

(Plug the Leak)

Each month, as Herald subscriptions expire, they are lifted from the files of paid subscriptions. Each month, therefore, the total subscription list decreases unless sufficient new subscriptions and renewals are received to maintain the preceding month's total number of subscriptions.

At present, the Herald Campaign pleads for hundreds of new subscriptions—a thousand of them! But that is not all! To reach the goal of 2500 subscriptions by March 1, 1949, it is essential that present subscribers be sure they are "paid up," that they renew promptly.

Indeed, to assist in this campaign, we suggest you renew a wee bit before your subscription expires, and that you send another subscription, or several, when you renew.

Get that evangelistic spirit, and the evangelistic spirit will "get" you—all to the Lord's glory.

## LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

13. Harvey Krogh, Jr., South Bend, Ind.
14. James Watkins, Oregon, Ill.
15. Mildred Watkins, Oregon, Ill.
16. Mr. & Mrs. A. J. Hoke, Dayton, Ohio
17. Mr. & Mrs. Laurel Macy, Troy, Ohio

## 1948-1949 OVER THE TOP! !

- |                            |         |
|----------------------------|---------|
| 10. Harvey Krogh, Jr.      | \$27.00 |
| 11. Mr. & Mrs. A. J. Hoke  | 52.00   |
| 12. Mr. & Mrs. Laurel Macy | 26.50   |

## EVANGELISM IN ARKANSAS

In November, the writer preached, according to his regular appointments, at the following places: the first Sunday (during the week end) at Beckett Mountain, Ark. The interest seems to be growing at that place. We found a hearty welcome there, and, the Lord willing, will be with those people during the week end of the first Sunday in December. We were at Little Rock over the week end of the second Sunday—at Oak Grove Church—and at McGintytown. The fourth Sunday, we were at Oak Grove Church, also at Third and Center Street in the city. The congregation there is growing.

On Saturday night, November 27, Mr. George McCowan made the good confession, and we assembled at the waterside two and one half miles from the church at 2:30 p.m.,

where the writer assisted him in putting Christ by baptism. It was almost freezing weather, but we did not let that hinder. We were all made happy and pray that he will be a faithful servant for the Master until He comes. Bro. McCowan may be addressed at Rt. 7, Little Rock, Ark.

H. Scott Smith, Pastor.

Send The Herald to your friends.

## HAMMOND, LOUISIANA

Robert Bottolfs, three-year son of Bro. and Sr. Martin Bottolfs, Hammond, La., has been in a New Orleans' hospital for nine weeks with polio. He is improving, but the progress is very slow. Let us pray that the Lord will soon restore this child's health.

Mrs. Lawrence Bollin.

## Gleanings from the Field

"The field is the world."—Jesus.

Alumni Basketball. The Oregon Bible College basketball team challenges you for a game of basketball to be played, January 24, at the Oregon Coliseum. Are you interested—Ellsworth Routson, C. R. Randall, C. Alan McLain, Timothy Pearson, Milton Hall, Linford Moore, James Mattison, Gary France, Edward Goit? Already, we have heard that Timothy Pearson (La.) and Emory Macy (Texas) are planning to attend the Ministerial Conference. So!

The Dates. Midwinter Ministerial Conference will convene, D.V., January 24-28, 1949, at Oregon, Ill.

Eldred Carl Marsh, born to Mr. and Mrs. J. Arlen Marsh, 1907 Latham St., Rockford, Ill., died thirty minutes after his birth on Sunday, November 28, because of an obstruction which prevented use of his windpipe. Burial was at Washington Grove Cemetery, not far from Oregon, on December 1.

Question and Answer: "Could The Restitution Herald be sold by single copies, as a daily newspaper, by members of the Faith who might volunteer to sell it in different localities?"—Mrs. Jack Pease, Rt. 2, Geneva, Ohio.

Yes, yes! How many copies per week does anyone wish? Orders must be for at least ten copies, weekly, to retail at 5c per copy, and orders must be for a period of at least three months. A twenty-five per cent discount will be allowed persons or societies so ordering. An order or a notice to discontinue an order must precede date of issue by at least two weeks.

Bro. James M. Watkins addressed the College students at their chapel services, December 2, emphasizing the need for ministers to be interested in children.

Oregon Bible College will play a home basketball game at 7:45 p.m., December 16, against Aurora College Junior Varsity.

Renew your subscription, please, and send The Herald as a Christmas gift to your friends. Subscription rate until March 1, 1949, is reduced to \$2.00.

Bro. and Sr. Roscoe Dunbar, Delta, Ohio, are trailer living at Moran, Mich. They write: "We have been up here in the upper peninsula since August 17, excepting three days in October when we were home. We are sorry to miss so many of Bro. McLain's good sermons, and hope to return home before too long to enjoy them."

Christmas cards (\$1.00 per box of 21) will be available at National Bible Institution until December 15.

Busy. Bro. Emory Macy, Gatesville, Texas, teaches a Bible class nearly every evening. He is working at Commanche first part of the week, at Mullin the last part of the week, and each place is about sixty miles from his home. He plans, too, to attend the Midwinter Ministerial Conference at Oregon, Ill.

Gift Suggestions: "In His Steps," by Sheldon, for \$1.00; a year's subscription to The Restitution Herald for \$2.00—this reduced rate to end next March 1.

**HERALD SUBSCRIPTION CAMPAIGN**

Slowly, the subscription campaign is getting started. By March 1, 1949, The Herald hopes to have at least twenty-five hundred paid subscriptions—necessitating finding approximately one thousand new subscriptions. To assist in creating interest for this campaign, your Editor plans to keep you posted as to the actual facts regarding subscriptions and circulation of The Herald. Shocking and humiliating as it is, we are listing the states of the Union and their respective number of subscriptions—also the foreign subscriptions. They are as follows:

Alabama	0—Help! Help!
Arizona	34
Arkansas	60
California	89—only 11 more for 100!
Colorado	13
Connecticut	2—Genesis 18:32
Delaware	2—Genesis 18:32
Florida	8—Genesis 18:32
Georgia	0—Help! Help!
Idaho	7—Genesis 18:32
Illinois	337—Let's go to 500!
Indiana	97—only 3 more for 100!
Iowa	39
Kansas	18
Kentucky	9—Genesis 18:32
Louisiana	30
Maine	0—Help! Help!
Maryland	3—Genesis 18:32
Massachusetts	2—Genesis 18:32
Michigan	64
Minnesota	75
Mississippi	2—Genesis 18:32
Missouri	53
Montana	2—Genesis 18:32
Nebraska	96—only 4 more for 100!
Nevada	1—Genesis 18:32
New Hampshire	0—Help! Help!
New Jersey	0—Help! Help!
New Mexico	15
New York	20
North Carolina	18
North Dakota	0—Help! Help!
Ohio	122
Oklahoma	20
Oregon	15
Pennsylvania	4—Genesis 18:32
Rhode Island	0—Help! Help!
South Carolina	7—Genesis 18:32
South Dakota	1—Genesis 18:32
Tennessee	6—Genesis 18:32
Texas	67
Utah	0—Help! Help!
Vermont	0—Help! Help!
Virginia	32
Washington	64
Washington, D.C.	6—Genesis 18:32
West Virginia	5—Genesis 18:32
Wisconsin	18—Cold up there?
Wyoming	3—Genesis 18:32
Ontario	55 "Go
Alberta	1 ye
British Columbia	2 into
Alaska	1 all
Australia	1 the
England	2 world
India	1 and
New Zealand	1 preach
Canal Zone	1 the
South India	6 gospel."

**HERALD SUBSCRIPTION CAMPAIGN**

"Pathetically slow" describes the gain in the Herald subscription campaign. Only ten new subscriptions arrived during the past week. Still, we do not lose hope. For sake of the Lord's work, we pray The Herald subscription list will reach 2500 by March 1, 1949. It can! How? One way is for us to see that at least twenty new readers are found in each state.

The state tabulation, to date, follows:

State	No. of New Subscriptions
1. Illinois (first time to lead)	10
2. Ohio (could easily spurt ahead)	9
3. California (in close running)	8
4. Minnesota (froze up?)	6
5. Arkansas (working, C. Alan?)	4
6. Texas (big, big state!)	4
7. Indiana (come on, Hoosiers!)	3
8. Wisconsin (hunting badgers?)	3
9. Missouri ("show me," too)	2
10. Nebraska (husking corn?)	1
11. Oregon (come, come, Corvallis!)	1
12. Washington ("Get going," Gary)	1
13. Who's afraid	0

of this unlucky place?

Today's Subscription Summary	
Subscription list, November 1, 1948	1475
New subscriptions received	52
<hr/>	
Today's total subscription list	1527
Yet needed	973
<hr/>	
The goal by March 1	2500

**HERALD RECEIPTS**

Archie Loether; Mrs. J. H. Noggle; William G. Ford; Dorothy M. Gardiner; E. A. Ellis; G. Alfred Driskill; G. B. Metcalf; H. J. Stadden; Mrs. R. A. Humphrey (2); M. W. Lyon (6); Henry T. Cooper; Thomas H. Davis; George McMurtrie; Edgar C. Harvey; Clara Freydl; H. Scott Smith; Clara E. Williams; Mrs. Emma Fleming; James Mattison (2); Mary VeNard (2); Mrs. Edith M. Richardson; Mrs. Walter Ritter; Russell Heiser.

Azalia Winfrey (2); G. E. Logan; Elizabeth Ordnung; A. J. Hoke; Robert Hardesty; W. A. Reid; Almus Dimmick; Mrs. A. E. Karnett; Robert Conner; Mrs. Walter Skinner; Mrs. Myrtle Mitchener (2); T. F. Presley; Clyde M. Long; Mrs. Iris Kirkley (2); William O. Jenter; Mrs. W. C. Price; Dwight Pestle; Wayne Wilson; Mrs. G. E. Black.

**1947-1948 OVER THE TOP! ! !**

508. William Wachtel	\$26.50
509. Francis VeNard	29.00
510. Mary VeNard	29.00
511. Linford Moore	32.00
512. Mrs. Mac Mercer	26.50
513. Robert D. Mercer	26.50
514. Hazel Reed	26.00
515. Mr. & Mrs. W. I. Hunt	26.00

**CHRISTMAS CARDS**

Now in stock: assorted Christmas cards, 21 to a box, good quality, each bearing an appropriate poem and a Bible verse quotation, @ \$1.00 per box, postpaid. Order immediately; not later than December 15.

National Bible Institution, Inc.  
Oregou, Ill.

**EXERCISE SELF-CONTROL**

(Continued from page 3)

to sin." Solomon thus indicated that one who can control his speech probably will be able also to control the desires of his body. This reminds us of the words of James: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). Learning to control one's speech is like putting a bit in a horse's mouth, thus gaining control of the whole horse. Again, it is like putting a rudder on a ship to guide the whole ship. Thus, he who has mastered his tongue, should be able also to master the desires of the flesh.

Necessity of subduing one's body is shown by Paul's words in Romans 8:13: "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." Regarding his own personal experience, Paul said, "I keep my body, and bring it into subjection" (1 Cor. 9:27). All disciples of Christ, likewise, must bring their bodies into subjection.

Self-control, required in every Christian, enables one to be reverent in God's house, to speak only the things that are worthy of the name of Christ, and to crucify the flesh and be led of the Spirit.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:13, 14). Verse 14 presents good reason for exercising self-control. God is going to judge every man. Those who have done good will be given an eternal home on the new earth; those who have done evil will be destroyed. Knowing these truths should cause us to be careful of our behavior in God's house, to weigh our words and let them be few, and to keep our bodies in subjection.

**GOD'S WAY** is the right way. Let's **TITHE!**

Do you believe in miracles? The Tithing miracle is that, with God's blessing, the nine-tenths becomes larger than the original ten-tenths.

Tithing Campaign Committee.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.



# WHAT WILL 50 CENTS DO?

**It Will Permit Our Evangelist**

to

**Provide Class Instruction or Personally Contact  
One Individual and Travel 5 3-4 Miles**



Don't neglect the value of your Layman Campaign enrollment contribution of 50c per week to the work of National Bible Institution. Every 50c donated will put one of our workers 5  $\frac{3}{4}$  miles farther along his way and provide class instruction for another individual.



**Send in Your Enrollment Now**

**NATIONAL BIBLE INSTITUTION  
Oregon, Illinois**

---

Please enroll me in the 1948-'49 Layman's Campaign, to which I will contribute 50c per week.

Name .....

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City ..... Zone ..... State .....

I am a member of the ..... Church of God.

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, DECEMBER 14, 1948

NUMBER 11

## Lessons Written in Stone

By James M. Watkins, Oregon, Illinois

**O**UR MESSAGE on "Lessons Written in Stone" concerns itself with the giving of the tables of testimony to Moses on Mount Sinai. The most interesting and important application of the lesson is to show how directly and effectively God dealt with His people.

The close bonds of fellowship that existed between God and the children of Israel is shown by this very friendly, heart-warming statement, "The Lord spake unto Moses face to face as a man speaketh unto his friend." With these few very revealing words, it is made clear that the bonds that existed between God and Moses were not those of a servant to his master, nor were they the indirect relationship of an individual who labored for an employer whom he had never seen. It was a relationship where in God and Moses stood and discussed their mutual problems, their desires and ambitions, as a friend speaking to a friend. Upon this basis of personal friendship, understanding, and accord, the substance of the counsel and regulations represented by the tables of stone was offered to meet the personal and social problems of the people. It was the most direct way by which God could suggest, and lead the people of Israel into, paths that would make the greatest provision for their well being.

It is important to realize that the stone tables reflected far more than the giving of ten simple commandments. It was actually the summation of forty days of consultation and instruction. These tables were a testimony, a constant reminder, of everything that is recorded from chapter 20 through chapter 31. The entire Book of Deuteronomy, parts of Numbers, and many other portions of Scripture are devoted entirely to the practical aspects of their application. As simple as they may appear, the far-reaching effects of their spirit and application were a different matter. It is in the finality of their application that we see how each individual was to be affected per-

sonally and how directly and completely God interpreted the closeness of His relationship to man. Here it is, also, that we see how effective God's ways may be when applied to the daily needs and problems of life.

These tables were actually intended to be nothing more than personal notes that would serve as a reminder of everything that had been discussed, in much the same fashion that we of today might use notes to remind us of more complete and significant thoughts. The dozens of rules, instructions, and judgments that God apparently felt necessary, to guide the lives of the people into a full and complete realization, were actually based upon only ten simple rules. These ten, in turn, were said by Christ to require only two simple rules for their complete application—"To love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself."

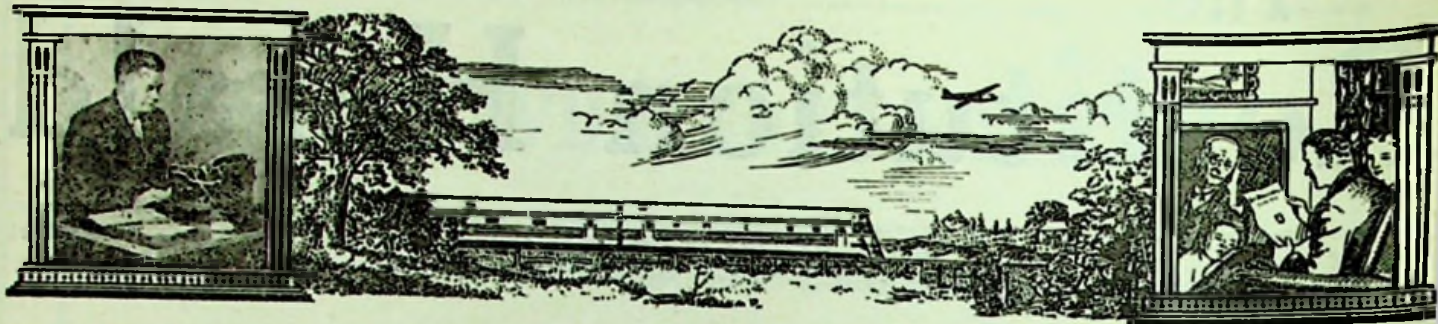


James M. Watkins

It was God's purpose so to impress the people of Israel with the sense of His immediate Presence, that they would not give consideration to many of the natural trends that were always cropping out among them: trends which, if permitted to mature, would lead them into paths of insecurity and completely disrupt their social life. In this way, they soon would come to understand that God was with them, not only in their observances of the Sabbath and the synagogue, but also by their side in the decisions that must be made in the home, the field, and the desert.

The impression of complete understanding and the closeness of His Presence and interest in them was created by the infinite details with which these rules were to be applied and of which the stone tables were a testimony.

From the many interesting and practical applications they were given, they were to receive that sense of God's abiding Presence and the practical wisdom of a stern word of fair justice. For (Please turn to page 10)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### Inspiration and Education

"In times past," the prophets, who had meager education, wrote "as they were moved by the Holy Ghost." Today, the gift of prophecy having ceased, the wisdom of this world questions and criticises the prophets as though earth were higher than heaven. The prophets, now sleeping, cannot defend themselves, so it would seem that the critics should never suffer a knockout.

Silliest of modern criticisms has been the two-Isaiah attack, the "bright idea" being that Isaiah I wrote as a historian and that Isaiah II wrote as a visionary idealist. Cannot one author write both prose and verse? The charge, though, is not that well founded, for Isaiah 2 and 4 and 11 and 25 and 35 are as prophetically beautiful as Isaiah 62 or 65, and the same truths are prophesied throughout the Book. Recently, a complete manuscript of Isaiah was discovered—the more to confound the confounders!

### Isaiah Manuscript Discovered

"Greatest manuscript discovery of modern times"—thus Dr. W. S. Albright characterizes a recent discovery of a complete Isaiah parchment in Palestine. During the summer of 1947, a wandering Bedouin chanced upon a cave near the north end of the Dead Sea—high up on the cliff. The cave was partially collapsed, leaving only a small opening for entrance. Going in, the Bedouin found a number of glass jars and in them several manuscripts, among them a splendid manuscript of the entire book of Isaiah. The Bedouin took the manuscripts to the Moslem sheik in Bethlehem, hoping he would buy them. He suggested that he would take them to the Syrians in Bethlehem. When the Syrians saw them, they called their metropolitan, Athanasius Yeshus Samuel in Jerusalem. He purchased the manuscripts, and they were put into the library of Saint Mark Orthodox Convent in Jerusalem.

On February 19, 1948, Dr. John C. Trever, who had just been appointed acting director of the American Schools of Oriental Research in Jerusalem in the absence

of the director of the school, Dr. Miller Burroughs, received a telephone call from the convent. A number of scrolls were there, they said, about which they had no information. Could Dr. Trever help them? He answered that he would be glad to help, if possible. The next day, Butros Sowmy, a priest of Saint Mary's Syrian Orthodox Convent in the old city of Jerusalem, and his brother, Karim Sowmy, brought the documents to Trever's room. He unrolled a portion of the largest scroll. Though it was in old Hebrew, it was unfamiliar to him. He remembered about the slides in his desk on, "What Lies Back of Our English Bible?" He thumbed through these for the section on early Hebrew manuscript. He discovered that according to these slides the manuscripts must be very old. By further checking other writing similar to this manuscript, it has now been discovered and attested that this manuscript dates from at least two hundred years before Christ. The entire manuscript was photographed by Dr. Trever. Some of the portions of it were broken and had to be patched before being photographed. The total length of this manuscript is 23¾ feet. It is made of parchment sheet, sewed together, and consists of fifty-four columns. It is the only complete manuscript of any book of the Bible from such an early time.

There is no major omission or addition to the commonly known text. There is no important dislocation or disarrangement of the text. (Page Dr. Moffatt.) There are no chapter or verse divisions but an elaborate system of divisions into paragraphs and sections.

This discovery, which includes the entire Book of Isaiah, helps to refute the theory that chapters 40 through 66 were not written by Isaiah. The radical scholarship of recent years have put a date for Isaiah between 167 and 140 B.C. It argues volumes for the unity of the Book of Isaiah, for both sections of Isaiah are there with no particular divisions between them nor explanations that the last part is written by anyone else. Thank God ever new discovery attests the genuineness of the Bible as we have it today.—"The Tie That Binds" (December) and see "The Biblical Archeologist" (September, 1948).

## Will Ye Rob God?

By W. Howard Beemer, Maurertown, Virginia

ALMOST FIVE CENTURIES before the Mosaic law was to come into effect, a great patriarch was practicing tithing. Abram, devout man of God, at this early date in history, paid a tithe to Melchizedek, king of Salem and priest of the most high God. (Gen. 14:18.)

In Psalm 110:4, we read a prophecy of the Lord and Saviour, that He is to be a priest after the order of Melchizedek. This prophecy was made nearly five hundred years after the Mosaic law came into effect, and we already have stated that reference was made to Melchizedek more than four hundred years before the law. Therefore, it is safe to state in the most dogmatic fashion that the priesthood of Melchizedek had not the slightest connection then or now with that of Aaron or, in other words, the Mosaic law.

Melchizedek was both a priest and a king. Jesus is our King and High Priest. Melchizedek's name, *mal'ki tsedek*, signifies "my righteous king" or "king of righteousness." "Salem" or "Shalem" signifies "to make whole, complete or perfect"; and hence it means "peace." Salem is generally conceded to refer to Jerusalem, although there is some debate on this question. The word, *cohen*, as used in reference to Melchizedek, means both priest and prince. The patriarchs held this double office. (The foregoing information is taken from Clarke's Commentary, vol. 1, page 102.)

We have no record of the genealogy of Melchizedek, nor do we have an account of his death. He appears but briefly on the scene and then disappears forever. An interval of more than a thousand years passes before any mention is made of him again, and then it is in the form of a prophecy of the coming Messiah. In Hebrews, there is reference to Genesis 14:20, which we already have mentioned; and, toward the conclusion of this article, we shall consider Hebrews 7.

In Genesis 28:20-22, we have reference of another patriarch tithing. This also occurred long before God gave the stone tablets of the law of Moses on Mount Sinai. Jacob is the patriarch, of whom we speak, and we read that he promised to do certain things for God if only God would grant him food and clothing, guide him in the way that he should go, and grant him a safe return to his father's house. What are these certain things that he promised? First, he stated that the Lord shall be his God. Since he had long ago accepted Jehovah as his God it is extremely unlikely that any reverse of fortune at

this time would cause him to apostatize. Therefore, he must refer to his posterity. Jacob, himself, doubtlessly adhered to these promises he made for his seed, else he would never have made them. His second promise was that of building a temple for the Lord, and it is recorded that Jacob did build an altar himself and did worship at that very stone mentioned in verse 22. Jacob also promised a tenth of all that he shall receive—both he and his seed—to God.

Jacob was bountifully blessed, not alone in this particular mission, but throughout his entire life. Abraham, too, received multiple blessings and a very great promise from God. One of the things these two men had in common was the practice of tithing. This fact is worth serious thought, especially on the part of those who believe one should not tithe, or are neglecting to tithe.

Matthew 23:23 tells of Jesus condemning the Pharisees for their sins and shortcomings. Jesus was *not* pronouncing woe upon the Pharisees for practicing tithing, but rather for omitting the true spirit of religion—for omitting to practice also mercy, justice, and faith. The Pharisees did what they did for just one purpose—to be seen of men. They received their reward; Jesus tells us this fact. Men did applaud them, but man cannot always see into the heart of his fellow man. God not only can, but *does!* The sin of the Pharisees in this particular instance was one of omission and not one of commission. Tithing in itself is right, otherwise it would never have been included in the law. Neither then nor now, however, is it enough alone. No amount of ritual added to it, as the Pharisees were doing, could help. Tithing is an evidence of faith in the living God and a desire to serve Him, and can never be a substitute for faith or any of the essential religious qualities demanded of His people by the Almighty. This should always be kept in mind.

"Even so faith, if it hath not works, is dead, being alone" (James 2:17). This passage is so very true. Faith must be exercised or else it will shrivel up and die. True, the death is quite painless, but is nevertheless complete and real. Tithing is an evidence of our faith, and is in this way a means of exercising our faith. To be a conscientious tither, one must firmly believe that with God's blessing ninety cents out of a dollar will do equally as much for him as one hundred cents without the Lord's blessing. Actually, with the Lord's blessing, the ninety cents will do much, much more, but (Please turn to page 11)

# REMEMBER

By *Orville Westlund, Oregon Bible College*

**N**EAR THE END of World War II, a group of B-29 super fortress bombers, under auspices of the United States Army Air Forces, attempted one of the greatest bombing feats in the history of aerial warfare. Their target was the Japanese city of Hiroshima; which was warned well in advance that it would be destroyed. Consequently, it was destroyed, by fire or by the atomic bomb, as the Japanese had heard it would be destroyed, though at that time they did not know about the atomic bomb—but they definitely were warned.

Ancient history records a similar incident and a similar city, one warned in advance, and destroyed by fire or by brimstone from God. The name of that city was Sodom, and the one who witnessed its destruction was Abraham. As the witnesses, on August 6, 1945, saw the smoke of Hiroshima ascend and twist itself into the heavens, so did Abraham, in the year 1897, B.C., see the smoke of Sodom curl itself up toward the heavens "as the smoke of a furnace." (See Gen. 19:28.) As Christians who seek eternal life, what warning is issued from these two events?

We refer to history, depicting these two tragic occurrences, to discover an allegorical meaning based on the words of Jesus, the Son of God, in referring to the end of our present age. Jesus said, "They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." These emphatic words of the Son of God give a description of the end of this age, an excellent description of conditions now existing, as they were, also, in the days of Sodom. Now, let us briefly go back to the year 1897, B.C., just before Sodom was destroyed. Let us examine the words of Jesus concerning those days.

In the days when Sodom was destroyed, and just preceding its destruction, there lived a man by the name of Lot—within the wicked city of Sodom. Lot was a sociable man and somewhat popular in his environment; nevertheless, the Lord had mercy on him, because he was of a righteous nature, and warned him that Sodom would perish. The Lord, today, is warning Christians, that they should have their lamps trimmed and burning. Remember the Parable of the Ten Virgins? Although Lot was warned, as Christians are being warned at the present time, he seemed not to understand, and "lingered" until its destruction—or until what Jesus would call the Great

Tribulation in terms concerning the end of this Age. (See Matt. 24:21.) So far, we have observed that Lot was in the doomed city, as all Christians are in the world today—but! Let us find what happened to Lot, or what will happen to many Christians today who do not prepare themselves or take heed to the Word of God.

We, as the Church of God, are warning the people of this generation about the near Tribulation, teaching that explicit faith in the Bible is essential for salvation. (Please read Luke 21:36 and 2 Tim. 5:13.) As the Lord warns those who call themselves Christians today, so did the Lord our God warn Lot. As many Christians are erring today, Lot lingered, mixed with the world, and when the fulfillment of the warning came, all his possessions were devoured by fire. When escaping for his life, he wanted to make his own decision to go to a nearby city, instead of following the instructions of the Lord to go to the mountains. (Gen. 19:17-20.) Many people today are misled by false doctrines, and, when the Great Tribulation occurs, they will have to pass through it, because their doctrines are inferior to the Word of God. Will you want to be in Lot's position? or see your friends in that state?

Lot escaped only with his life! His possessions, everything he had, were destroyed by fire, but he, himself, had to pass through this time of trouble. Remember 1 Corinthians 3:15? "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire," In the very end, Lot lost something even more precious than what was destroyed by fire—his wife! Yes, his wife! Jesus said, "Remember Lot's wife!" (Luke 17:32.) Why, though, remember Lot's wife?

We should remember Lot's wife because Lot had a wife of the world, and she so loved the world, lacking faith in God, that instead of wanting to depart from Sodom, doomed of God, she turned about and wanted to go back. Consequently, she, too, perished in the destruction of Sodom. Oh! let us, as the Church of God, follow the commandments and the teachings of our God. We definitely are instructed on the subject of marriage, Paul's Letter to the Corinthians reading as follows: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Many Christians, when the Great Tribulation arrives, will be in the same position as was Lot. Therefore, let us remember Lot's wife, and obey that which is written

for our salvation. Can righteousness have fellowship with unrighteousness?

Referring in allegorical form to Lot and his wife, and to Sodom, Christ revealed to us a future picture of those who will become Tribulation saints. Christ has told us to watch, to obey, and to be prepared, so as to be found worthy to escape, and not to be "left." (Matt. 24:41; Luke 21:36.) In Ephesians 4:12-14, Paul explicitly told about the perfecting of saints, but John told in the Revelation of Jesus Christ that many of the saints will not be perfected, and that many will have to pass through the Great Tribulation just preceding the return of Jesus. In reality, Jesus has promised the faithful that they will "escape all things," escape that specific period of trouble. John, in Revelation 7:13, gave a clear picture of the unperfected saints, asking, "What are these which are arrayed in white robes? and whence came they?" This was the answer:

"These are they which came out of great Tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Notice the answer was, "They came out of great tribulation, and washed their robes, and made them white." To "come out," they had to be in. According to

Daniel, these Tribulation saints will know their God, as Lot did, but will have to suffer and pass through this period. When these specific saints, possibly nominal Christians today, discover their errors, "they shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." (Sec. Dan. 11: 33-35.) What do these prophecies really explain and teach?

These prophecies explain and teach that many nominal Christians will pass through the time of Tribulation, "fall by the sword and by captivity," yet be made white. Nevertheless, today, the Master has told us: "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."

What is the significance of this history; what does it reveal?

These episodes—Sodom, Lot, Hiroshima—prove that the coming Tribulation, *(Continued on page 10)*

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## Solving Today's Problems

Social and Economic Problems Can Be Solved by Sound Wisdom

By James M. Watkins, Oregon, Illinois

*December 6*—In this period when statesmen of the world are almost in despair at their inability to solve the multitude of social and economic problems that beset the world, they would do well to turn back the pages of time to the story of a man named Solomon.

Solomon was granted a special measure of eternal wisdom from God with which to solve the practical, everyday problems of his kingdom. His kingdom became a living example of the dividends of individual happiness that can result when a nation subjects itself to the direct administration and direction of an effective economy as planned by God.

The effectiveness of this rule is clearly shown by the tribute paid to Solomon by the Queen of Sheba. What greater tribute could any ruler receive than this?—"Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." These practical benefits of his application of divine wisdom are often overlooked.

The kingdom of David and Solomon was established

by God as a practical recommendation for the administration of national government, a government designed to the end that each individual would reap material benefits and be blessed with a feeling of happy security. It constitutes the world's most satisfactory example of sound governmental operation.

The elements and wisdom of this kingdom are those that will again be practiced under the reign and rulership of the coming Christ. Because they have proved sound in history, they will guarantee success of the future. Of its past, it is said that its success was clearly shown in the meat of Solomon's tables, the apparel of his servants and the general attitude of those who associated with the king.

This applied wisdom of governmental operation is ineffective today only because we lack those who would administer it properly. If such authority were possible, it would today pay the same dividends in personal happiness as it did in the past and as it will in God's Kingdom of tomorrow.—*Dixon Evening Telegraph.*

# Consider the Minister

*Written by One of Them and Selected by Another*

**H**AS YOUR PASTOR asked for a raise in salary this past year? If he has not, it probably is because he is too sensitive and modest to bring up the matter, or he may be using income from some other source, or, better still, you through your thoughtful ministerial boards voluntarily granted him extra funds to meet his needs.

Though he may refrain from mentioning his financial predicament to you, lest he be thought mercenary, still some thoughts may be running rather consistently through his mind that are unwholesome for him to entertain, if he is to do his best work for his people. These thoughts may unconsciously lead to restlessness and end in a move, which, viewed from the position of the church, means the loss of a well-fitted worker the church really desires to keep.

As one writer put it recently, "A minister does not come into the world wrapped in cellophane." He meant that the minister is a human being with normal reactions to the pressing problems of life: responsibility for rearing a family, buying food, purchasing suitable clothing, meeting educational, dental, and medical expenses, paying the electric, gas, and coal bills, buying rugs, curtains, and other household articles for odd-sized parsonages he encounters, purchasing and maintaining a car, settling with the telephone people, giving his tenth in the local offering, donating to all the worthy causes, besides going the second mile in all his financial dealings in the community. Too, the minister, like all other employed people, should be able to set aside from three to five hundred dollars per year in insurance or some other form of investment lest want, worry, and fear overtake him in his later years. His reaction to these living costs are normal unless he carries an empty billfold days in advance of the next check, month after month. Then his humanity may assert itself in the form of worry, a critical attitude toward various members of his congregation, and a restlessness born out of a desire to make himself and family

more secure. He may even give his predicament a personal slant and conclude that his people care but little about him and his work.

The minister belongs to that class of men who render a service to their fellows that cannot be measured in terms of money—professional people. So the minister does not put a price tag on his services but considers his

calling of God, embracing the opportunity to be a servant of his fellows. Yet a hand-to-mouth existence will cause the most spiritual of men to turn analytic and make comparisons with the status of workers in other fields. He thinks of the long years of education to prepare himself, equal in many respects to a preparation for an M.D. (a preparation which his employer, the modern church, demands). He knows that comparatively few men have the range of talents necessary to make a successful minister; for the minister must be an administrator, a pastor, and an able public speaker. He cannot refrain from comparing himself with his admittedly underpaid cousin, the public school teacher, and despair in the knowledge that he must match the school teacher's standard of living plus the investment of \$1,500 in a car, besides running it usually not less than 1,000 miles per

## GOD'S WONDERFUL WAY

Quite a few years ago, my father and mother taught their six children in the way of tithing, and I know they were truly blessed.

I followed the practice for some years and then for a time forgot that the Lord needs tithers to carry on His work. While I always used money for God's work, it was not to tithe.

When our Chicago church became re-established, I realized, however, that, if we were to grow into a strong church, it would be necessary for the few in number to tithe. I then began tithing and have been blessed in many ways since.

When a need confronts us, it seems there is always something in the fund.

Once this summer, I drew ahead for a special need of the church on my tithing fund. That same month, cash prizes were offered by the firm which employs me, and through special production and a little harder work, I earned the top prize which amounted to just a dollar more than I had used for God's work. God works in a wonderful and mysterious way.

Yes, I believe a tither is truly blessed, and my word to a non-tither is, Just try it, and see for yourself.

Emma Aslaksen Coleman.

month to operate his business, with all expenses coming out of his own limited funds. In addition, the minister is often expected to furnish his own office equipment and even at times to pay for extra clerical help. To carry on all this, the average minister in the Church of the Brethren is granted about \$1,800 (if he is fortunate)—a sum received by many a one-room-school teacher who has no family, needs no car, and perhaps has very little training above high school.

Recently, a pastor returned from a meeting with a musical group who were contemplating making a trip one hundred miles to present a sacred concert. His wife wanted to know if he were going to take his car on the trip. The significant reply was, "Haven't you learned yet,

Dear, that it is taken for granted that the pastor's car can be counted on in such cases?" There is nothing wrong if a church wants to use her pastor and his equipment to this extent, provided that is taken into consideration when passing on his salary.

One of the amazing phenomena of our denomination which the writer has observed on a number of occasions is the unexplained reasoning of a congregation which allows a much-loved, successful shepherd to slip away to other fields of service when the recognition of his work

with a few hundred dollars would keep him happy and contented in its midst. The part hard to understand is that the local church will go to all the trouble to locate another man, pay his \$50-\$200 moving expense, and probably grant the new man the raise in salary it was reluctant voluntarily to advance to the man who already had proved himself! It would seem that the proper course would be for the pastor to have a frank talk with the board about his needs before resigning. While this is theoretically sound, many (Please turn to page 11)

## Philippians 2:6-9

By John R. Fiske, South Haven, Kansas

*"Let the same disposition be in you which was in Christ Jesus who being as God did not think that his equality with God was to be eagerly retained, but divested himself of it, and made himself a servant and was as men are, and being in the common condition of man, humbled himself, and was submissive, even to death, the death of the cross" (Dr. Andrew Norton's Version).*

**N**ORTON SAYS, "Perhaps no text . . . has been more frequently quoted or referred to—that Christ is God. But it now seems to be generally conceded that the words have been mistranslated. *En morph Theon* is 'in the form of God,' and phrases that do not correspond to our modes of expression can hardly convey a distinct meaning to most readers. To be 'in the form of another' is to be 'as another.'

"In a translation, it is better to substitute one of these equivalent, but more intelligible, phrases. Christ was 'as God' because He was a minister in the hands of God, wholly under God's directions; because His words were the words of God, His miracles were the works of the Father who sent Him, and His authority as a teacher and legislator that of the Almighty, not human.

"Yet notwithstanding that Jesus bore the high character of God's messenger and representative to men, with all the powers connected with it, He was not eager to display that character, or to exercise those powers, for the sake of any personal advantage or assuming any rank or splendor corresponding to His pre-eminence over all other men."

"Being 'rich for our sakes, he became poor' (2 Cor. 8:8). He divested Himself as it were of His powers, lowered Himself to the condition of common men, lived as they lived, exposed to their deprivations and sufferings and voluntarily, as if weak as they, submitted to an ignominious and torturing death. When it is affirmed that Christ made Himself as 'a servant,' these words are illustrated by those which He Himself used while incul-

cating like the Apostle the virtues of humility and benevolence with like reference to His own example: 'The Son of man came not to be served, but to serve' (Matt. 20:28). It was in imitation of this example, that Jesus directed him who would be chief among His disciples to become the servant of all (Matt. 10:14)."

Now, if the Trinitarian interpretation of Philippians 2:6-9 be correct, these questions should be considered:

(1) After Jesus had cast off "the form of God," what became of that "form"? Was it left tenantless? Is it in that condition now? Is it now dead? Or has He since reoccupied it? Was it dead during His absence?

(2) At what time, and where, did Jesus throw off the form of God? When He was without a body? If so, what became of this disembodied entity when the Lord lay in Joseph's tomb?

(3) If the "form of God," and "form of a servant" were separate and distinct bodies possessed by Christ, then was not "the man Christ Jesus" a possessor of two bodies?—one more than He was entitled to have? Too, shall we regard one of these forms, or bodies, as forever dead? Or does He now have two?

(4) Who was this "he" who was "as God" and a "servant"? Paul says it was a "he" that experienced the "death of the cross." Here is a clue to the whole thing. If we can determine what was nailed to the "cross," we may to a certainty decide who the "he" is. Well, what was nailed? Christ's body. Then it follows that it was the "he" that Paul was speaking of, and pre-existence becomes untenable.





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**HOPE FOR HIS COMING.** The Council of World Churches which met in Amsterdam issued a message to the people of the world, saying: "But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, His incarnate word, who lived and died and rose from the dead, God has broken the powers of evil once for all, and opened for everyone the gate in freedom and joy in the Holy Spirit; that the final judge on all human history and on every human deed is the judgment of a merciful Christ and that the end of human history will be the triumph of His kingdom; where alone we shall understand how much God has loved the world.

"This is God's unchanging word—men have never heard it. As we are met here from many lands, we pray God to stir up His whole church to make this gospel known to the whole world, and to call on all men to believe, and, in Christ, to live in His love and to hope for His coming."

It has been a good long time since the days our founding church fathers heralded the message of Christ's second coming, and the nominal churches have come a long way in their thinking on the subject, too, for such a world body to encourage people to "hope for His coming."

**FEDERAL MEETING.** The Federal Council of Churches of Christ of America will hold its biennial meeting in Cincinnati, December 1-3. More than five hundred Protestant leaders in the United States and Canada are expected to attend. The General Secretary of the Council, Dr. Samuel McCrea Cavert, has announced six major issues will be considered by the delegates. These are given by the United Church Observer as "the development of a greater lay participation and leadership in the church; ministry to older people; plans for the United Evangelistic Advance; programmes and policies of the Church in the field of human rights; responsibility of the Church in dealing with juvenile delinquency; and responsibility of the American Church for displaced persons and overseas aid."

At present, twenty-five denominations are included in the Federal Council and three other bodies have made application for membership.

**ANTI-WORM MEDICINE.** Many of the discoveries made by science have come by accident, and perhaps the one made by Dr. Erik Jacobsen, Copenhagen, may not be an exception. Prior to going to a dinner party, the good doctor took a couple of pills that were supposed to be good for intestinal worms. He discovered that these pills made alcohol repulsive to him, caused his heart to increase to a rapid rate, gave him shortness of breath and excessive redness of face.

His experience, according to press reports, caused his associates to try the medicine out on alcoholics with almost complete success. This "antabus" may prove to be the solution to some of the big problems of Alcoholics Anonymous. Worms and alcohol should be something akin to each other.

**KINGS OF THE EAST.** The majority of our Bible teachers interpret the Book of Revelation prophetically, and this is true of the opening of the vials. Under opening of the sixth vial, "the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." This drying up of the Euphrates under opening of the seventh vial is a prelude to the gathering of the "kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." If the "great day of God Almighty" is still future, then the preparation for the "kings of the east" must still be future. Biblical directions are always in relation to the land of Palestine. Bullinger translates it as "from the rising of the sun." Jamieson, Fausset, and Brown see in the preparation of the "way of the kings of the east" a reference to the "Lord's coming," as mentioned in Matthew, saying: "As lightning cometh out of the east . . . so shall also the coming of the Son of man be." As far as we are able to discern, there is not anything to indicate that the "kings of the east" are heavenly, but are mentioned here in particular for the part—important part—they will play in the final drama of nations when gathered together in the final struggle.

The revolutionary changes which have taken place in the Eastern countries—east of Palestine, and India and China in particular—appear to be the awakening of these giants for the role which they are to play in the final act. So much prophetic study has been related to the part which Russia will play in the end time, that other great powers are neglected or overlooked. Some great events may be expected in the coming days from the powers east of the Euphrates. Watch their movements!

**THE EMBLEMS.** A letter has been received in which the writer asks what should be done with the unused bread and fruit of the vine at the close of the Lord's Supper. This is an important matter. Once the bread and fruit juice are consecrated, they should not be used to satisfy the appetite. We have known cases where the consecrated emblems that were left were given to children to play with and to eat and drink as they would an afternoon snack. Then, there is one case where the unused bread was fed to the chickens, and still another where a non-Christian drank the unused wine.

Several considerations should be given to

this question: 1) when the emblems have been blessed and thus dedicated to that holy purpose of representing the body and blood of Christ, they should not be promiscuously used thereafter. To do so would be like putting your hand to the plow and then looking back; 2) careless use of the emblems will tend to destroy reverence and respect for the service; 3) many of the typical services in the Old Testament would lend strength to the thought that the unused emblems be destroyed. What was left of the passover lamb was to be destroyed. It was not to remain until the morning. The same was true of the meat offering on Pentecost.

The New Testament gives no instruction, of which I am aware, as to what disposition should be made of the unused emblems.

**SOUND THE MESSAGE.** Today, I met with a group of ministers respecting a future joint activity. Making a mistake in reading the announcement of the meeting, I went a half hour early. This gave opportunity for an exchange of pleasantries and views on some of the great doctrines of the Word. On being queried as to my views and in what teachings we were different from other church bodies using the same church name, I mentioned about the conditional immortality or eternal life in Christ only, that is, only through Christ will we come into possession of eternal life, and that at His appearing and Kingdom. This led to discussion of the future destiny of the wicked. My host expressed himself as having been studying along that line and was surprised that there was a body of believers who held to such views.

We have a sound message, and it needs to be sounded! People in all religions are giving up the obnoxious teaching of eternal torment. When belief in eternal torment for the wicked is forsaken, then one must accept one of two alternatives: 1) universal salvation, or 2) the mortality of man. Never has the time been as ripe for the presentation of the teaching of conditional immortality as at the present. People are revolting against the horribleness of eternal torment. This being true, our best approach concerning the nature of man is from this vantage. Redeeming the time will yield good results.

**A WILL AND A WAY.** It is an old saying that where there is a will there will be a way, and one is reminded of this by the Fort Wayne, Indiana, school officials who are permitting the holding of religious classes for the pupils in buses parked on the streets, and unless stopped by court injunction, the 1948-1949 school year will carry the usual amount of school instruction in basic religious teachings which were carried on prior to the Supreme Court decision which ruled an unconstitutional the teaching of religion in the schools.

# Lessons on History of Church Doctrines

## Lesson 4—Gospel of the Kingdom of God: the Davidic Covenant

By Norman J. McLeod, Pomona, California

(Memory Verse: Daniel 2:44 or 7:27)

Ideas to bear in mind during the discussion:

1. There is only one gospel. (Gal. 1:6ff.)
2. It was preached to Abraham. (Gal. 3:8.)
3. It is the gospel of the Kingdom of God. (Matt. 4:23.)
4. It is the power of God unto salvation (it saves). (Rom. 1:16.)

The origin of the idea that God is going to establish a Kingdom:

1. The Covenant with David. (2 Sam. 7; 1 Chron. 17:10ff; Matt. 3:2; 4:17; 5:3; 6:10; Dan. 2:44.)
2. The prophecies of the Kingdom are so numerous that it would be difficult to enumerate them all. (Isa. 9:6, 7; Jer. 23:5-8; 33:15-17.)

The essential parts of the Kingdom:

1. Land. (Zech. 2:12; Luke 1:67ff.)
2. People. (Dan. 7:27; Luke 1:67ff; 2; John 18:33; Rev. 11:15-19.)
3. King and other rulers. (John 19:33ff; Zech. 9:9; Dan. 7:27.)

When shall the Kingdom be? (Dan. 4:3; 2:44; 4:34; Acts 1:6.)

How long will it last? (Luke 1:33; Dan. 4:3; 4:34; 2:44.)

Requirements for entry. (Matt. 5; Mark 10:15.) Can you think of any other requirements? Where do you find them in the Bible? If you do not know, how will you find out?

Related and additional material:

1. The parables of the kingdom. (Matt. 13.)
2. What the Kingdom is not:
  - a. It is not of this age. (John 18:36, 37.)
  - b. Not from hence. (John 18:36.)
  - c. "In the days of these kings" does not mean that it was set up in Christ's time or at the day of Pentecost.
    - (1) It is not the Holy Roman Empire. That is gone.
    - (2) It is not the British Empire—not the conditions of Christ's Kingdom. British Empire is not holy, either.
    - (3) It is not the church. The true church will be the rulers with Christ.

3. Fifth Monarchy men—a group in the time of Cromwell who thought they were going to set up the Kingdom of God by force of arms were defeated

by Cromwell's army; most of them were killed.

4. "The kingdom of God is within you" (Luke 17:21) means that its principles are in one's heart to such an extent that the Kingdom of God has almost become a part of him. It orders his whole life under such conditions.
5. "The kingdom of God is at hand" (Mark 1:5) embodies much the same idea—one may lay hold on the citizenship of the Kingdom even though it itself is not here.
6. The "kingdom of heaven" (Matt. 13:24) merely means that the Kingdom is owned and ruled by God, not that it is in heaven.
7. A study of the Davidic Covenant gives us this reference that is important in understanding the reason that the Jews did not understand Jesus. (Jer. 33:15-26.) It shows that Jesus the Christ is the One designated to be the Ruler of God's Kingdom.

In relation to the Kingdom of God as the gospel, let it be said that:

1. The conditions that exist when Christ comes will be such that include all those promises that many people say do not belong to the gospel of the Kingdom of God. Many people say there is one set of promises for the Jews and another set of promises for the Gentiles. The Bible teaches no such idea. Jews and Gentiles will receive exactly the same blessings.
2. Some people say there is another gospel which they call the "gospel of grace"; in it, one needs not to teach or understand any doctrines; he needs not to believe anything except that there is only one God and that Jesus is His only begotten Son. Again, the Scriptures do not bear this out in any way. Such teachings are the lazy man's Christianity.
3. If Anglo-Israelism is true, there is no value in its teachings because in every nation there are those that are accepted of God. To say that all people of the world who accept Christ are descended from Israel is carrying things a bit too far for the proper understanding of ethnological principles.
4. Properly understood, the teachings regarding the Kingdom of God include the concepts of grace, of blessing, of "the fulness" of the gospel.

## LESSONS WRITTEN IN STONE

*(Continued from front page)*

instance, if an ox gored a man or woman and death resulted, if the ox had shown no previous indication of such action, the owner was to be absolved with the death of the ox. However, if the ox had shown a disposition to "push with his horn" in times past, and the owner had not kept him properly controlled, the owner was to be held likewise responsible.

In lesser matters of the law, it was decreed that there was an element of personal responsibility in almost all human relations. In almost all cases where an individual suffered loss at the hand of another, restitution was required, sometimes four- or fivefold. If a man did not keep his livestock properly herded in his own field and another man's crops were eaten, the owner of the livestock was required to restore that which was destroyed. If a fire was carelessly started and consumed another man's crop, he that started the fire was required to assume the responsibility and restore the grain to him.

If an individual saw another man's ox or sheep go astray and in danger of becoming lost or destroyed, he was required to take the animal back to the rightful owner. If he did not know who the owner was, he was to take it to his own home and care for it properly until the rightful owner came seeking it, and then return it to him. The same attitude was to apply, also, to any raiment or anything the person might lose. If, in passing by, any person saw his neighbor's ass or ox fallen into a ditch, or caught in any way, he was instructed not to pretend that he did not see the animal in trouble, but to stop and help him out.

To their brothers in the faith, they were to make no charge for interest upon the money they were loaned; the widow and the fatherless were not to be deprived of needed garments or material necessities as security for any loan; in visiting a neighbor, it was perfectly proper to stand and eat his grapes in a friendly fashion to your heart's desire, but none were to be put into a vessel to take home; no merchant was to have two sets of weights nor two sets of prices by which he sold to his friends and strangers. The stranger was to receive the same for his money as the regular customers. In reaping his field, the owner was to deliberately leave some, that the poor who gleaned the field and the birds might benefit.

So it was through a long list of simple and direct regulations by which each was to come to realize the responsibility he owed his neighbor, and the plain simple truths of what constituted the right of man to be protected against the destruction or the usurping of the fruits of his own labor. No more effective rules ever have been made, nor shown more down-to-earth justice. No person could continue to take the wisdom and coun-

sel of one who spoke to him face to face, and as friend to friend, into the smallest details of his daily life, without coming to realize the closest feeling of personal association and fully appreciating the extreme interest that God had in every little thing that concerned his welfare.

Through this fact we come to realize the great lesson God was endeavoring to teach. Any individual who is willing to establish a material reminder, or to accept even the simplest rule of just conduct that may serve as a constant reminder of the complete details of a greater code of justice and right living, will soon find his thoughts turning many times a day to the source of that code. It is true with the laws of our own land. Every time we pay a tax or receive the aid of the FBI, we recall to mind, either favorably or unfavorably, the congress or government behind it. It is not long until that source becomes very real and close to our daily lives and an object of constant consultation, condemnation, or comfort. It is this real and very personal realization of God that offers the greatest benefit and should be the ultimate desire of all those in need of a friendly, personal God—One to whom they may talk "face to face, as a friend speaketh to a friend." The individual who is willing to accept, little by little, such rules and reminders will find himself gradually growing into a sense of that feeling about God. He soon will come to the time when God will no longer be reflected in the cold inanimate things of stone, but in a warm and living comradeship within his daily business.

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"Every tongue shall confess to God" (Rom. 14:11).

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## REMEMBER

*(Continued from page 5)*

spoken of by Jesus the Son of God, is sure and that the Word of God is the truth. Therefore, we are commanded to warn others, that "one shall be taken and the other left." This pertains to warning Christians, more than to anybody else, but we are commanded to warn all! (Col. 1:28.) Many Christians, today, may become Tribulation saints, because, as Lot, they are still interested in worldly goals, are not "separated," are not prepared to meet the Lord, but are "lingering." Many Christians, today, may become Tribulation saints, because, as Lot, they want to choose their own doctrines or ways of salvation, and will not be qualified to be taken out. They will have to pass through the Great Tribulation spoken of by our Master, Jesus Christ. Therefore, let us instruct, warn, and rightly divide the Word of Truth, thus preparing as many as possible to "meet the Lord in the air"—so as to escape that which is coming upon this world, and not pass through it as did Lot, for he suffered loss!

## WILL YE ROB GOD?

*(Continued from page 3)*

this should not be the reason behind our tithing. That tenth belongs to God! Whatever we choose to give over and above the tenth is our own affair, and is an offering.

Time should be taken by one and all to read again at this time the seventh chapter of Hebrews in its entirety. It is an extremely enlightening chapter, and presents the story of Melchizedek in a most clear and interesting fashion. It also proves beyond doubt that the high priest, Melchizedek, was a type of the Christ, thus aiding us immensely in deciding the vital and oft-phrased question—"Should a Christian tithe?"

The priests of Aaron were made without an oath of God, but not so Jesus. Thus He is an everlasting priest. Also, and most pertinent to this subject, Jesus was not of the Aaronic order since He came from the tribe of Judah, and the Bible very clearly states that He is a priest after the order of Melchizedek. Since it already has been proved that tithing did exist before the law, tithing does not in any way necessarily constitute adherence to the Mosaic law.

Abraham paid a tithe to Melchizedek. We are heirs according to the promise and Abraham's seed (Gal. 3:29), and Melchizedek was a type of the Christ. Therefore, what could be more apparent than that we should pay our tithes to Christ just as Abraham paid his tithes to Melchizedek! In fact, not *should*, but *must* if we are to be obedient and faithful followers of Jesus!

We all agree that we should honor the Lord. Proverbs 3:9, 10 tells how this may be accomplished, or at least one of the prime ways. Proverbs instructs us to give of our first fruits—not whatever we may have left after we have taken care of our own wants and desires. With conditions as they are today, there might be very, very little left if we were to give that which was left at the end of the week. This is not, however, the way the Lord wishes us to act. We must honor Him by giving of our *first fruits*. This is accomplished very adequately and effectively by tithing. In tithing, a person sets aside for the Lord a tenth of whatever he may receive. Thus, he very definitely does set aside the first fruits. What could be more fair than giving a tenth of our income to the Lord, from whom we receive everything we have, in order that His work may be done.

Proverbs 3:10 states that one's barns shall be filled with plenty, and the presses shall burst out with new wine. Prosperity, though, is only one reward for faithful tithing. Also, a faithful tither will never be found in dire straits or in need. God will take care of us and bless us if only we will be obedient and trust Him implicitly.

Malachi 3:8 asks a question of Israel that might well be asked of many today. "Will a man rob God?" How

can this be done? the person may counter. The answer is written in Malachi 3:8, "In tithes and offerings." The people were not paying their tithes to the Lord, neither were they giving to Him any offerings. The nation of Israel, God's chosen people, were cursed for their sin. Can we expect God, who is a just God, to treat offenders of this day and age more leniently? Would God be just and righteous if He were only to punish Israel for this sin? Of course not, and we may rest assured that justice shall be meted out by the Almighty. Let us not be members of this group who are negligent in the giving of their tithes and offerings to the Lord.

Malachi 3:10 promises the people a blessing "that there shall not be room to receive it," if only they will bring in their tithes to God. The testimonies of those blessed through tithing are innumerable. The most practical of business men are to be found among the ranks of those who cannot urge strongly enough that all Christians should tithe faithfully.

We are missing a great and wondrous blessing, both spiritual and temporal, if we neglect tithing—to say nothing of the condemnation that will be the lot of those who rob God in this way. In conclusion, let me once again urge you to tithe and tithe faithfully for your own sakes and for the good of your church.

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"Seek good, and not evil, that ye may live" (Amos 5:14).

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## CONSIDER THE MINISTER

*(Continued from page 7)*

sensitive pastors find it nearly impossible in practice. Would it not be much preferable, and is not now the time for various ministerial boards everywhere to take the initiative in this matter, to invest more funds in a high type of pastoral service, thereby strengthening the home base?

If Christian economics cannot be applied here, and the worker be granted a just compensation at the initiation of the employer, where can we expect it to work? Many boards meet yearly with the pastor and discuss salary and tenure preceding the business meeting at which they recommend a continuation of his service or a pastoral change. But even that plan has its weaknesses, for here again the pastor usually is asked if he is satisfied with the present status of salary. The pastor, being an odd person, may say "Yes," when he really would like to say "No." Besides, rapidly changing costs probably had made salary adjustments imperative within the year just finished. The most Christian procedure is for the board to size up the situation and at the next business meeting recommend the needed adjustment.

—Gospel-Messenger.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park Minnesota



*"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).*

### A Strange Oath

Abraham was very old. God blessed him in all things during his lifetime, for he had trusted in God. Abraham had a faithful servant who believed in God. He was called to put his hand under Abraham's thigh to make a vow. That was the custom in those days, as it is now the custom to shake hands to seal a bargain.

The servant swore to get Isaac a wife from the land of Haran from among Abraham's own people. Abraham had been called away from his own land. Now he lived among other idol-worshiping people. Nearly all the people worshiped idols. Few knew and worshiped the one and only living God. So Abraham wanted to be sure his son had the right kind of a wife. A trusted servant or the parents generally chose the wives for the sons of the families in those days. Christian parents today realize the importance of Christian marriages for their children. Abraham knew that God had promised the blessing of the whole world through Isaac. How important it was, then, to have the right kind of a wife for Isaac! God had told Abraham where Isaac should get his wife. (Gen. 24:7.)

### A Trustworthy Servant

The servant of Abraham trusted in God. He was not going to depend upon his own wisdom. We are told if we acknowledge God in all our ways, then He will direct our paths.

The servant prayed for God's direction. He was not acquainted with the people of Abraham's family, but he, like Abraham, had faith in God. He left the solution in God's care and trusted in His wisdom.

There are several facts to think about regarding the choosing of Isaac's wife. His father was very much concerned with his son's future happiness. Today, parents should be interested in their children's future happiness, too. They went where it was most likely that they could find a suitable wife. Today, too, young people should go to places where they are most likely to meet those of the faith they want to keep after marriage. When one is of one faith and another of different faith, there is much more likelihood of unhappiness. There are numerous ad-

justments to be made without trying to change another's religion in the first year or so of married life. The reason for so many broken homes today is that God is forgotten when they plan their homes.

### Building for Others

"An old man, going a lone highway,  
Came in the evening cold and gray  
To a chasm deep and vast and wide,  
Which he had to cross to the other side.  
He safely crossed in the twilight dim,  
The sullen stream had no fear for him;  
But he turned when safe on the other side,  
And built a bridge to span the tide.

"'Old man,' said a fellow pilgrim near,  
'You are wasting your strength with building here;  
Your journey will end with the closing day,  
And never again will you pass this way;  
You've crossed this chasm deep and wide,  
Why build this bridge at eventide?  
Pray, why this needless work here do,  
Which will not be any use to you?'

"The builder lifted his gray old head—  
'Good friend, in the path I've come,' he said,  
'There followeth after me this day  
A youth whose feet must pass this way;  
This chasm that has been as naught to me,  
To that fair youth may a pitfall be;  
He, too, must cross in the twilight dim;  
Good friend, I'm building this bridge for him.' "

—American Youth.

### Happy Birthday Wishes

Carol Lea Johnson, Dec. 15, age 13, Kewanee, Ill.  
Helen Louise Unterkircher, Dec. 15, age 9, Sherrard, Ill.  
Louise Hunt, Dec. 17, age 14, Niagara Falls, N. Y.  
Lloyd Foster, Dec. 17, age 13, Hammond, La.  
Nancy King, Dec. 20, age 12, Lawrenceville, Ohio  
Juanita J. Gainey, Dec. 21, age 12, Hammond, La.  
Beatrice Richardson, Dec. 21, age 4, Hammond, La.  
James Capps, Dec. 23, age 11, Shady Springs, W. Va.  
Dwayne Morgan, Dec. 24, age 3, Hammond, La.

# THE BEREAN DEPARTMENT

*Prepared by Harold Doan  
1908 N. Keystone, Chicago*

## Resist Not God

*By H. Gary France, Wenatchee, Washington*

**S**TEPHEN was martyred after he accused his audience of resisting the Holy Ghost. His death was undoubtedly caused by the following words: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the Just One: of whom ye have been now the betrayers and murderers" (Acts 7:51, 52). The Jews' reaction is recorded in verse 54: "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."

Stephen was telling the truth. The Jews *had* been resisting the power by which Jesus worked miracles. An outstanding illustration of resisting Jesus is that of the blind man whom Jesus healed on the Sabbath. When Jesus had healed his blindness, the man's neighbors asked, "How were thine eyes opened?" (John 9:10.) "He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received my sight" (v. 11). They asked him where Jesus was, but the blind man did not know. They took him to the Pharisees. The Pharisees knew he had been healed on the Sabbath which was against their interpretation of the law. They asked the man how he received his sight. The healed man answered, "He put clay upon mine eyes, and I washed, and do see" (v. 15).

The Pharisees were in a predicament. They wanted to prove that Jesus was an impostor, and healing on the Sabbath was apparent legal evidence against Him, but they were faced by an overwhelming obstacle: Jesus healed the blind man, and God would not work such miracles for sinners. "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them" (v. 16).

For lack of a better procedure, the Pharisees asked the healed man what he thought of Jesus. His answer was short and did not help their problem, "He is a prophet."

Although the Pharisees were divided as to the solution of the problem, one fact was certain: It was hard to kick against the goads. To resist Jesus was to resist fact. Although they may not have realized they were resisting the Holy Ghost, they had one outstanding clue to the fact: as long as they resisted the works that Jesus performed, their problem was insolvable.

Not satisfied with the conclusions that were becoming so apparent in the matter, the Jews called in the parents of the healed man. The parents testified that their son was born blind, but evaded answering questions concerning his receiving sight. They knew the Jews would be angered by more evidence concerning Jesus.

Having received no help from the parents, the healed man was called and ordered, "Give God the praise: we know that this man is a sinner" (v. 24). Although the Pharisees were resisting God's power, and though they were willing to put one out of the Temple for confessing that Jesus was Christ, the man with new-found sight determined to say more. His parents had been frightened, but this was far more than a political issue to him. He had been blind, and now he could see! That fact merited emphasis. So he said, "Whether he be a sinner or no I know not: one thing I know, that, whereas I was blind, now I see" (v. 24). Not willing to let this pass, they asked him, "What did he do to thee? how opened he thine eyes?" "He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?" (John 9:26, 27.) They reviled him and said, "We know not from whence he is." The man answered, "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes" (v. 30). They put him out of the Temple.

One neglecting his duties to God resists God's desire to help him. To argue against one's obligations to His Creator is to follow the examples of the Pharisees. And he will have the same problem that they had, for regardless of one's excuses, the fact remains that Jesus has left a task for Christians, and the time is coming when He will return to reward those who have been obedient.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

December 5-19—Evangelistic meetings at Hendersonville, N. C. (M. W. Lyon, guest speaker.)

January 24-28—Midwinter Ministerial Conference at Oregon, Ill.

## EVANGELISM IN ARKANSAS

(C. Alan McLain's Report for October)

The first Saturday and Sunday of every month, I go to the Lord's Schoolhouse. The brethren there have Sunday school, regularly. On Saturday evening, we have Bible study or a preaching service. A message is presented on Sunday morning and evening. These people are zealous workers, and they hope someday to build a church.

The second Sunday, a group of believers met at the home of Mr. Eugene Kubanks at Morrilton, Ark. The Sunday school lesson was taught, followed by a gospel message. There was an evening service, also. The writer enjoyed being of service to them. They need a place to meet. Pray for them.

The third Sunday, the writer was at Cleveland. The brethren there have Sunday school regularly, too. On Saturday evening, we usually have Bible study. We have a morning worship service and an evening service on Sunday. The attendance is very good for a small group of believers.

On the fourth Saturday and Sunday of the month, the writer exchanged appointments with Bro. H. Scott Smith. He went to my regular appointment at Walnut Grove, and I went to his at Little Rock. My brother, James W. McLain, was here visiting. That Saturday evening, I arrived at the Oak Grove Church at Little Rock while the brethren were still singing—in time to present the gospel. There was good attendance and interest. We were glad to have Mr. and Mrs. Sundwall of Jordan, Mo., at the Saturday evening service.

Sunday morning, the writer was at the church at Third and Center in Little Rock, and spoke for them. The small group of believers there is really progressing since Mr. Shaw and family have been coming to the services. He is very capable, and the attendance is increasing. Nearly all these people are good Bible students. Sunday evening, the writer was back at the Oak Grove Church, and preached for them. The work at this church is progressing very well, too.

The fifth Sunday, the writer attended the Sunday school at Mill Creek, after which he spoke to an attentive congregation. There was good attendance. C. Alan McLain.

## 1947-1948 OVER THE TOP! !

516. Pat Rossner	\$26.50
517. Fred Tavenier	26.50
518. Mrs. Fred Tavenier	26.50
519. Mr. & Mrs. Robert D. Lindau	26.50

## HOLBROOK, NEBRASKA

The first Nebraska State Quarterly Conference held at Holbrook, Nebr., November 7, proved to be a success with 108 in attendance. Bro. Robert Hardesty of Omaha, Sr. Lucille Appleby of Arlington, and the local pastor, Bro. T. M. Ferrell, were the speakers. Each message was greatly appreciated. We regret that Bro. E. E. Giesler of Moorefield could not be present.

The business meeting in the afternoon consisted of organizing a State evangelistic work in Nebraska.

The next State Conference meeting will be held in Omaha. Donna Johnson.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"The brethren of Saint Louis, Mo., were pleasantly surprised, November 21, by visiting students, Arnold Johns, Edwin Graham, and Raymond Brown, from Oregon Bible College. We very much enjoyed their inspiring talks and will be glad to have them again."—Alice Thomas, Secy.

Contributors. Please submit copy typewritten on one side of standard typewriter paper, double spaced, and carefully check all quotations, even to punctuation.

Free Sabbath Tracts. Through courtesy of Bro. H. S. Bell, Potter Valley, Calif., National Bible Institution, Oregon, Ill., is offering, free, Bro. Bell's tract entitled "The Sabbath." It repudiates, Scripturally, Christians observing Israel's law.

If She Were a Hundred! "I have gathered up a few subscriptions for The Restitution Herald, and am trying to get others to subscribe."—Mrs. Peter McGinty, Greenbrier, Ark.

Bro. Bud Goodwin, Oregon Bible College, preached last Sunday, December 12, for the Casey (Ill.) Church of God.

"Attendance at Raker on Sunday mornings continues about eighty. About thirty attend the evening services. Sunday evenings, we spend half an hour on congregational music instruction in part singing and a half hour discussing international prophetic trends."—J. W. McLain, Delta, Ohio.

Last Call! Send The Herald to your friends as an ideal Christmas gift. By submitting orders immediately, you still may start subscriptions with the Christmas number—next week's issue. Special rate is \$2.00 per year; \$1.00 for six months.

Bro. C. E. Lapp, 28 36th St., S.W., Grand Rapids, Mich., reports concerning his mother, Sr. Lucy J. Lapp, Sunnyside, Wash., "Mother remains about the same. We are asking that prayer be made for her since she has suffered this stroke and her left side is paralyzed."

## EXECUTIVE BOARD MEETING

November 26, 1948

The executive board of National Bible Institution met in Oregon, Ill., on Friday evening, November 26, to discuss the miscellaneous problems of Institution business which had arisen during the preceding two months. Four members of the board (Leland T. Hanson, Harvey U. Krogh, Jr., A. J. Hoke, and J. Arlen Marsh) were present; so was the general manager, James M. Watkins, who is again actively at work but who is still recovering from recent severe illness.

The types of matters considered were unusually wide in variety. Problems of office help alternated with problems of the prospective (and prohibitive) cost of flooring portions of Oregon Bible College, and these questions were intermingled with items relating to the editorial policies of The Restitution Herald, the work of the General Conference tithing committee, and the delicate points raised by recent correspondence with the secretary on certain local church matters.

While the executive board no longer meets on a regular monthly schedule as it did several years ago, it does assemble frequently enough to keep in thorough touch with administrative and general business matters pertaining to the Institution.

J. Arlen Marsh, Secy.,  
National Bible Institution.

Next Herald will be the Christmas number.

## LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

- Gerald L. Cooper, Phoenix, Ariz.
- Virginia Wagenaar, Byron Center, Mich.
- Clyde Swihart, Arlington, Nebr.
- Mrs. Leora Antonides, Argos, Ind.
- Mr. & Mrs. Francis Burnett, Jordan, Mo.
- Almus Dimmick, Tempe, Ariz.
- Hattie Dimmick, Tempe, Ariz.
- Frances Dimmick, Tempe, Ariz.
- Charles Dimmick, Tempe, Ariz.

GOD'S WAY is the right way. Let's TITHE!

Tithing equalizes the blessedness of giving. Tithing Campaign Committee.

## BAPTISM AT BLANCHARD

On Sunday afternoon, November 28, 1948, some of the brethren of the Blanchard (Mich.) Church of God assisted (Mrs.) Nedra Moss to put on the name of Christ through baptism. Mrs. Moss (about twenty-four years of age) has a good opportunity for a long life of Christian service. Being very young in the Faith, she needs the prayers and encouragements of fellow Christians. Her address is Mount Pleasant, Mich.

Ellsworth Routson.

**HERALD SUBSCRIPTION CAMPAIGN**

During last week, thirty-nine new subscriptions were received. Thank you! That increase is encouraging, but we must do better. To achieve the goal of twenty-five hundred subscriptions by March 1, 1949, we must receive more than twice as many new subscriptions, weekly, as received during last week. Faith says they will come!

Too, present subscribers must renew their subscriptions promptly, else much of the gain on the engine end of the train will be lost at the caboose!

Besides listing the states leading in this campaign (see next column), we here list all states of the Union and their respective number of subscriptions.

Alabama	0—No help yet!
Arizona	34
Arkansas	66
California	89—only 11 more for 100!
Colorado	16
Connecticut	2—Genesis 18:32
Delaware	2—Genesis 18:32
Florida	8—Genesis 18:32
Georgia	0—No help yet!
Idaho	7—Genesis 18:32
Illinois	342—Let's go to 500!
Indiana	101—Passed the 100 mark!
Iowa	39
Kansas	18
Kentucky	9—Genesis 18:32
Louisiana	31
Maine	0—No help yet!
Maryland	3—Genesis 18:32
Massachusetts	2—Genesis 18:32
Michigan	64—Tie Indiana!
Minnesota	77—Strive, home state!
Mississippi	2—Genesis 18:32
Missouri	58
Montana	2—Genesis 18:32
Nebraska	105—Passed the 100 mark!
Nevada	1—Genesis 18:32
New Hampshire	0—No help yet!
New Jersey	0—No help yet!
New Mexico	15
New York	20
North Carolina	18
North Dakota	0—No help yet!
Ohio	125—Too far behind Ill.!
Oklahoma	20
Oregon	15
Pennsylvania	4—Genesis 18:32
Rhode Island	0—No help yet!
South Carolina	7—Genesis 18:32
South Dakota	1—Genesis 18:32
Tennessee	6—Genesis 18:32
Texas	68
Utah	0—No help yet!
Vermont	0—No help yet!
Virginia	32
Washington	64—Get going, Gary!
Washington, D.C.	6—Genesis 18:32
West Virginia	5—Genesis 18:32
Wisconsin	18—Cold up there?
Wyoming	3—Genesis 18:32

**STATES LEADING IN THE CAMPAIGN**

During the past week, receipts of new subscriptions created a little better picture than heretofore, but has not changed the position of the two leading states: Illinois still leading with fifteen new subscriptions, and Ohio in second place (second gear, too?) with twelve new subscriptions.

Please, everyone, co-operate in this campaign in an over-all effort to reach the goal by March 1, 1949, of building a complete list of twenty-five hundred subscriptions.

The state tabulation, to date, follows:

State	No. of New Subscriptions
1. Illinois	15
2. Ohio	12
3. Arkansas	10
4. Nebraska	10
5. California	8
6. Minnesota	8
7. Indiana	7
8. Missouri	7
9. Texas	5
10. Colorado	3
11. Wisconsin	3
12. Louisiana	1
13. Oregon	1
14. Washington	1

**Today's Subscription Summary**

Subscription list, November 1, 1948	1475
New subscriptions received	91
Today's total subscription list	1566
Yet needed	934
The goal by March 1	2500

**GOOD NEWS FOR TITHERS**

Now you can make every letter that you write and every package that you mail a witness to your belief that tithing is the divinely approved means for financing gospel work. We now have a supply of tithing seals on hand. They are available for free distribution through National Bible Institution. Write for yours today.

As nearly as they can be reproduced here, they look like this:

GOD'S WAY is the right way. Let's TITHE.  
The Tithe is the measure of honesty;  
Offerings are the evidence of love.

They are in white lettering on a blue background, 1x2 inches, and are very attractive in appearance. Order as many as you feel that you can profitably use between now and General Conference time. When you run out, you may reorder.

Tithing Campaign Committee.

**1948-1949 OVER THE TOP! ! !**

13. Gerald L. Cooper	\$26.50
14. Mr. & Mrs. Frances Burnett	26.00
15. Almus Dimmick	26.00
16. Hattie Dimmick	26.00
17. Frances Dimmick	26.00
18. Charles Dimmick	26.00

**LOS ANGELES, CALIFORNIA**

On October 24, 1948, the Los Angeles Church of God welcomed as its new pastor, Bro. Dean Moore, from Oregon, Ill. We are very pleased with the manner in which Dean has assumed his new duties and the effort he has put forth to encourage new growth within the church. Our attendance is increasing considerably under his capable leadership, and we feel we may all benefit greatly from his inspiring sermons. He is rapidly acquiring a new-found confidence in himself which is so necessary to those who would lead others to a knowledge of our Lord and Saviour. We pray that God's greatest blessing may be upon our new minister and our church, that we may continue to grow spiritually and to serve the Lord in truth and righteousness.

Many repairs have been made in our parsonage. It is now rented to Mr. and Mrs. Robert Holmberg, who are regular attendants at our church services. Bro. Dean Moore is happily domiciled in the garage which was formerly converted into a club-room and later into an office. The general appearance of our church and surroundings has improved greatly.

Another item of interest to others is the announcement of the birth of a daughter, Robin Kay, to Mr. and Mrs. Glen Walcott, 2848 Manhattan St., La Crencentia. Mrs. Walcott was formerly Miss (Sr.) Kathleen Knott.

Mr. and Mrs. John Cline of Whittier were seriously injured in an automobile accident, November 15, when they were struck down by the racing car of a drunken driver. After lying helpless with broken limbs and other injuries, they were taken to the general hospital, where they are now recovering. They would greatly appreciate your remembrance of them in your prayers.

Bro. E. C. Railsback has taken a decided turn for the better and was able to attend services, November 28, the first time since he left South Bend, Ind., August 12. This is very remarkable, as all hope of his recovery had been abandoned three weeks previously.

Sr. Hannah Barber, formerly of Fountain, Colo., has located temporarily near the church, to be able to attend services. We hope she may get a permanent location near the church.

Marion Long, Secy.

Send The Herald to your friends.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.



# WHAT WILL 50 CENTS DO?

**It Will Permit Our Evangelist  
to  
Provide Class Instruction or Personally Contact  
One Individual and Travel 5 3-4 Miles**

●

Don't neglect the value of your Layman Campaign enrollment contribution of 50c per week to the work of National Bible Institution. Every 50c donated will put one of our workers 5  $\frac{3}{4}$  miles farther along his way and provide class instruction for another individual.

●

**Send in Your Enrollment Now**

**NATIONAL BIBLE INSTITUTION**  
**Oregon, Illinois**

---

Please enroll me in the 1948-'49 Layman's Campaign, to which I will contribute 50c per week.

Name .....

Street address .....

City ..... Zone ..... State .....

I am a member of the ..... Church of God.

# The Restitution Herald

December 21, 1948

VOLUME 38

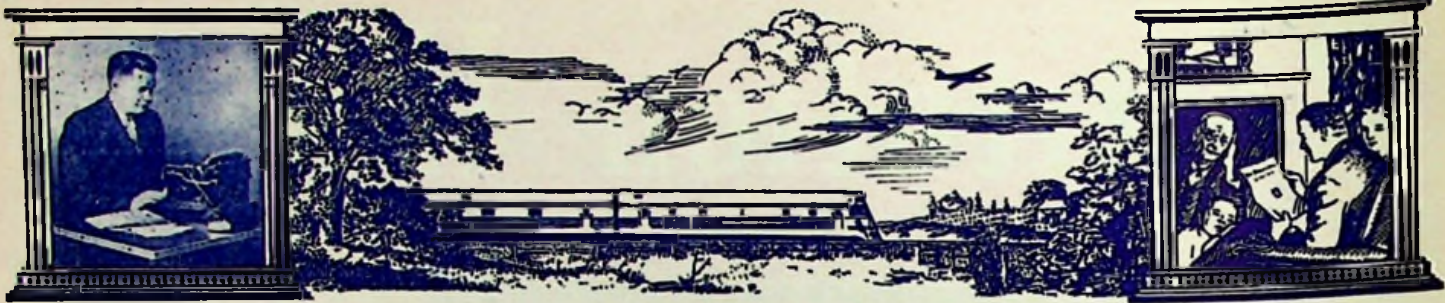
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 12



Merry Christmas and Happy New Year

—Authenticated New



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor



**“Glory to God”**

Without the Christ, earth could have no redemption, but “glory to God in the highest”! the Lamb has come who cancels sin. Without the Christ, earth could have no clear vision of immortality, but “glory to God in the highest”! the crucified Man of Galilee arose triumphant from the tomb. Without the Christ, earth could have no hope of universal and everlasting peace, but “glory to God in the highest”! the One who stilled a Galilean tempest by rebuke of His voice soon will return to “speak peace unto the nations.”

Then, blended with Christian praise to God in the highest, we can shout, triumphantly, “On earth peace, good will toward men.” Closely blended with joy for His birth is joy for His coming: suddenly, perhaps at midnight, when crowds throng the inns, when faith is side-stabled, when the

heavens again are opened to angel chorus and all the heavenly host comes with Him! . . . Hopeful of that Day, we wish you a Merry Christmas and a Happy New Year.

**Herald Subscription Campaign**

The HERALD subscription campaign zoomed into high gear last week, one hundred forty-one new subscriptions being received. We heartily thank all who are catching this new spirit of evangelistic zeal to place THE RESTITUTION HERALD into the hands of new readers. Next week, there will be no HERALD published, but we urge that brethren continue in this good work. More figures will be available in the first issue of 1949—dated January 4. . . . The campaign will continue until March 1, 1949, at which time we hope to reach a total subscription list

of twenty-five hundred readers. “Roll them in”—not merely to reach a goal in numbers, but the more widely to preach the gospel of the Kingdom of God.

The standing of states and other data follows:

<i>State</i>	<i>No. of New Subscriptions</i>
1. Illinois (Now 357; trying for 500)	53
2. Ohio (Now totals 147)	22
3. California (Passed 100 to 102)	21
4. Indiana (Above 100 at 108!)	18
5. Minnesota (Needs 15 more to reach 100)	16
6. Texas (Needs 27 more to reach 100)	16
7. Nebraska (Good work, Terry!)	15
8. Arkansas (Lost 3rd position to Calif.)	14
9. Louisiana (Gained three notches)	11
10. Missouri (Slipped two notches)	9
11. Michigan (Has awakened)	8
12. Iowa (Has awakened)	7
13. Arizona (Knew you would report!)	4
14. Ontario (Hello! Canada!)	4
15. Colorado (No gain this week)	3
16. Wisconsin (Froze tight?)	3
17. Maryland (Come in!)	2
18. New York (Populous state!)	2
19. Oklahoma (Welcome!)	2
20. Oregon (Alfred! Alfred!)	1
21. Washington (Try the radio!)	1

*Today's Subscription Summary*

Subscription list, November 1, 1948	1475
New subscriptions received	232
<hr/>	
Today's total subscriptions	1707
Yet needed	793
<hr/>	
The goal by March 1	2500

Who knows? (The Lord knows!) Maybe we can surpass the goal! With so good a start, let us press on to victory—2500 paid subscriptions by March 1, 1949!

## With Love -- From Your Father

By Ellsworth Routson  
Blanchard, Michigan



**D**URING the Christmas season, millions of bundles that are expressions of love and still more millions of greeting cards are exchanged to tell others of the wishes for peace and happiness we have for our fellow men. All these are tagged, "With love—from one who loves you," or its thought facsimile.

For the most part, there is joy and anticipation of further joy on the faces of men, women, and children, as they buy gifts for family and friends. A special happiness is mailed with each carefully selected greeting card.

Perhaps the most prized of all our gifts are those from our mothers and fathers. Particularly so prized is that last gift from a parent who has since deceased. We cling to that last expression of our parent's love, remembering the happiness it brought us. A little boy, exhibiting his new toys, may exclaim proudly, "My father gave this one to me!" The light in his eyes is proof of his faith in his father's love. None of his little playmates are permitted to mistreat that valuable possession.

Why all this exchanging of expressions of love during one particular season? It is called the *Christmas* season. It all began about two thousand years ago when your heavenly Father gave to the world a bundle of "babe wrapped in swaddling clothes, lying in a manger." That gift was tagged, so to speak, "With love—from your Father." It was wrapped not with tinsel and fancy paper, but with love and holiness. That gift was given to all mankind, throughout all generations, 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."

### REJOICE! REJOICE!

"Let silence hold the earth and fill the skies,  
That all may hear the angel chorus sing.  
Let David's star send forth its golden light,  
That men may know the Everlasting King.  
And now rejoice: let every voice be lent  
To praise our Lord, the gift that God has sent.

"Once from on high, the voice of God declareth;  
'There shall descend upon the earth my Son.'

And in good time, the blessed Christ was born,  
That all might know the Father's will is done.  
Therefore, rejoice, this is the greatest gift,  
This Prince of Peace, who will all sorrow lift.

"Christ is the King, and through eternity  
Praises shall ring from every distant land.  
No corner but shall know His promised love;  
No lonely heart He does not understand.  
Rejoice, rejoice! the Prince of Peace is here—  
Let all rejoice—there is no need for fear."

—From "*Lyrics of Finlandia*."

The shepherds brought their humble gifts to honor their new-born King. The Wise Men, also, came presenting the most appropriate gifts of their possessions. They were glad to welcome into the world their promised King. The greatest gift in all the assemblage of that first Christmas night was the gift of the King Himself. That infant, Son of the virgin Mary, was born through the love of God to be the Saviour of mankind, that "whosoever believeth in him should not perish, but have everlasting life." The first Christmas gift for all was given to be King of kings, and Lord of lords, to fulfill the prophecy that one should sit upon the throne of David—"and the government shall be upon his shoulder."

A gift, however, that is sent and is not received, is of no value to the one whose name is on the mailing list. Christ was sent to the world, but if the world received Him not, then the world does not benefit from His blessings. Not all people have accepted that Gift of God's, and so have lost the true joy of the Christmas season. May those who have accepted that Gift not forget during this season to thank their "Giver of every good and perfect gift." Would not this Holy Gift, accepted by us, have even a greater meaning if we, this season, now, would help another "shopper" find that greatest Gift? May we, with the faith of the child who would not allow another to abuse the gift his father had given him, so protect and honor the Name we bear. Will you "do well that ye take heed, as unto a light that (Please turn to page 10)



## The Other Side of Christmas

By E. Richard Smith, Springfield, Ohio

**A** BRIGHTLY lighted tree, children with eyes glistening as brightly, toys and gifts stacked high: that is Christmas, 1948, in the United States. Seemingly, this is a picture of joy, of contentment, of peace on earth, and good will among men! Emptiness of the "peace" in the world this Christmas can be realized only by looking at present world conditions. In these United States, blessed of God above all the other nations, men's hearts are failing them for fear for looking after the things that are coming to pass on the earth. Rapidly and fearfully, alarmed by the "cold war" in Europe, by trouble in the Near East, and by an inevitable fall of the Chinese nationalist government, we Americans are rearming to "assure the peace." The world rushes pell-mell toward its destruction, needlessly expending lives and money for that peace that can be found only by returning to God.

Nineteen hundred fifty years ago, a star was shining brightly in the heavens over the hills of Judah. To a majority of the people of that day, it probably was regarded as one of the phenomena of nature; to those who knew its true meaning, a ray of hope amid despair. Years under the yoke of one oppressor after another caused many to pray for the Messiah. Suddenly, the angels announced the birth of Jesus the Christ, hope of the world. Thirty-three years, Jesus lived on this earth—years spent in service to God and man. Then the Prince of Peace was struck down by sinful man. Man's hope was gone! After His resurrection, the Christ ascended to heaven to be with God until the day when, according to the Scriptures, He will return to earth to rule and reign in righteousness, to establish everlasting peace on the earth.

Hope of the return of Jesus to this earth is our brilliant star this Christmas. It is a light to which the world well might look. It could solve the world's problems, remove the curtain of gloom and despair, cast aside the uncertainty of life. We know certainly through the promises of God's Word, though the world heed it not, the Kingdom of God is coming. Jesus Christ will sit upon the restored throne of his father David—and "of his kingdom there shall be no end" (Luke 1:32).

The world will be subject to Christ, and peace and righteousness will rule the world. (Please turn to p. 10)

## Watch! You Know Not the Hour!

By Gerald L. Cooper, Phoenix, Arizona

**I**T HAD BEEN an ordinary, routine day in and about the sprawling city of Jerusalem. Though many Jews from the outlying provinces had journeyed in to pay their taxes, as recently decreed by the Roman powers, there always were Jews coming and going: celebrating feast days, engaging in commerce, and commuting from their homes in the city to their estates in the country. As

night approached, some of the travelers were forced to go to the suburbs of the city, such as Bethany and Bethlehem, and even there the inns were overflowing.

The shepherds outside the city were preparing for the night as they had done hundreds of times before, sitting around the campfire and listening for disturbing sounds that might mean disaster to their sheep. The air was chilly. Stars in the sky sparkled with a brilliance known only to those who lived in countries with climates similar to that of Palestine.

In the palace, Herod ruled the Jews, knowing his rulership was sure only as long as he bowed to Rome.

Yes, it was just another day, another night, in Jerusalem and its environs—but *suddenly* something happened!

In Bethlehem, a son was born to Mary, wife of a traveler, one Joseph of Nazareth, who was staying the night in a stable adjoining the over-crowded inn. To those others abiding in the inn, it was an ordinary birth; but to Mary and Joseph, it had been revealed that this child was the Son of God, born by the power of the Holy Spirit and destined to be King of the Jews.

As the shepherds sat around their campfire, a brilliant light appeared suddenly in the sky, and angel voices sang the now familiar words—"Glory to God in the highest, and on earth peace, good will toward men." The shepherds were told, also, how they could find the baby Jesus. They, who had been trained never to leave their sheep, forgot all else and joyfully went to Bethlehem, bearing gifts for the baby.

Some may wonder why the story of the Wise Men is not related at this point. It is my thought that they did not seek Jesus until some time after His birth. If this be true, the birth of Jesus caused very little commotion among the Jews, who for centuries had been looking for a Messiah. They did not recognize this child as their King, though their prophecies (Please turn to page 10)



## Mother of the Child

By Paul M. Hatch, Oregon, Illinois

**T**HIS YULETIDE SEASON approaches its culmination in the Christmas Day. During this season, the youth in Christian lands have been the foremost thought in the minds of many people. Christmas is a season of rejoicing over children, for it has its epitome in that event that occurred in a far-off time and in a far-off land. No other observance than this, whether of heathen or Christian origin, remotely approaches the gladness of heart that it promotes.

The child is in the limelight. The mother, in the shadow, does not even limit the light of it in her overshadowing. This all may be in its proper setting, for Holy Writ focuses the light upon the babe that eventually will be the "Light of the World." Shall we call the mother, then, the lesser light? It may be well to think of it in that way. We sometimes almost overlook the sublimity of this lesser light. Here, indeed, was maternity at its best—God-chosen and sanctified. The Lamplighter of the World could be her title, for she bore that light into the world—that spark of God-given life who was to be "a light unto the Gentiles" and a "glory to the children of Israel." None but a mother possibly could know of things that are here spoken—and Mary most of all. Before His conception, the mother knew of her grace, the overpowering consciousness of its miraculous divinity: to her heart a thing of beauty and a joy forever. No wonder her heart sang out in a magnificat of joy at the prospect of His birth!—

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. 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 his mercy; as he spake to our fathers, to Abraham, and to his seed for ever" (Luke 1:42-55).

The Babe was born. The Babe grew!  
The Boy grew! The Man grew! The

Saviour grew! The King grew! The Glad Tidings grew!  
Men flocked to the Light! Women flocked to the Light!  
Children flocked to the Light of this Man! A woman, wishing to extol the mother, exclaimed, "Blessed is the womb that bare thee, and the paps that gave thee suck." The Saviour replied, "Yea, rather, blessed are they that hear the word of God, and keep it"—thus to bear the blessing onward in the message of salvation. In the limelight of this bearer of salvation to the sin-ridden world was the shadow of the mother that bore Him. A mother of joy! Two joys: His birth and His resurrection! One short, sharp sorrow—His atoning death!

Another joy awaiting Jesus' mother will be revealed when her Son returns from heaven, for the power of resurrection life she beheld in her Son will be experienced within her own body, first; then, arising from her tomb, she, with all saints, will be caught up by His magnetic power to meet Him in the air, transformed from every earthly sorrow to everlasting joy in the Kingdom of her Son that will fill and glorify the world.



ALICE ANDERSON GUNWITZ

# When Christ Reigns

By Harold J. Doan, Chicago, Illinois

**WE ARE LIVING** in a chaotic world which has many problems. We need not remind you that we have problems, for every newspaper, every news broadcast, every lecturer, every magazine, and almost every conversation reminds us of the dire predicament of the world. Communism, starvation, inflation, crime, poor housing, labor troubles, threat of war, the atomic bomb, Palestine, India, high taxes, and numerous other problems have the world in a turmoil of fear and hopelessness unknown to other ages. Hundreds of thousands of minds are cracking under the strain, and hundreds of thousands of lives are being lost in the chaos.

But we have hope beyond man, who may ruin this world and destroy himself. We have hope in God and in His coming Kingdom which will solve all the problems that are leading us by our noses into destruction. Only when Christ comes and takes charge and works through His Kingdom will the world be restored and perfected! The Kingdom of God on earth, with Jesus sitting upon the throne of David, alone can save the world and solve its problems.

Our first recognized need is for one world united under one government, and one political philosophy. This has been a recognized need for ages. Nimrod, a very early man and founder of the city of Babylon, was the first organizer who wanted all men united under one head—his. His plan was begun, but when he tried to leave God out and make a city where he and his people could get along without God, confusion set in and the plan failed. Every plan since, to unite the world under one head, has failed for one reason—the people and the king were unrighteous, forgetting God. Cyrus almost did it, but his generals became greedy and anti-Semitic, and the Persian Empire crumbled. Alexander the Great had a good start, but he was a drunkard and

his vassal nations hated him. Caesar almost succeeded, but the whole Empire was corrupt and soon dissolved. Napoleon failed; Hitler failed; Stalin will fail; and so will the United Nations Organization—the reason being that God is not in it, and the people who compose the organization are not completely unselfish, honest, and sincere. A lack of righteousness has defeated, and will

continue to defeat, every attempt at one-world unity and government. The idea is good and just, and the only solution to world peace, but man never will accomplish it until men are perfect.

The Kingdom of God will solve this problem, however, for it will be, according to Scripture, a one-world government, founded and maintained in godliness and righteousness. Micah 4:1, 2 states, "In the last days [a prophetic term for the culmination of man's rule on earth] it shall come to pass, that the mountain [or government] of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And

many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Here is pictured the ideal government of the world, with the New Jerusalem its capital city and the Lord Himself the respected King. All nations will pour unto the city, recognizing the sovereignty of its government and the majesty of its King. Here is a picture of Utopia, possible only after the coming of Christ.

How can this be accomplished at the coming of Christ, when no man or men, or nations or organizations of nations have ever been able to accomplish it before?

The first reason is that in that day the hearts of all individuals will be changed from wickedness to righteous-



ness. That is something which no man or organization has ever been able to do, or ever will be able to do, until Jesus comes. True enough, every leader and every plan has a few sincere, unselfish leaders, but a chain is only as strong as its weakest link. As long as individuals are

greedy and selfish and unco-operative—so will nations be. As long as two human beings can live side by side for years without speaking a civil word, there is possibility of misunderstanding and war on every level. The Kingdom of God will cure (Continued on page 11)

## Prepare! Thy King Is Coming!

By Vernis Wolfe, Eldorado, Illinois

**T**HERE IS NO pardonable excuse for ignorance. If one ignores a revealed truth, he has his reward. Israel learned this truth by repeatedly drinking of the filthy dregs. One wonders why this much-experienced people rejected the Lord. How could the Israelites ignore such a revelation as was given? Was it envy, jealousy, or lust, that prompted them willfully to disregard the Holy One of Israel? Perhaps they were "wise in their own conceits," and, being blinded thereby, "could not steadfastly look to the end of that which was abolished." Repentance is their only means of escape. (Rom. 11:25; 2 Cor. 3:7-16.)

How sad it would be if we Christians should be found wise in our conceits, thinking it necessary to conform ourselves to the tempting glitter and satisfying vanity of the world to have a well-rounded and sufficient life! Fables and old traditions may seem harmless to the casual, but they are a part of the world's means of catching the unwary in its hasty onrush, causing them to forget, to ignore, or to neglect the revealed truths of God. Are we free from the need of repentance? (Rom. 12:2, 16; 1 Cor. 11:31, 32; Rev. 2:5.)

A few faithful souls waited for "the consolation of Israel." They were ready, at His coming, to announce it with true joy—then to wait patiently for the development of all events promised. To these, Jesus truly became the Prince of Peace. Similarly, "Unto them that look for him shall he appear the second time without sin unto salvation." (Luke 2:25-32; Heb. 9:28.)

Rejoice in the glad tidings of peace; sing of the blessings of the Lord; praise His name and become humble under His everlasting arms; our King is coming! Bring gifts unto the Lord! The men of old were called wise for doing this by sight. Surely, the work of faith will receive an added blessing. The "acceptable," said Paul, "is a living sacrifice." (Matt. 2:1-12; John 20:24-29; Rom. 12:1.)

## The Prince of Peace

By Mary Mae Nedrow, Oregon, Illinois

*"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).*

**F**ROM THE very beginning when Adam and Eve sinned, God had in mind a Saviour. The prophecy of the "seed of the woman" (Gen. 3:15) is familiar to all. He was to be of the seed of Abraham through whom all nations of the earth will be blessed (Gal. 3:16); of the family of Isaac and Jacob (Gen. 17:19; 28:13; 21:12); of the tribe of Judah (Gen. 49:10)—a descendant and offspring of David. The Apostle Paul, preaching in Antioch, gave testimony that Jesus was the seed of David. (Acts 13:22, 23.) In Revelation 22:16, we read: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

Jesus was born of a virgin, having been marvelously conceived. God spoke the word, and by this power which emanated from God, Mary, a virgin, conceived and bore God's "only begotten Son." It startled Mary when the angel appeared, telling her she was chosen of God to be the mother of One who later would become the Saviour of the world. When she wondered about this and how it could be, the angel assured her that "with God, nothing shall be impossible."

As in the prophecy of the birth of Christ, God, through the prophets, spoke of "things that be not as though they were." "For unto us a child is born. Unto us a son is given: and the government shall be upon his shoulder . . . and his name shall be called . . . The Prince of Peace" (Isa. 9:6). He was to be born in Bethlehem. (Micah 5:2.) He *was* born in Bethlehem. (Matt. 2:6.) Of a virgin! (Isa. 7:14.) He *was* born of a virgin! (Matt. 1:21; 2:11.)

Jesus grew and increased "in favour with God and man" (Luke 2:52). Repeatedly, He said: "My father is greater than all" (John 10:29), and that it was God who gave Him all power and authority. (John 5:30.)

On several occasions, God testified that Jesus was His Son: at His baptism (Matt. 3:17); (Please turn to p. 11)







## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**BULLETINA.** For the sake of some mental enlightenment on what the future holds for the world, and for America in particular, I decided to seek out the wisdom of the far-seeing astrologists, who see the lives of men controlled by the positions of the stars and other heavenly bodies. With these people, the zodiacal signs under which one is born influences the entire course of his life, and, of course, we do know that the sun plays an important part in our lives—and so does cloudy weather. At any rate, to "Astrological Bulletin" I went for the fortunes of peace and prosperity. The particular issue to which reference and study were made gave a rather comprehensive description of what could be expected and would take place during the years 1948 and 1949. With 1948 pretty well finished, my chief concern was with 1949:

"There are indications of harmonious relations with other nations; new and advantageous understandings with other countries are realized; notables from abroad are entertained. American businesses overseas are on the receiving end of fortunate influences; there is a slackening in the divorce rate."

This gives a very favorable outlook for the coming year for our country, and, having recently started a new pastorate, it occurred to me that perhaps they could give me a slant on what coming months had to offer in my pastoral relationships. Other than to say these were "highly favorable," further mention will not be made. Having taken this flight into the future with the astrologers, I turned back a few pages to November, 1948, and my eyes caught these lines which were written months before:

"The grand election takes place under this lunation. Ruler of the midheaven receives an adverse, nadis ruler makes two favorable angles and cord of the ascendant applies favorably to the greater benefic in the fourth. This suggests the defeat of those now in office, while partisan interests therefore considered the opposition win the majority approval of the electoral college." . . . Sounds like the polls!

Surely, Truman couldn't beat the stars! At least, the election reduced "Astrological Bulletin" down to its proper size and reconfirmed my faith in Biblical injunction: "Ye know not what shall be on the morrow."

**DEATHLESS.** In the chapter on marriage, Mary Baker Eddy, in her book "Science and Health with Key to the Scriptures," says: "Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, pain, and of man deathless and perfect and eternal."

This proposition precludes sin and shuts out reality. To Christian Scientists, reality

is merely the imagination of mind—all that matters and exists in the world is spirit, and this spirit is God. Some years ago, I listened to a lecturer from the Mother Church in Boston give a lecture in which he said, "If you drive down the street in front of this church you will think that you see trees, but in reality," said he, "there are no trees." It would have been rather interesting to have observed what happened if he had driven a car down that same street and ran into one of those imaginary trees. Some folk say there is "no death," but these same people in due course of time help to populate the cemeteries. "Deathlessness" is a long word, but doesn't have much meaning when one comes near to the end of life.

I was privileged to preach at a union Thanksgiving service on the holiday. A few days later, a very dear friend, who suffered an acute attack of some sort in which he evidently struggled to get his breath and thought he was at the end of the tether, said to me the next day: "Bud, when a fellow thinks he isn't going to be able to breathe again, and then gets his breath, that is something for which to be thankful." To attempt to reason such experiences away as being mere figments of the mind, and death just a Satanic illusion, becomes sheer nonsense in the light of one's own observation.

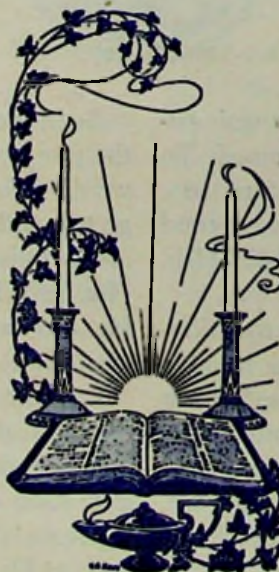
**MARCHING ON.** Under the heading of "Clear Horizons," a writer by the name of Glen Clark expressed his feelings concerning three great men he had known, one of whom was called "Rufus Jones." Of Rufus, Mr. Clark said: "Yes, Rufus Jones is certainly one of God's elect whose spirit and influence

did not die when his body was consigned to the grave. Taking his place with great ones of the past, his soul goes marching on."

We never heard of Rufus Jones before. This perhaps is a reflection on our part. At any rate, we will accept this eulogy that he was an outstandingly good man. We do wish, however, to take exception to Mr. Clark's using "spirit" and "soul" synonymously. This is a common practice in religious circles, yet the two terms are never so used in the Scriptures. Two different words are employed with two different meanings. If the words were used in the proper relationship to the whole creature, there would be very little misunderstanding of their real meaning. The basic or primary meaning of "soul" is the whole creature; and it is applied to lower orders of life, such as beasts and fish, as well as to man. When Rufus Jones died, the "soul" died, for Rufus Jones was a soul.

**JIM CROWISM.** Modern churches are sensing that they have lost hold of a goodly percentage of the people, and their influence has dropped to a dangerous low. To recover this lost prestige and revive the dying spirit of the nominal church, unheard-of experiments and programs are being tried. One of the big issues that the church leaders of the Federal Council of Churches in the biennial convention in Cincinnati put forward in its campaign to put the church back in business was to adopt a "Statement on Human Rights" which called for the abolition of all Jim Crow laws which bar a full participation in all "social and public life" activities of all colors and races of people.

It is a teaching of the Word that in Christ there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one." This is the unity of believers in Christ. This unity of believers, however, does not break down color segregation which God placed on different races. To break down all social bars on colors and races—intermarriage must be sanctioned; and freedom to marry whomsoever one wills is not founded on Scriptural sanction. Israel was commanded to be separate both in marriage and social life, and the members of the Christian church are enjoined against being unequally yoked together with unbelievers. Had God not had a purpose in the color line, it would not have been brought into being. If the Federal Council had sought to revivify interest in the preaching of the gospel of the Kingdom, rather than to eliminate distinctions which God Himself has made, it would have done much more to reawaken interest in the church and to recapture confidence of the people in the church as the custodian of the Scriptures which point the way to life eternal.



# Jesus, the Light of the World

By Mary Mae Nedrow, Oregon, Illinois

*"Then spake Jesus again unto them, saying, 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).*

SOME PERSONS believe that December 25 takes us back to "Yule Day," a festival of heathen origin. This is not so! Christ's birthday and "Yule Day" are entirely apart from each other, though their anniversaries fall on the same day. December 25 does *not* take us back to a festival of heathen origin, but to the birth of our dear Lord and Saviour Jesus Christ. Jesus was born on a Jewish feast day called "Feast of Dedication" (in Hebrew called *Hanukkah*), also called "Feast of Lights." Though the Apostle John was the only one who mentioned this feast day, more than one Hebrew Christian has convinced me of the fact that there was such a festival—and, like the "Feast of Purim," was a minor festival. The altar dedication service is alluded to in Numbers 7:10.

"Yule Day" is of heathen origin, but no true Christian celebrates "Yule Day." Christians throughout the world celebrate December 25 as the birthday of Jesus, and never refer to it as "Yule Day." There is no doubt in the minds of Hebrew Christians that December 25 was Christ's birthday. Since about the year 164 B.C., Orthodox Jews have been celebrating a feast day called the "Feast of Dedication" (Feast of Lights). It was on the 25th day of December that the final victory over the hosts of Syria was won. This feast was instituted to commemorate the cleansing of the Temple, after its defilement by Antiochus Epiphanes. In remembrance of the rededication of the altar, Judas Maccabeus, his brethren and the congregation, instituted a festival of eight days, beginning on the 25th day of the ninth month, called *Chisleu* (Hebrew, *Kislev*), our December. The Jews had been treated most shamefully prior to this time and were not permitted to worship God. This wicked king murdered men and forced their wives and children into slavery. He razed the walls of the city (Jerusalem), and Jewish rites and ceremonies were forbidden, being punishable with death. Their beautiful Temple was dedicated to Jupiter, and many of the Jews became idolaters. God, however, always had a faithful few who remained true to Him.



The Asmonean family (a priestly family), with a small band of followers, tore down the altars of these idol worshipers and finally overthrew their enemies, entering the Temple to light again the lamp which was to burn continually before the Lord. (Ex. 27:20, 21.) They found only enough oil to last for one day, but instead of burning for only one day, it burned for eight days. Orthodox Jews still observe this day by lighting candles for about three hours each night of the feast, starting on the first night when one is lighted, and adding one each night following, until the eighth night when eight are lighted. Many times have we walked through the Ghetto in Chicago, just to see these lights burning in the windows during the week starting the 25th day of December.

Does it not seem more than a coincidence that Jesus, who called Himself the "Light of the world," should be born on the very night every Jewish home must have been lighted? Simeon was one of the few who seemed to understand and, later, when he held the baby Jesus in his arms in the Temple, he said that He was "a light to lighten the Gentiles, and the glory . . . of Israel" (Luke 2:32). Strange, how blinded are the Hebrew people today that they cannot see Jesus as their Messiah, the "light of the world"!

(In the Jewish calendar, winter begins in the ninth month, which corresponds with our December; the Jews' first month being April, called *Nisan*. The Bible states that "it was winter" when the "feast of dedication" was observed. (John 10:22.) The "feast of dedication" (Feast of Lights) not only suggests Jesus as the "Light of the world," but also the dedicating of our lives to the service of the Master.)

*Gabriel Promised 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: and he shall reign over the house of Jacob for ever" (Luke 1:31-33).

# Tomorrow's Real Peace

Advantages of True Peace Are Promised the World of Tomorrow

By James M. Watkins, Oregon, Illinois

December 13—The other morning as we waited the belated arrival of an early morning train, we entered into a friendly visit with a mother and father waiting for relatives coming to attend re-interment services for their son who had died overseas. Despite the friendly attempt at pleasant conversation, one sensed the tragic feeling of personal loss. We would have liked very much to have conveyed the feeling that we joined with them in their personal loss, but, for some reason, words seemed totally inadequate. Finally, the train came and we found it necessary to leave with many things we would like to have said, unsaid.

We recently called attention to the tremendous financial obligations imposed by war and the many things that could be done for the people of the world with the money used for this purpose. Behind it all there is the greater issue brought by the disruption of life and human existence. It is the provisions made for the world under the coming rulership

of Christ that provides the answer for so many human problems: problems that leave many, like myself, at a loss for the words that they would like to say.

One of the stock pictures on the living room walls of almost every home in years gone by, and perhaps in many homes similar to the one from whence this soldier may have come, is the picture of a little child walking confidently in the gentle companionship of a lion and a lamb. This picture is not an artistic theory; it is a definite prophetic promise—a promise that someday peace will be so complete as to invade even the realm of the animal world.

The Prophet Isaiah said, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

This mother and father would have known the true value of that promise.—*Dixon Evening Telegraph.*



## THE OTHER SIDE OF CHRISTMAS

(Continued from page 4)

Think then this Christmas, not of the gifts and merry-making alone, but of that future Day when God through Jesus, the onetime lowly babe of Bethlehem, will grant to you His "unspeakable gift"—life everlasting in the Kingdom of God!

## WATCH! YOU KNOW NOT THE HOUR!

(Continued from page 4)

had foretold the very conditions surrounding His birth. Herod, secure in the palace, did not know that One, who someday would be the true King of the Jews, had been born, nor did he care. The night of Jesus' birth, of His first coming, was a usual, routine night, but it set off a chain of events that are still occurring and that will continue throughout eternity.

Many of us today are looking eagerly for Jesus to return to the earth to re-establish the Kingdom of God. We are given "signs" of that coming, but are specifically told that even Jesus does not know the day nor the hour!

God alone knows! Some day (or night) soon, we hope and pray, He will come! It will be a day like many others preceding it, with men "running to and fro," with rulers ruling, uneasily, with men and women going to their work as usual. Suddenly, "in the twinkling of an eye," the Great Event will transpire. Those "who love His appearing" will be "caught up to meet the Lord." What a glorious day! What a wonderful hope! Let us join with John, the Revelator, in the final prayer of Scripture—"Even so, come, Lord Jesus"!

## WITH LOVE—FROM YOUR FATHER

(Continued from page 3)

shineth in a dark place" (for indeed this world is a dark place today) by studying the prophecies about the Christ? Then give gifts of Christian service. Even as God gave His Son, may we give others a "reason for the hope that is within us," leading someone else to accept Christ as a gift of God, and so be ready for the gift of eternal life when Jesus returns.

## THE PRINCE OF PEACE

(Continued from page 7)

at the transfiguration (Matt. 17:5); and when the Greeks sought Him in the Temple. (John 12:20, 28.)

Jesus said, "I am the living bread which came down from heaven" (John 6:51). Because He was the only begotten of the Father, and because "every good and perfect gift is from above" (James 1:17), Jesus spoke of Himself as coming down from the Father. When Jesus said that He was from above, He meant that He was from above because He ever strove to do that which was spiritual, while His enemies were fleshly minded. What a contrast! While they were seeking to *kill* Him, Jesus was seeking to *save* them.

When God sends Jesus back to earth to establish a Kingdom of righteousness which never will be destroyed, His name then shall be called "Wonderful, Counsellor [of] The mighty God, The everlasting Father [shall call His name] The Prince of Peace." Then shall the saved of the earth rejoice and sing: "Glory to God in the highest, and on earth peace, good will toward men."

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## WHEN CHRIST REIGNS

(Continued from page 7)

this one basic defect by eliminating all unrighteousness and changing men's hearts to do and think good. Until the Kingdom comes, this change will be seen only in a few scattered individuals who have surrendered themselves to Christ and are lovers of God and good. Then it will be universal.

Micah 4:3 reads, "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The Prince of Peace, born in due time in Bethlehem, came for this purpose to change the hearts of men and bring peace to earth. It will be done when He comes again and reigns from the Holy City, and not before. For until His day there will be wars and rumors of wars, because men's hearts will not be universally right with God.

The reason these people will go up to Jerusalem, and follow the ways of righteousness, is that in that day Jesus Himself shall reign. This also is a secret of the Kingdom's success and others' failure, for Jesus alone could rule all the world and be loved and respected by every citizen. Never has a man been able to hold the respect and loyalty of every man. Hitler, Stalin, Roosevelt, Dewey: not a one but who has had serious opposition, even in his own country; but when men know Christ, they can do nothing

but say, "Come, let us go up and see this man and learn from Him."

Another world social problem, which men seem unable permanently to solve is that of world economics. Elmo Proper of Ford Motors reports that the first basic desire of every laborer is for economic security. Under this problem of economics comes inflation, starvation, war—for we are told that the root cause of every war is economics—labor management strife, high taxes, the high cost of living, and all associated problems. Because the world's economy is unstable and unfair, based on un-Christian competition and made precarious by the greed of some and the laziness of others, we are faced with a great problem which touches everyone. If you fear what would happen if we have another depression, if you become hospitalized for a long time, if you lose your employment, then the problem of world economics has touched you. All the trade agreements, socialism, world banks and subsidies in the world will not cure the problem, because they fail to take into consideration the human aspect. World economy never will be stabilized until the Kingdom of God is established to make every man think of his neighbor first and himself second.

Here is a picture of true economic stability, when a man can build a home and progress about his business without fear of depression, confiscation, sickness, floods. As Micah says, "They shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:4). What the world's workers want most of all—economic security—will be found in the Kingdom of God.

The hope of the world is centered in the coming of Christ and the establishment of the Kingdom of God. Then only will the world be united into one unit under one head, because Jesus only can rule and then only will all men's hearts be changed. In those days economic stability will be reality, men will forget their racial and national differences, and there will be "no more curse." We Christians can be optimistic while all the world is hopeless. We have no hope in man, but we do have hope in Christ, for in that Day we will "walk in the name of the Lord our God forever and ever."



## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"Behold, the Lord cometh forth out of his place, and will come down,  
and tread upon the high places of the earth" (Micah 1:3).*

### Christmas Prayers

This first poem arrived too late to be included on our page last year. It was written by Hertha Ahrendsen of Sioux City, Iowa, who is about fourteen or fifteen years of age. Our Christmas prayers should include Hertha's ideas, too.

"This Christmas when you bow your head to pray,  
Thank God you live over here today!  
For over there, young and old,  
Are suffering more than can ever be told.

"This Christmas pray for all the girls and boys  
Who this year will get neither clothes nor toys.  
Think about the young and old folks, too,  
And pray that what happened to them won't  
happen to you.

"This Christmas when the tree is all bright,  
Pray for those people in the cold dark night,  
Who won't sing carols and Christmas songs,  
But will be seeking food and rest all night long.

"This Christmas and every night and day,  
Just bow your head and stop to pray  
That God will help you to be worthy  
Of all the things He gave you and me."

There's another Christmas prayer for our ECE readers today. This one is found in THE HERALD published on December 21, 1943. It is written by Ralph S. Cushmore.

### My Christmas Prayer

"Let not our hearts be busy inns  
That have no room for Thee,  
But cradles for the living Christ  
And His nativity.

"Still driven by a thousand cares,  
The pilgrims come and go;  
The hurried caravans press on,  
The inns are crowded so!

"Here are the rich and busy ones,  
With things that must be sold;  
No room for helpless hands within  
This hostelry of gold.

"Yet hunger dwells within these walls,  
These shining walls and bright,  
And blindness groping here and there  
Without a ray of light.

"Oh, lest we starve, and lest we die  
In our stupidity,  
Come, holy Child, within and share  
Our hospitality.

"Let not our hearts be busy inns  
That have no room for Thee,  
But cradles for the living Christ  
And His nativity."

### Happy Birthday Wishes

James Hammer, Dec. 28, age 14, Bird Island, Minn.

Tommy Stabler, Dec. 29, age 9, Ottawa, Ill.

Curtis Matheny, Dec. 29, age 7, Blackduck, Minn.

Margaret Ann Guillary, Dec. 30, age 11, Hammond, La.

We are happy to enroll Donna Mae Claypool, Marshall, Ill., in our ECE Club. Her name was sent by her mother.





### The Spirit of Giving

The spirit of Christmas is the spirit of giving. The one example in the Christmas story of the giving of material gifts is that of the Wise Men who presented gold, frankincense, and myrrh to the Christ Child. In a larger and truer sense, Christmas is essentially giving. Christmas stands for God's gift of love to mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Someone has given us a remarkable interpretation of the meaning of God's gift of love in the following lines:

God—the greatest *Lover*,  
 So loved—the greatest *degree*,  
 The world—the greatest *company*,  
 That He gave—the greatest *act*,  
 His only begotten Son—the greatest *Gift*,  
 That whosoever—the greatest *opportunity*,  
 Believeth—the greatest *simplicity*,  
 In Him—the greatest *Attraction*,  
 Should not perish—the greatest *promise*,  
 But—the greatest *difference*,  
 Have—the greatest *certainty*,  
 Everlasting life—the greatest *possession*.

God gave His Son to die for us on the cross and to redeem us from our sins. Paul was thinking of this when he wrote to the Romans, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" Again, Paul suggested the exceeding preciousness of God's

gift in his words to the Corinthians: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

—*J. Harold Gwynne in Christmas Treasure.*

### Giving

By D. A. Jones, Kimball, Minnesota

The foregoing paragraph reminds me of the words of Jesus as contained in Matthew 25:34-36: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (v. 40).

Too often, today, we say, "Let the other fellow look out for himself." We are missing many blessings if we do not recognize that we are our "brother's keeper."

Now in the Christmas season, we all are thinking of giving. It is a very appropriate time to give to those who are much less fortunate than we. Let us give to them: food, clothing, shelter, a warm meal in our home. Give! "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

### Life's Greatest Art

"Just to sing a little louder  
 And to smile a little oft'ner  
 At the close of day,  
 Will make life a little easier  
 For the ones who follow after  
 On the rugged way.

"Just to grow a little sweeter  
 As we grow a little older  
 Is life's greatest art:  
 We can't keep from growing sweeter  
 If we press a little closer  
 To God's loving heart."—*W. J. Griffith.*

Would it not be a good Berean project to meet the needs of the needy? Christian Jews need urgent aid.

# The Berean Department

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

January 24-28—Midwinter Ministerial Conference at Oregon, Ill.

Merry Christmas to everyone! Happy New Year, too!

## SOUTHWESTERN OHIO

At the desire of the Ohio Conference, a beginning was made in November on a survey of the state, similar to those previously made in Texas and Nebraska, to search out isolated members and also locate possible areas for evangelistic effort. Work was begun on November 9, with a meeting at the home of Bro. and Sr. C. R. Randall with such members of the state board as were near enough to attend.

Nearly all of the members of the church in this section of Ohio belong to the Brush Creek congregation, which now numbers about one hundred seventy members, and is one of our strongest and most active churches, showing the result of many years of full-time pastoral work. Moreover, the large proportion of young and middle-aged members indicates no slowing down of growth in the years to come.

In the four cities which surround the church, Dayton, Troy, Tipp City, and West Milton, there are good-sized groups of members. Work in Dayton has not been completed. In Troy, about twelve miles to the northeast, there are ten members, and several other interested non-members, among them three sons and two daughters of Mr. and Mrs. Tom Heffelfinger, all married, who live in Highland Park, a housing project. There are two families between Covington and Piqua, and six members in and around Greenville, about twenty-five miles to the northwest.

Two days were spent in the Cincinnati area the latter part of the month, but I found only one member in the city, Bro. Forest Carpenter, who came from Perryville, Ky. At Milford, I visited Mrs. Emma Freeman, whose deceased husband was a member and came from Hendersonville, N. C. At Hamilton, I found three very interested members, Bro. and Sr. Floyd Swihart, and son, Robert.

During the last two weeks of my work in Ohio, Bro. F. L. Austin was conducting meetings at Brush Creek. It was possible to return nearly every night so as to attend the services, and inspiring to note the splendid attendance of those from far and near even on inclement nights. I especially appreciated the hospitality of Bro. and Sr. Randall, whose home I made my headquarters while in that area.

Work was discontinued the last of November because of previously scheduled meetings, and I plan to continue it early in the new year.

M. W. Lyon, Evangelist.

## RIPLEY, ILLINOIS

Election of church officers, December 8, at Ripley, Ill., resulted as follows: elder, Wayne L. Laning; second elder, Leonard Robbins; deacons, Lawrence Lewis and Lyle Ward; deaconesses, Mildred Lewis and Myra Roberts; treasurer, Mildred Hetrick; asst. treasurer, Thelma Ransom; secretary, Helen Lewis; asst. secretary, Mildred Laning; trustee (3 yrs.), Herman Lewis; S. S. supt., Alfred Hetrick; asst. supt., Lyle Ward; S. S. treasurer, Lorene Fey; asst. treasurer, Lettie Ralston; S. S. secretary, Glen Robbins; asst. secretary, Reva Hetrick; S. S. pianist, Joan Hetrick; asst. pianist, Glen Robbins; church pianist, Mildred Hetrick; asst. pianist, Lettie Ralston; Bible study supt., Lozell Burnett; librarians, Marlin and John Lewis; program chairman, Tessa Laning.

Wayne L. Laning, Elder.

## IT PAYS AN HUNDREDFOLD

Does tithing pay? I have certainly found that it does. I hadn't been a regular tither—just a hit and miss one—until I went to live in the Austin-Whitehead home in Chicago, several years ago. There I learned more about tithing. We had our daily Bible readings. I came to realize more fully what God and His Son Jesus said about tithing, and I was convinced that I must tithe regularly. I have found that it pays an hundredfold.

Virda Sittler.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Again in the midst of the Christmas and New Year season, I wish to extend best wishes to all Herald readers, and to thank everyone who wrote to me during the past six months. Those letters and cards served to brighten an otherwise dull existence. God bless and keep all of you until Jesus comes."—Gerald L. Cooper, 501 N. 18 St., Saint Luke's Sanitorium, Phoenix, Ariz.

No Herald next week! The next number will be under date of January 4, 1949.

"May we all faithfully and prayerfully approach the New Year, and, with a sincere trust in God, humbly do our best in the days ahead as a testimony to God's goodness, our Saviour's salvation, and the blessing that has come to us through church fellowship."—C. E. Lapp, pastor of the Pennellwood Church of God, Grand Rapids, Mich.

The Herald Subscription Campaign is gaining impetus (141 new ones the past week), but lack of news space forbids publishing a complete report. Keep the new subscriptions coming! and see next issue (January 4) for full data.

## RIVIERA, TEXAS

During the month of November, the writer conducted nineteen Bible classes and one Bible discussion in Riviera and Harlingen, Texas. Four Sunday school lessons were taught, three sermons preached, and one funeral service conducted. Successful contacts among the whites were fifty-six. Successful contacts among the Mexicans were ten: thirty-five Gospels in Spanish being given out, and one Spanish Testament. We also gave two Bibles to two interested persons who are now using them.

During the month, Bro. Bill Wachtel of the Chicago Church of God volunteered his services in the matter of translation of tracts into Spanish, and sent us Bro. Harry Gockler's tract on the Kingdom translated into Spanish. This tract and the one first translated were sent to Bro. Jorge Roque, of New Orleans, for checking. Jorge is a member of the Happy Woods Church of God. When we receive them from Jorge, the two tracts will be sent to Bro. J. M. Watkins for approval, and if approved, be printed in Spanish.

Being sick the last days of the month, we were unable to do the work among the Mexicans that we had hoped to do. With renewed strength and God's grace, we hope to accomplish more this next month.

We thank the National Bereans and the brethren at large for their support of this work, and pray God that more laborers may be sent into these fields "white unto harvest." Opportunities are everywhere and there is only one of us.

James Mattison.

No Herald next week!

## HERALD RECEIPTS

F. G. Carpenter; Mrs. F. F. Blyth; Mrs. Ivan S. Powers; Mrs. W. H. Holland; E. Anderson Drake; C. E. Lapp; Richard E. Parish (2); Mrs. Lydia Chapman; Mrs. Pete McGinty (5); Mrs. R. Long; F. L. Stilson; T. M. Ferrell (6); Mrs. Kate Olmstead; Henry J. Engel; Mrs. C. B. Hammel; W. R. Simmons; Mrs. Robert D. Lindau; Frank Switzer; Mrs. Leora Antonides (3); Mrs. R. V. Spencer; Mrs. Lee Fish (2); Mrs. J. W. Wilson; Mrs. James Powell; Mabel Payne; Mary Lou Smith (2); Mrs. E. R. Appleby; Arnold Capps.

## NATIONAL BIBLE INSTITUTION

Omaha, Nebr., Church of God	\$8.15
Illionis State Conference Tithe	35.42
Pennellwood Missionary Society,	
Grand Rapids, Mich.	18.48
Virda Sittler	10.00
Mrs. Reginald Long	21.45
George Savage, Jr.	100.00
Niagara Falls, N. Y., Sunday School	9.50
Frank Switzer	3.00
Mrs. Ada M. Eldridge	40.00

**MORE ILLINOIS NEWS**

**DIXON.** The work at the Dixon Church of God is progressing under the leadership of Brother and Sister James M. Watkins. A chorus and readers are planning to present a cantata, "The Town of Bethel," at the Christmas program. The young ladies' Pal-Sister Club met recently and revealed names. A Thanksgiving lesson was held at the mid-week Bible study period.

**MACOMB.** On November 14, the sixth anniversary of the church was celebrated with special services. Fifty-one persons were present at the morning service to hear Brother Vernis Wolfe's message, entitled "Who Then Is Willing to Consecrate His Service This Day Unto the Lord?" Some of them were visitors from Ripley. The afternoon service, also, was well attended, and the whole day enjoyed by all. We are praying that our seventh anniversary can be celebrated in our new church building.

We were pleased to have Brother Darrell Maddock home on a short visit from Oregon Bible College. Darrell spoke for us on November 21.

A Thanksgiving service was held on the evening before Thanksgiving, in which the Bereans participated.

**ARKANSAS-OKLAHOMA CONFERENCE**

**October Receipts and Expenditures**

<b>Receipts:</b>	
National Bible Institution	\$100.00
Beckett Mountain	7.00
Oak Grove and Little Rock	35.00
McGintytown	10.26
Bear	14.50
Lord's Schoolhouse	20.00
Morrilton	5.00
Cleveland	10.00
Walnut Grove	13.00
Mill Creek	8.41
McGintytown	13.75
Bear	21.00
Clark Chapel	13.00
Brooklin	21.25
Waveland	11.00
C. Alan McLain	10.00
W. R. Simmons	5.00
H. Scott Smith	2.00
Jettie Fay McGinty	1.00
Mrs. Peter McGinty	1.00
Oak Grove	5.60
J. W. McGinty	1.00
Refund from W. R. Simmons	10.00

**Expenditures:**  
 H. Scott Smith (sal. & travel exp.) \$120.00  
 W. R. Simmons (sal. & travel exp.) 120.00  
 C. Alan McLain (sal. & travel exp.) 120.00

The Arkansas-Oklahoma Conference is trying to keep three ministers, so needs your help. Your donations to this work will help keep our ministers out in the field to bring the true teachings of God to the lost. You will receive your reward when our Lord comes back.

Send all donations to Lona Padgett, Rt. 2, Box 26, Alexander, Ark.  
 Lona Padgett, Secy.-Treas.

**NATIONAL BIBLE INSTITUTION**

Jennie Salisbury	\$10.00
Hope Chapel S. S., Ind.	14.50
Brush Creek S. S., Ohio	13.90
Hollbrook, Neb., Church of God S. S.	7.15
"A Family"	4.00
Mrs. R. A. Humphrey	1.00
Mr. & Mrs. C. E. Mills	50.00
Zelma Weaver	1.00
Mr. & Mrs. J. Arlen Marsh	3.75
Dorothy Magaw	20.00
Mr. & Mrs. F. Carpenter	10.00
Mrs. Catharine Davis	1.00

**NATIONAL BIBLE INSTITUTION**

Azalia Winfrey	\$ 5.00
Macomb, Ill., Church of God S. S.	28.00
Alta King	9.00
Betty Lou Cunningham	7.00
Mr. & Mrs. Clyde M. Long	10.00
Pennellwood Berean Society, Grand Rapids, Mich.	27.63
Oregon, Ill., Church of God	10.73
Mrs. Alice Carpenter	10.00
Hope Chapel, South Bend, Ind.	10.00



Excerpts from a few of the letters received in response to National Bible Institution's radio program, Truth Seekers' Bible Class of the Air, over WATT, Chicago, at 8:15, Sunday mornings:

"I am a regular listener to your program . . . I work in a restaurant and have no opportunity to attend church except over my radio. . . I enjoy your broadcasts very much."—R. B. T., Chicago, Ill.

"I heard your message over the air this morning, and it gave me great courage in your work. May God bless you and prosper you in the truth."—W. R. P., Elgin, Ill.

"Please send me a copy of your free book as offered over the radio, Sunday."—J. R. B., Urbana, Ill.

"Today for the first time, while dialing my radio, I chanced to hear your program. I was greatly impressed with the very interesting sermon. I am an 82-year-old shut-in . . . and shall be greatly pleased to remain your listener."—Mrs. R., Chicago, Ill.

"Enclosed is a small offering. . . It may help a little in carrying on your good work."—Mrs. H. S., Oak Lawn, Ill.

"It was with great interest that I listened to the sermon this morning. It had much illumination in it for me, and the writer sends a sincere thank you."—Mrs. L. M. M., Oak Park, Ill.

P. S.—When you next see Sr. Verna Thayer, ask her about the listener from Milwaukee she met in Saint Charles.

Radio Department.

**MRS. H. J. DAVIES**

Mrs. Harriet Jane Davies was born in Wales, of English parentage, seventy-six years ago, on October 9, 1872, and passed away on November 28, 1948, in Cleveland, Ohio, at the home of her daughter, Mrs. W. W. Wildeson, with whom she had made her home for many years, following the loss of her husband.

Mrs. Davies had been a Baptist all her life, but ever since the church was built on Diana Ave., in 1928, she had attended there, and had taken an active part in most of its activities. She endeared herself to everyone by her devotion to the interests of others, and by her kindly disposition.

Services were conducted on December 1, and she was laid to rest in Lakeview Cemetery to await the resurrection day. M. W. Lyon.

**VERNON M. STARBUCK**

Funeral services were conducted by the writer for Vernon M. Starbuck at Charles City, Iowa, November 20, 1948. The son of Lawman F. and Lillian May Starbuck, he was born at Tama, Iowa, April 5, 1891, and died at his home in Floyd, Iowa, November 24, 1948. He was a veteran of World War I and was baptized, just before entering the service, in the Cedar River at Waterloo, Iowa, by his uncle, O. J. Allard, into the Church of God faith.

He was married, April 18, 1922, to Myrtle Michal. To this union were born two sons, Leonard and Bernard, and two daughters, Evelyn Rodemaker, and Fae, all of Floyd, Iowa. His parents, long-time members of the Waterloo congregation, both preceded him in death. He is survived by his immediate family, a brother of Hampton, Iowa, and two sisters, Mrs. Adelle Howe of Waterloo, and Mrs. Iva Palmer of Long Beach, Calif. He sleeps in the Floyd (Iowa) Cemetery, waiting the resurrection at the last day.

Charles W. Howe.

**GOD'S WAY is the right way. Let's TITHE!**

A birthday gift for Jesus—the dedication of a tenth of your income to the service of the King.

Tithing Campaign Committee.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.



# ILLINOIS EVANGELIST

## Redeeming Your Time

The door of the old year, with all its sorrows and joys, its failures and victories, is closing; but before us God is opening the door to a New Year, with new opportunities of service for Him. May He find us faithful and willing to do His will.

As the year draws to a close, we should like to call to your attention these words of the Apostle Paul: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16). The New Year Season is not one of frivolity for a Christian. With sober mind, he looks back over the past year to see if he has "redeemed the time" for the Lord. If he has spent his time wisely, he will find that much of it was occupied in serving God. Most of us probably find, however, that 1948 was a busy year, and, in the confusion and hurry of doing worldly things, we have given very little time to the Lord. We have spent a vast amount of time taking care of temporal affairs that we could have used for spiritual endeavors.

Yes, these are busy days!—but, as the Apostle Paul said in our text, they are also evil days. As "evil men and seducers . . . wax worse and worse," we understand that the coming of our Lord draws near. The time in which to work may be short. It is time, therefore, that we redeem more of our time for the Lord.

Paul said, "See then that ye walk circumspectly." In other words, we Christians are to walk cautiously, prudently, being fully aware of the circumstances which testify that we are in the last days. Knowing that the time to labor is limited, we must walk not as fools, but as wise, redeeming the time for the Lord.

Looking back over 1948, we all probably feel some regret that we have not redeemed

more of our time. Perhaps you feel that you have spoiled your year. Be of good cheer; the Lord is soon to give us a New Year all unspotted. What will you do with your time during 1949? The year is certain to hurry on at a speedy pace. Every moment will be filled with things to do. Many people will be saying they do not have time for the Lord's work. Will you?

See that you redeem your time! No matter how weighty or numerous the matters to which you must attend, there is time to serve the Lord if you seek it. Where your heart is, there will your time be spent. You must not become too busy to serve the Lord! "Take time to be holy!"

Another aspect of Ephesians 5:16 merits consideration. The word "time" comes from



a Greek word that means "right time" or "opportunity." Thus, Paul was exhorting men to make the most of their opportunities. A Christian has many opportunities of witnessing for the Lord. Whenever having such a privilege, he must "redeem the time." Solo-



mon once said, "A word spoken in due season, how good is it"! We Christians do not realize all the good we can do by speaking for the Lord.

Another type of witnessing probably more important than speaking is that of doing. A Christian must live Christ. He must show men that he is a disciple by his love for others. If then by any word we can say, or act we can do, we might influence another toward Christ, let us redeem our opportunity.

As we Christians stand at the portal of a New Year, let us do so prayerfully. May we seek God's strength to serve Him well. May we enter this year with a perfect trust in His love and care. It is the prayer of your Editor that the New Year will bring blessing to each reader. Who knows but that during 1949 we may hear the trump of God and go forth to meet Christ as He comes for His own. Oh joyful Day!

Illinois Conference, thankful for your past support, is counting on you for the days ahead. We extend the Season's Greetings to all with God's blessing.

Linford Moore, Editor,  
802 W. Jefferson, Macomb, Illinois.

**CHICAGO.** The Dorcas ladies have been sewing for Laura Gorthorp's family in Colne, Lancashire, England. Laura distributes the gifts among the children in her large Bible-school class. The young people's class, also, has been sending food, clothing, and Sunday-school supplies to England for distribution and use by the Gorthorp family. These people are very grateful for all we do for them.

In December, our mid-week Bible class studied Scriptures looking forward to the birth of Christ; a background for appreciation of Christmas.

A sound movie, "The Child of Bethlehem," which portrays the Christmas story was shown at the evening service on December 12.

**EAST OREGON CHAPEL.** A post nuptial shower for Mr. and Mrs. W. Messenger was given by the King's Teens.

The average attendance for the month of November was about seventy-seven.

Marie Christen was in the hospital for a few days with a tonsilllectomy.

**RIPLEY.** Our Thanksgiving services were held on Wednesday evening. We gave the play, "The Awakening of Brother Tightwad," and had other special numbers. The Christian Church people, asked to join with us in this service, added to the program.

Plans are being made for a Christmas service for Wednesday, December 22.

Sr. Esther E. Laning, daughter of Bro. and Sr. Frank Laning, was united in marriage to Marvin W. Beshears at the First Christian Church in San Francisco, Calif., on November 28. They are at home at 207 O'Keefe, Palo Alto, Calif.

Our annual election was December 8.

**ELDORADO.** The Bible training class for teachers is proving very interesting and helpful. Brother Vernis Wolfe has presented many new ideas.

Our pastor spent November 14 in Macomb, speaking for Macomb's sixth anniversary service.

(Dixon and Macomb news on page 15)

### GOD'S WAY

I came to the throne with trembling heart;  
The year was done.

"Have you a new year for me, dear Master?  
I have spoiled this one."

He took my year, all soiled and blotted,  
Gave me a new one all unspotted,  
And into my tired heart smiled,  
"Do better now, my child!"

—Author Unknown.

### FINANCIAL STATEMENT

Balance, October 31, 1948	\$490.46	
Dollar Day contributions	38.00	
Individual contributions	5.00	\$533.46
Pastoral Aid, Macomb	\$35.00	
Pastoral Aid, Chicago	50.00	85.00
Balance, November 30, 1948		\$448.46
Mildred Somers, Treasurer.		

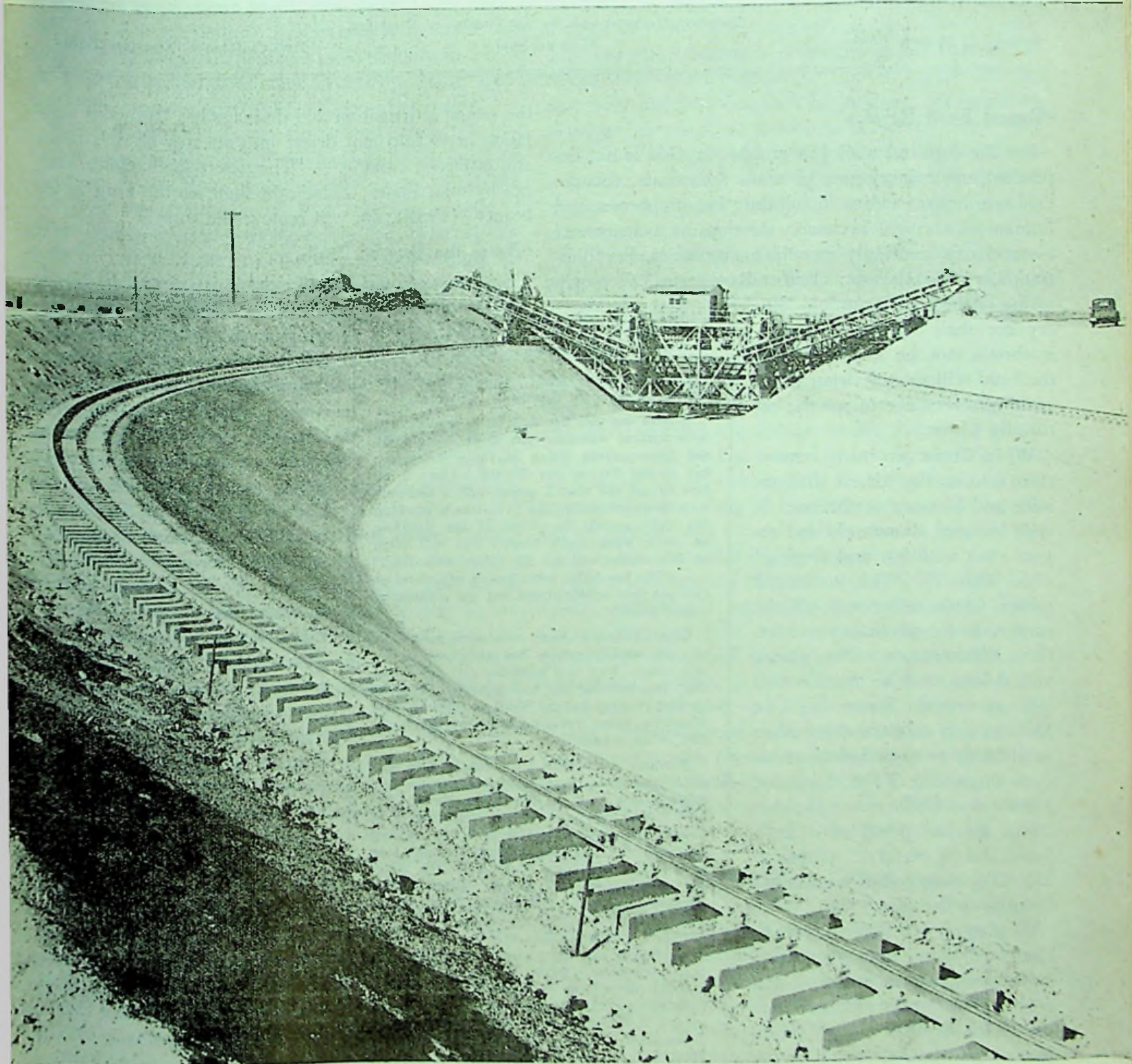
January 4, 1949

# The Restitution Herald

VOLUME 38

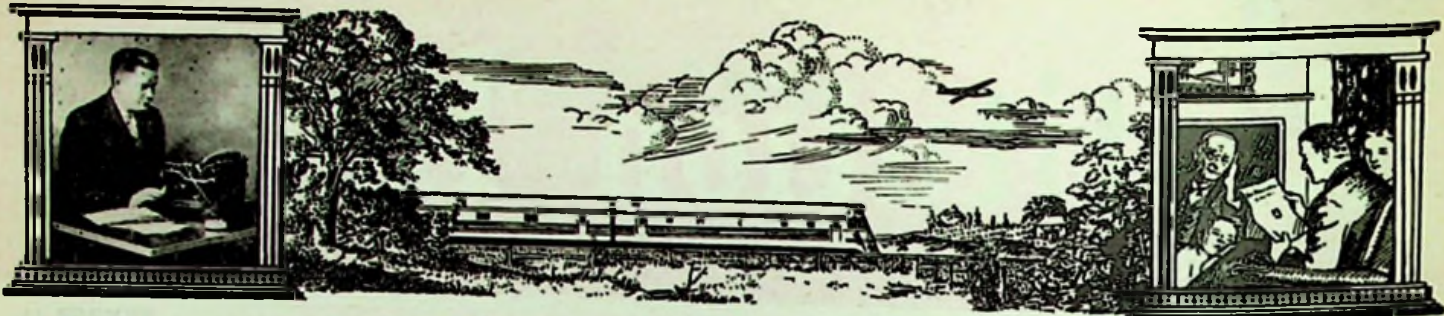
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 13



The Desert Shall Rejoice--- See Page 2

—Authenticated News.



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### "Desert Shall Rejoice"

For the fulfillment of His prophecies, God is not dependent upon inventions of man. Sometimes, though, God uses human means in fulfilling His prophecies, and human achievement invariably develops in such manner as to clarify seemingly incredible prophecies. For illustration, man's television clarifies Revelation 1:7, prophesying of the Lord's coming, "Every eye shall see him," though it should not be supposed that the Lord will use television when enabling every eye to see the returning Christ.

When Christ returns to remove earth's curse, the "desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing" (Isa. 35:1, 2). With unlimited power, Christ will restore all the earth to its Edenic beauty and fertility. Wildernesses, solitary places, and deserts will be transformed into mammoth flower gardens. Skeptics may consider this picture so idealistic as to be humorous or even disgusting. Faith, however, knows that God cannot lie, that "what he has promised" He is "able also to perform" (Rom. 4: 21). "The desert shall rejoice and blossom as the rose."

As if to crowd skepticism aside, God is allowing man's ingenuity and invention to reclaim vast deserts. The front-page picture shows the Delta-Mendota Canal (trimmer in the background) in the central valley of California where

the magic of irrigation and drainage has "turned a desolation of swamp and desert into an area of rich farms and attractive cities." . . . "The desert shall rejoice," but not by man alone. "Thine eyes shall see the king in his beauty" (33:17). He will remove the curse!

### "As in the Day of Battle"

Spurred by knowledge of rich oil deposits in the Negev (Southern Palestine), a Jewish army recently overwhelmingly defeated the Arab-Egyptian army. Any odds? Yes, all in favor of the Arabs! Egypt launched an army of "more than 20,000 first-line combatants and large numbers of supply troops" into the area of battle. Led by Hassan-Salame (an ex-aide of Marshall Rommel), these Arab forces constituted the "flower of the reorganized, re-vamped, re-equipped army of Egypt, carefully trained in the western desert." Pitted against this superbly led and well-equipped army was a handful of Jews (less than 3,000 first-line men). "The ratio of combatants was easily *eight to one*." (Someday, it will be *ten to one*, when "ten men shall take hold . . . of the skirt of him that is a Jew," but then it will be in appreciation and not in conflict. Zech. 8:23.) Did oil alone spur the Jews to victory?

Soon "shall the Lord go forth and fight against those nations as when he fought in the day of battle"—as when Gideon and his three hundred annihilated fifty or sixty thousand Midianites.

#### Twenty-Five Heralds in Every State?

An appreciative reader of The Restitution Herald writes from Sunnyside, California:

"Please use this five dollars by sending two subscriptions wherever you think best. I do not know anyone living in those states you list as not having any Herald readers. I do love to get the church paper, and I sincerely wish everyone could take it, for it is teaching the right gospel, the gospel of the Kingdom on earth when God's blessed Son will reign on His throne and all His saints with Him." . . . (The five-dollar contribution will purchase two one-year subscriptions and one six-months' subscription.)

This California sister, who owns only little of this world's goods, has sacrificed to enrich others. May God bless her gift and direct that the Heralds she has purchased be read by souls hungry for the Word of God and who, otherwise, never would have learned the Truth. She is an evangelist.

Brethren everywhere are encouraged to send either money or names and addresses for new subscriptions to The Restitution Herald. We need both. Especially do we invite names of prospective readers residing in states not now receiving any Heralds, and in states receiving a few but less than twenty-five. The states not receiving any Heralds are: Alabama, New Hampshire, Georgia, Maine, New Jersey, Rhode Island, and Vermont. See page 14 for the complete state list: then help to build up the subscriptions in those states now receiving less than twenty-five Heralds. Have you not friends or relatives in those states who could be helped by receiving the Herald? Get the missionary spirit; it is the spirit of Christ. Let us make a concerted effort to place at least twenty-five Heralds in every state of the Union!

## New Year---Renewed Life

By J. Arlen Marsh, Rockford, Illinois

**NEW YEAR—RENEWED LIFE.** . . . That title offers a conception of Christianity that sets it apart from all other religions, that establishes it, as Isaiah suggests that the Kingdom of God will be established, "above the hills," above all faiths and all human creeds, above what Paul terms so often "principalities and powers."

For Ephesians 4 presents Christianity as a new, dynamic force within the individual. Here is no mere moralism drawn from human experience and prompted by men's own faulty environment; here is a code of ethics drawn from the thoughts of God Himself, destined to penetrate even to "the spirit of your mind." It is a code for those who do things, a code for workers, a code for thinkers; yet it is a code quite as adaptable to the needs of little children as to the needs of rulers, quite as adaptable to the requirements of farmers, housewives, and mechanics as to the requirements of doctors, lawyers, and university professors.

Christianity is not, in the light of these ten verses, a religion of restraints; it is a religion of action. While we may be exhorted to "let no corrupt communication proceed out of your mouth"—to say nothing that, in the phraseology of Adam Clarke, "injures virtue, countenances vice, or scoffs at religion"—we are simultaneously exhorted to say (and, by implication, to do) "that which is good." We are, as Christians, deprived of nothing but the power to injure ourselves and others; in the stead of that power, we are blessed with an opportunity to serve as Jesus served, to teach as Jesus taught, to present such an example of self-denial and sacrifice as will effectually convince others that we literally fulfill the Golden Rule, doing for others what we would have them do for us.

Yet this sort of Christianity is not, in the main, true self-denial. At the beginning, yes; at the end, no! Can you conceive of any happier existence than that in which everyone—American, Russian, German, Japanese, Englishman, Brazilian—*everyone*—could live together in mutual kindness, mutual peace, mutual brotherhood, thinking first of one another rather than of self? Self-denial occurs only when we prefer to satisfy our own desires, and do not; surely, there would be none of it in a world where, voluntarily, men sought first the welfare of other men, and then the welfare of themselves! To build to such Christian heights as these requires practice; it is nothing that comes upon us full-grown and in ready bloom.

Indeed, the kind of Christianity that is laid out by these verses of Ephesians 4 demands more than practice; it demands new life. Humanity as it now stands is mentally, spiritually, incapable of mastering any such idealistic conditions as are proposed by Paul. Who, for example, can invariably eliminate from his thinking all bitterness, all anger, all greed, all selfishness, all sin of every type? But within these Ephesian verses are to be found just such necessities—that all vestiges of our personal wants be done away, insofar as they may conflict with the needs of those about us.

So, because Christianity, in its essence, does demand more of us than men can offer, it demands also that, as we already have noted, we "be renewed in the spirit of" our minds.

That is vital. It is inescapable. To be genuinely Christian, we must be new men and women. What has caused us to sin in the past must be sloughed off; Paul effectively pictured the process in his discussion of the rite of baptism, in Galatians 3, when he declared that we "put on Christ"—we assume faith in Christ, assume responsibility for living by His doctrines, assume liability for the present and eternal welfare of our fellows, precisely as He assumed it in His days on earth.

Moreover, Christian principles are to become so thoroughly embedded in our minds that no conscious thinking is required to make us, in case of specific temptations, turn from evil to good. Plautus, a Roman dramatist, used an expression similar to that of Paul: "Poverty and dread alarm my innermost soul." "The spirit of your mind" is your "innermost soul"—the basic thoughts of your life, your fundamental character, your whole plan of behavior. Because of all this, the renewal of our method of thinking, as it is demanded by Christianity, is never-ending; it goes on and on, and terminates only with death.

As a matter of fact, Paul drew a sharp contrast between the ego, the self, we once had and the ego, the self, we are to gain as Christians. The Apostle referred, as he frequently referred elsewhere, to the "old man" and the "new man," thus setting up a positive line between the Christian and the non-Christian. The verses with which Paul followed his admonition to "put on the new man" are the verses which necessitate our approaching an almost divine perfection, described (Please turn to p. 9)

# Watch and Pray

By Harold Doan, Chicago, Illinois

**J**ESUS' OWN WORDS set down the ideal order of events for discussing the important fact of His coming again. Early in Luke 21, Jesus was asked by His disciples for the signs which would precede His return to earth. Replying, Jesus said, in part:

"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."

Those are only a few of the signs the Bible mentions. According to Luke 17, Jesus mentioned those days preceding the Flood and the days preceding destruction of Sodom and Gomorrah—the days of Noah and the days of Lot—as being good pictures of the conditions which would precede His own coming again. Paul said that in those days before Jesus' literal return to earth, "perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents [juvenile delinquency?], unthankful, unholy . . . lovers of pleasure more than lovers of God" (2 Tim. 3: 1-4). These were all to be signs to believers that Jesus was soon to return. Though no man knows the day nor the hour, we can discern the signs of the times and recognize that these events point toward the culmination of the Age, the coming of Christ, the Kingdom of God on earth.

Jesus told a parable to this effect. He said that when one sees a fig tree beginning to bud, he knows summer is near. So, when you see these signs beginning to come to pass, "lift up your heads; for your redemption draweth nigh."

It is interesting to notice that in the Old Testament, Israel as a nation was often denoted as the fig tree nation. Since most of Jesus' parables were Kingdom parables, teaching truths about the coming Kingdom of God, is it not possible that Jesus' parable of the fig tree referred to Israel? His meaning well may have been (and the prophecies of Daniel bear this out) that when we see Israel begin to bud again as a nation, it would be a sign of the soon coming of Christ. Jesus inferred further that the generation which sees these things fulfilled will live to see Jesus coming in clouds and great glory.

In all justice, is it not fair to admit that we may be living in those days of which the Bible speaks, those days when we should be looking up for Jesus' return? We see about us the great chaos of nations, the deadlock

in the United Nations, perplexity concerning the world's problems. Because of the world problems, men's hearts and minds are failing them for fear. Heart disease is the world's modern plague, accentuated by fear. Mental illness is increasing by leaps and bounds (now affecting one in ten) brought on largely by fear. Love of pleasure is superceding love of God: taverns, theaters, and stadiums being filled to capacity and churches discontinuing services for want of attendants. The fig tree nation has begun to bud for the first time in twenty-five hundred years. This generation has seen it; will it also see Jesus come? Is it not possible that these may be the days of which Jesus spoke?

The world seems to concur in this opinion. Religious leaders of many faiths are proclaiming the fact and warning the world. Historians, authors, scientists, politicians continually warn—it may be the end. H. G. Wells says, "It is the end." A recent United Nations World Magazine published a play (by a young Hungarian) entitled "After World War III." The play has three characters, sole survivors of the Atomic War, who kill each other over a box of matches. A recent article in "48" Magazine, by an anonymous author, is an admission of our eventual doom. The byline reads, "When the forts of folly fall, you'll find my body by the wall." The last line of the first paragraph reads, "It was a fine thing to be a man." Are you willing to admit that these may be the last days of man's rule upon earth, that Gentile times soon will be ended, that Jesus may even now be preparing to rise and close the door to the fold of God?

Jesus, continuing in His sermon, made this application. "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."

Jesus' meaning is clear. He was speaking here to professed believers, not to the world. Having ample warning of the events to come to pass, knowing full well that Jesus could now come for His own at any time, watch your step, "take heed to yourselves." Perhaps we all could spend a little more time taking heed to ourselves and a little less watching and condemning our neighbors. Watch *your* step in these last days, lest drunkenness and the cares of this life woo you away from righteousness and you be unprepared when (Please turn to page 10)

# Kingdom Prophecies

By James M. Watkins, Oregon, Illinois

*December 20*—Another of the great prophetic promises, according to the Prophet Isaiah, is the promise that the Age to Come will provide the elements of personal security by which each individual may reap the full reward of his own labor and thus experience the final degree of personal peace of mind and contentment. The real satisfactions of life are found in personal accomplishments and work well done.

Writing more than twenty-six hundred years ago, this Prophet said, "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

The substance of this promise, reflected in the prediction of every major prophet, has been reaffirmed constantly by the New Testament writers. It becomes a visionary reality in the book of Revelation.

It is a promise of great importance. Even in this day, we look upon the so-called middle class individual who owns his own home as being the backbone of stability for our modern society. When an individual buys his home and begins to grow enduring roots in a city or community, a far greater transformation takes place in his life, and in the community itself, than the mere value of the financial accomplishment.

He immediately develops a satisfying sense of personal security that is denied nomadic wanderers and receives a sense of responsibility and accomplishment that comes in no other way. As a result, the progress and development of his community, proper provisions for the education and welfare of his children, and a greater interest in the well-being of those about him become important. By these mutual bonds, both he and the community rise to new heights of personal and social attainments. The church, school, and other developing influences begin to be looked upon in their true light. They are recognized as necessary mediums by which the community is built into a full, sound, and satisfying life.

According to the great prophets of the past, this is the principle God will use to undergird His society of tomorrow. We know it will work if applied completely, because we see it work to any extent that it is applied today. The man who builds for his own habitation does so with an unstinting interest and satisfaction not found in those who labor for others.

—Dixon Evening Telegraph.

*December 27*—Dr. Smith Freeman, professor of experimental medicine at Northwestern University, said in a recent lecture before a group of his university associates that, from the standpoint of man's biological make-up, any person should live to be one hundred to one hundred fifteen years old. He said that poor nutrition added to worry and emotional disturbances combine with other causes to deprive us of these added years.

While he did not entirely discount the effects of certain diseases, he pointed out that it was these factors that created a predisposition to many diseases, and was actually the foundation for much of the deterioration of age. He expressed the thought that the one-hundred-year goal of life could be obtained easily by proper food and the elimination of worry and our emotional and psychological problems.

It is interesting to note the extent to which a possible life span of one hundred years is "cropping up" in the thoughts of leading medical men in recent months. Only a short time ago, one of our leading children's doctors made the assertion that the child born today, barring accidents and a few misfortunes of disease, rightfully could expect to live to a natural age of one hundred years.

Such statements and trends of thought are especially interesting to those who look upon the Kingdom promises of the Old Testament prophets as being very literal statements of what the future holds in store for us.

Speaking of the state of the world under the rulership of Christ, the Prophet Isaiah said, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

The proper provision for material welfare, the elimination of all tears and sorrow, an underlying security to assure complete peace of mind and contentment, plus necessary friendship and affection, are all promised as a definite part of the Millennial years.

That, according to Dr. Freeman, is all that is required to make the one-hundred-year life span a reality, barring unforeseen accidents and rare inroads of disease.

Day by day, the prophetic promises of the past become more logical and ever closer to their fulfillment. Marks of the coming Age are already a part of the natural thoughts and expectations of our scientific leaders.

—Dixon Evening Telegraph.

# Weeds in Life's Gardens

By Alva G. Huffer, Morristown, Tennessee

**M**AN'S SPIRITUAL disruption is the direct cause of the earth's physical disruption. When Adam and Eve rebelled against their Creator and refused to obey His instructions, God brought a curse upon them and the earth.

This curse has plagued the earth with famines, pestilences, desolations, and earthquakes. Someone has said that "man's tragedy is not due to his being made of dust, but the dust's tragedy is due to man's being made of it."

## *The Curse of Weeds*

Anyone who has planted a garden has had firsthand experience with the results of the Adamic curse. He readily will agree that thorns, thistles, and weeds can be a nuisance and a hardship. He can understand the meaning of God's words to our guilty ancestors: "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" (Gen. 3:17, 18).

Wherever man goes, he is followed by weeds. No weeds can be found where man has not been. Weeds have never been discovered by explorers in jungles. Moreover, plant some weeds in soil that has reverted to its original wild condition and they soon will be overpowered by the surrounding vegetation of mosses and grasses. Wherever man goes, the Adamic curse follows in his shadow.

## *No Weeds in Christ's Kingdom*

Jesus came to redeem mankind and to remove the Adamic curse. When Christ reigns as King over mankind, righteousness will fill the earth, nations will learn war no more, animals no longer will be dangerous, and the earth will be restored to Edenic usefulness and beauty.

According to Isaiah, "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose. In the wilderness shall waters break out, and streams in the desert" (Isa. 35:1, 6). "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (55:13). Not until Christ reigns on earth can the redeemed truly sing:

"Joy to the world! the Lord is come:  
Let earth receive her King:  
Let every heart prepare Him room,  
And heaven and nature sing.

"No more let sin and sorrow grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found."

## *Weeds of Sin*

Weeds are found not only in gardens and in fields: they are found in men's lives. Each man's life is a garden in which he either plants flowers or permits weeds to grow. One's beauty of character, his usefulness, and his ultimate destiny are determined by the condition in which he keeps his life garden. The ultimate test of one's character is whether it contains flowers of righteousness or weeds of sin.

What is wrong with weeds, you ask? Weeds poison other plants; they crowd out the flowers; they ruin the garden's beauty. Weeds of evil cause disruption in one's life. They bring unhappiness and fail to glorify God.

One needs not plant weeds in his garden to get them to grow. They will grow without cultivation. Parents need not teach their children to be wicked; they naturally will become wicked unless trained otherwise. Mankind naturally is sinful. "All have sinned and come short of the glory of God" (Rom. 3:23). One has weeds in his garden until his life has been cleansed by the blood of Jesus in the waters of baptism.

## *Three Ways of Removing Weeds*

If the garden is to be saved and the flowers are to grow, the weeds must be removed—sin must be destroyed. Three kinds of sin weeds grow in men's gardens, and there are three ways of removing them:

The first kind of weeds includes the sins of the appetite. They are the sins that one does. They are such sins as: murder, stealing, drunkenness, and adultery. The only way to remove these weeds is to dig them out by the roots. One must put all these to death, quickly, and keep them dead. This means a voluntary crucifixion of the "old man"—a suicide to sin.

How would a thief be reformed if he slowly reduced the number of his thefts? Should he allow himself to steal every night one week, then only on Monday, Wednesday, and Friday the next week, and then only on Monday night the next week? Would a gradual reformation be effective?

Would you suggest that a wife-beater reform himself by gradually reducing the number of blows? Instead of beating her five times the first night, would you have him beat her only four times, then only three times the next night, and so on, until he was reformed?

Clearly, the Apostle stated: "Let him that stole steal no more" (Eph. 4:28). Jesus instructed: "If thy right eye offend thee, pluck it out. . . . If thy right hand offend thee, cut it off" (Matt. 5:29, 30). Jesus meant that one should separate from himself those habits that are wicked, even though they seem very dear to him. The drunkard should throw away his liquor bottle and determine, by Christ's help, to be separated from it—forever.

Paul said, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). He told the Christians at Rome that their "old man" was "crucified with Christ," that henceforth they "should not serve sin" (Rom. 6:6).

The second kind of weeds includes sins such as jealousy, anger, and pride. They are related more to what a person is, rather than to what a person does. These weeds can be removed only by constantly smothering them out, like a farmer would smother out quack grass.

One could give up opium or morphine by staying away from the places where it is sold, but one cannot stay away from a bad temper. *(Please turn to page 10)*

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## Can Truth and Service Be Separated?

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*By Mrs. Roscoe Dunbar, Delta, Ohio*

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**T**HIS PAST summer, our work took us into northern Michigan, where we spent three months at one place. Near us was a modest but very attractive little church of the Mennonite faith. There we learned many things in the way of Christian living and services which all denominations would do well to pattern after.

For some time, as we have visited churches of our own denomination in various places, we have found a great number, though not all, lacking very much in hospitality and brotherly love. In some places, a sort of makeshift of these two essentials of Christian character existed.

At this little Mennonite church, everyone is greeted very cordially and invited back to services; also, their homes always are open for kindness and service to all. Especially are strangers given particular attention.

How about Abraham's entertaining strangers? and Jesus' washing Peter's feet to teach him a lesson much needed in service to others? It seems to me as though we, the Church of God, had better take time to consider this side of Christian living and service.

Oh! yes, if we have "lots of money," we can give out of our abundance quite a sum of money and lull ourselves to sleep, thinking we have done the Lord a great service. We need money, all right, but we also need more people putting a shoulder to the wheel and really working in each and every line of duty. Too many of our churches, like many of the Orthodox churches, are cold and not responsive to their own members at home, to say nothing of members attending from distant churches.

Many of our laymen and ministers, had it not been for their great love, faith, and understanding of Jesus' methods, would have fallen by the wayside from treatment they have received from laymen and "higher ups."

We, as a church, always have prided ourselves on having Truth to such an extent, as Jesus told the Pharisees, we have neglected the weightier matters, such as, judgment, mercy and faith. (Matt. 23:23.) Faith, exercised rightly, will produce works acceptable to God. Because a layman or minister may have some weakness (that we all have in one way or another), or cannot see all things as we do, does that mean we should treat him almost as a criminal and push him out, not caring what becomes of him or where he goes? I am afraid you will not find this the Biblical way.

It is high time we awaken out of our satisfied slumber and get to working, while it is yet day, for the dark clouds of night are fast closing in about us. There is nothing wrong in learning all the Truth we can, but also let the Truth properly applied do for us that which will make consistent Christian service. It would be a sad thing in the Day of Jesus' appearing to find ourselves with plenty of knowledge of Truth but having no works to go with it. I am afraid our allotment would be, at least, to be beaten with many stripes. (Luke 12:47.) Perhaps worse!

It would seem wise to us, at our next General Conference, should the Lord tarry, to consider this subject of love and service, to see if many of the past wrongs done to laymen and ministers could be avoided in the future and a better and happier way developed.





# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**CHURCH AND STATE.** The question of the relation between church and state is becoming one of more and more discussion in the religious press. "Liberty," magazine on religious freedom published by the Seventh Day Adventists, has this to say on the subject: "Many professed Christians in the past have done many unchristian things in the name of Christ. Millions of Christians were slain by Christians in the name of Christ in medieval times under a union of church and state. Christ's name was incorporated into every law that was enacted. Every king claimed to rule by divine right. The Christian rulers, so-called, thought they were doing 'God's service' when they put to death the dissenters whose faith was contrary to the legally established religion."

The Roman Catholics are the ones who are making the strongest bid for the partnership of government and church. Where they have the majority, this relationship exists, and where it exists the minority groups are the objects of persecution and anti-legislation. The controversy over religion being taught in the schools following the Supreme Court ruling in the McCollum case has brought to light many conditions throughout the country which are alien to our form of government, where church and state are separate. According to press releases, twenty-two nuns were teaching in the public schools of New Haven, Conn., and wearing their religious garb while teaching. New Mexico had a similar situation prior to the Dixon, N. Mex., squabble. In the recent election, North Dakota barely eked out a majority in favor of an amendment prohibiting teachers from wearing religious garbs while teaching. The vote stood 93,469 for the amendment and 83,030 against. The maligned Eightieth Congress voted an appropriation of \$185,000 for the support and maintenance of mission schools among Indians. According to "Liberty," certain tribal gratuity funds were added, bringing the total amount to \$213,465. Of this amount, the Roman Catholics cornered \$171,300. No wonder the R.C.'s favor partnership between state and church!

**TRANSFORMATION.** Dr. Michie Kozaki, moderator of the Church of Christ in Japan, is quoted in "World Call" as saying:

"It is amazing how our people have lost all prejudice and misunderstanding of Christianity so prevalent in Japan before the War.

"The constitution has given equal rights and freedom of religion. Japan has abolished its army, navy, and air force, and proclaimed to the world that she will no longer make war. The whole attitude of the people has become more spiritual as result of the devastating experiences of the War."

While we confess ignorance of the Oriental

mind, yet we perceive that spirituality comes through a different channel than war. During the War, we heard much about fox-hole religion. That was during the War. There may have been the occasional boy who was brought closer to the Lord as result of his experience, but our observations have been that most of them became indifferent to church life and spiritual activities. Judging from all reports coming out of Japan, it does appear that this little island country, having discovered the futility of emperor worship, is ripe for the gospel message. Of course, if the Word is taken to these hungering people, it will have to be by somebody outside the group of people with which I have been associated all my life. I say this with redness of face.

**THE AUTOCRAT.** Truth is ever new, though it may be as old as time itself. Teachings concerning the end-time and setting up of the Kingdom of God were old in the days of our founding fathers. They are still old, yet ever new and refreshing to ponder.

Elder R. V. Lyon, in one of his lectures in the latter part of the last century, foresaw the final conflict of nations, with Russia heading a horde from the North against the mountains of Israel. Said he:

"Gog, the Autocrat of the Russians, will be seen at the head of his vast army, marching on to the mountains of Israel; then the Lord's fury will come up in his face, and all nations at His presence shall shake, and He will rain upon them a horrible tempest, fire mingled with hail, the instruments of death, which the nations are now preparing."

These remarks were made in a lecture on the Kingdom of God. Our early preachers were devoted to the truth that the Kingdom of God is the all-important message of the Scriptures and all other subjects merely related to the Kingdom.

Their messages were chock-full with Scriptures to support. It was in this respect that their most effective work was done. There is nothing that can take the place of the Word of God in solid gospel preaching.

**JUBILEE.** Under the Mosaic economy, the children of Israel enjoyed jubilee, or the sounding of trumpets, every fiftieth year, when every person was freed from indebtedness or slavery and the whole nation returned to a status of equality. This jubilee, or sounding of the trumpets, was typical of that time when another trumpet shall be sounded and freedom shall first of all be proclaimed to those who sleep in Christ. They will be freed from the bondage of corruption; then the living saints will be freed from the evils that beset mortality. Then will follow the release of other classes of mankind from the woes that prevail against the flesh.

Kenneth Royall, United States Army Secretary, has announced that Soviet Russia is holding thirteen million persons in slave camps. Such a condition will be wiped out when the great trumpet sounds, and the Redeemer will come down like "rain upon the mown grass: as showers that water the earth."

The indebtedness of the world is so tremendous there can be only one solution, the great jubilee under the Christ. The political frictions are so widespread, nothing but the ruling of Christ to put "down all rule and all authority and power" can bring peace to the world. Yes sir, the message of the coming Kingdom of God is the answer to the world.

**MISSIONARY WORK.** The November issue of "Advent Christian Missions" is given over to a report on the "Eighty-third Annual Meeting of the American Advent Society" which was held in Boston in October. The expenditures of the Society for the fiscal year amounted to \$56,926.04. Of this amount \$35,067.43 went to China. This report does not include the work of the Woman's Home & Foreign Mission Society, which carries on the denominational work in India.

The World Almanac for 1948 gives the membership of the Advent Christian body as 30,547. Not a large conference, but they are doing an extensive missionary work both abroad and at home.

**RECAPITULATION.** This is the time of the year for stock taking. This department wishes to recount some of the prophetic gains made during the past year. In our mould of thinking, the most outstanding prophetic event of the past year was the establishment of the new State of Israel. This was an epochal event—it harbingers the day when the rightful Heir to David's throne will come and reign most gloriously in Mount Zion. The new State of Israel has been recognized by the two leading powers of the world—the United States and Russia. The State of Israel was promised under the Balfour Declaration, not in these exact words, but in content. Had this purpose been carried out by England under the mandate which she had, we doubt if she would have lost India, her hold on South Africa, the life line through the Suez, and now Ireland's taking her walk out of the Commonwealth. More, we firmly believe, had the signatories to this protocol of faith and promise kept their word of support to the wandering Jew, the debacle of World War II would have been avoided. The commitments were not kept. Who knows but what the great God has provided other means for the deliverance of the land that once flowed with milk and honey? The fact of the year is—the flag of David now flies over the ramparts of Judean hills!

## NEW YEAR—RENEWED LIFE

*(Continued from page 3)*

by Ephesians 4:13 as "the measure of the stature of the fulness of Christ."

Here, too, baptism has its symbolism. Not only does it "put on Christ" for us; it buries us—it points to the death of our old evil ways, and to our firm determination to live as well as human beings can throughout the future. Maria Grace Saffrey states perfectly the purposes of baptism:

"'Tis God the Father we adore  
In this baptismal sign;  
'Tis He whose voice on Jordan's shore  
Proclaimed the Son divine.

"The Father owned Him; let our breath  
In answering praise ascend,  
As, in the image of His death,  
We own our heavenly Friend.

"Let earth and heaven our zeal record,  
And future witness bear  
That we to Zion's mighty Lord  
Our full allegiance swear."

Allegiance is not alone a word; it is a form of life. So the allegiance we bear to God and Christ, symbolized in baptism, demands that we forsake the "corrupt communication" of the past, whatever form it may have taken, and incorporate within our minds the ideals and teachings of Christianity so firmly that they never can be taken from us.

It is notable that Paul, as he wrote of this matter of allegiance to God and to His Son, of constructing a Christian life that will resist all corrosion, laid emphasis upon the twin matters of faith and knowledge. We are all to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

In effect, Paul instructed Christians not to rely on the knowledge to be found in others. In effect, he instructed Christians not to trust in the ethics and educational processes of men. We are, instead, to rely on God and on Christ, with a reliance built upon sound knowledge—knowledge gained from the Bible, knowledge gained from personal experience with the present results of Christian faith and doctrine. Only through such knowledge of the divine, only through faith founded on knowledge, only through faith that establishes a new kind of thought and deed within us, can the "measure of the stature of the fulness of Christ" be reached.

We have been told by Solomon, wisest of the wise—we have been told by moderns who delve into the depths

of human thought—that as a man thinks, so he is. The mind that is filled to overflowing with evil, the mind that turns almost instinctively to smutty stories, to profanity, to evil innuendo, governs a life that, sooner or later, will reflect the sort of thinking that mind does. Evil begets evil, precisely as good begets good.

Good *does* beget good. The death of the martyrs, the death of Christ Himself, apparently constituted nothing more than a brief flurry in the paganism of ancient Rome; yet the doctrines of Christianity, driven by a people motivated by the desire to help others as they themselves had been helped, ultimately swept the empire from one end to the other and brought an end to the old idolatries. Even the worst of the Romans were brought to exclaim, "How these Christians love one another!"—an exclamation notable in that it was made at all, in an age marked by paganism, by atheism, by cruelty, by almost complete selfishness.

We have, then, a choice: we can "put on the new man," we can begin a chain of good that will last for countless years and that will benefit countless people; or we can adhere to that "old man," and present the world about us with a character, a disposition, a way of life, that will produce nothing but sorrow and an ever-expanding greed. The choice is an individual one; it is not to be made by governments. Not even ministers and teachers can make it for us. We must make it for ourselves.

It must be understood that the process of turning ourselves into Christians is generally a slow one. Paul the Apostle found himself, on occasion, unable to get along well with his missionary companions; Peter allowed himself to be led about by factions within the church, and was reprovved because of it. So we, struggling along the path of our pilgrim's progress, will discover times when we revert to the emotions and the fears of earlier days, when we fail to exercise the kind of determined allegiance to Christ which we have sworn, through our baptism, to exercise.

All this is natural. If we could be entirely sinless as a result of our own titanic will power, there would be no reason for the birth and death of Jesus Christ; we could make new men of ourselves without His help. But we cannot be sinless; and we must have help to be capable of approaching even a semblance of the true character of Christianity, a semblance which cannot become full reality until the basic nature of men has been changed by the establishment of the Kingdom of God.

Help is to be found in three sources: study, according to Paul, will aid us in gaining approval from God; prayer, in the teaching of Jesus, will strengthen us in resisting temptation; assembling ourselves in worship services, in the opinion of the author of Hebrews, will let us en-

courage one another in love and in good works. Each of these sources, it will be seen, requires individual action; Christianity is not something that may be carried on our behalf by someone else, but is something to be absorbed into our own lives and minds.

When we have gained the help we need, when we have honestly endeavored, as far as humanity is able, to practice what we preach, we shall have small cause to fear that we "grieve . . . the holy Spirit of God," that we fracture seriously the principles by which Christians are to be guided. And—a happy thought indeed!—when we have done all this, we have the double consolation of knowing that we have benefited others now and, through the grace of God, have won places in the eternal perfection of the future divine Kingdom.

For that, in the final analysis, is the only reason for being Christian at all: that we may have places ourselves, and that others who have been influenced by us may have places, in the Kingdom of God on earth. There is no other important reason for making the change from the old man to the new. We are aiming at perfection now in the hope that the ultimate realization of our dream may come with the renewing of the entire earth, with the conditions of peace, happiness, and prosperity so magnificently described by the poetry of Isaiah and the concluding visions of Revelation.

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### "WATCH AND PRAY"

*(Continued from page 4)*

Jesus returns. We fear that many professed believers in Jesus' coming again are being overburdened by the cares and pleasures of this world, which are keeping them from adequate spiritual preparation to meet their Lord.

Marshal Ney, Napoleon's general, was so sure of taking Quatre-Bras from the English, that he falsely reported himself already in possession and sat down with his army to rest a few miles away. While he rested, Wellington, the English general, received 40,000 reinforcements and badly beat Ney in the later engagement when the careless general aroused himself to attack. The cares of this life well may cause us great loss, if we allow them to make us careless. "Take heed," said Jesus, or that day will come on you as a snare, as it will on all the pleasure-mad world.

How do we take heed to ourselves? Jesus taught His disciples, saying, "Watch ye therefore, and pray always." Only by constant, steadfast diligence and unceasing prayer can we hope to turn our backs on the cares of this life in preparation for the life to come.

Pictures of Saint Gudelle always portray her shielding a lantern in one hand. Legend has it that one dark night

in the deep forest her lantern was thrice blown out by the wind, and thrice lighted in answer to prayer. Only regular, sincere prayer can keep our lights burning brightly in these dark days. We must be "rekindled by fire from above," as the old song says.

Watch and pray that you may be found ready when Jesus comes. He has given us the signs. They are being fulfilled before our eyes. His coming may be near, we must admit. The question is, Are you ready? Are you watching and praying? Are you taking heed to yourselves, or will the day come on you like a snare?

Accept the Lord Jesus as your Saviour. Learn to love Him and trust Him, and to walk in His steps. Then, one day soon, you will see Him face to face, give good account of your lives, and find abundant entrance into His Kingdom.

*Prayer:* Our Father, we thank Thee for ample warning and ample time to prepare for the coming of Thy Son. We thank Thee for Thy mercy in providing this means of redemption. We ask for new hearts, apt to receiving these blessings—in Jesus' Name. Amen.

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### WEEDS IN LIFE'S GARDENS

*(Continued from page 7)*

A bad temper is part of himself that goes with him wherever he goes. Geographical separation would be insufficient.

The first kind of sin-weeds is like a diseased appendix which can be removed, once and for all, by surgery. The second kind is like a fever of the head, which should not be removed by surgery but should receive medical treatment.

In repentance, a believer renounces these sins of the disposition, once and for all, but all through his Christian life, he must be on guard to smother out these temptations of the flesh as they arise. Constant watching and continuous dependence upon God's power are required to rid oneself of these weeds and to be filled with flowers of righteousness.

We now come to the third way of removing weeds from life's gardens. Some weeds are plants merely in the wrong places. A corn stalk growing in a flower bed would be a weed. Likewise a flower in a corn field would be in the wrong place and would be uprooted as a weed. These weeds need not be destroyed; they need not be smothered out. They need only to be transplanted and thus transformed into usefulness. Transplant the corn stalk to the corn field and the morning glory to the flower garden, and they no longer are weeds.

Many right things in life become wrong because they are in the wrong places. Out of place, they are wrong;

in place, they are all right. If the legitimate everyday things of life, like money, recreation, and friends, are in the center of importance, they are in the wrong place. They are in the position God should occupy. They are weeds.

Jesus said in Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Put first things first! Place God in His rightful position in your life—in the center—and He will see that you receive all the necessary things of life.

With God in the center and Christ's life as your pattern, the everyday things of life will fit into their proper

places. Your garden will be filled with flowers of righteousness, which will be a glory to God and a blessing and encouragement to all about you.

*Examine Your Life*

Look carefully at your garden. Decide that the weeds must be removed. Depending upon God for strength and upon the blood of Christ for cleansing, destroy these weeds and permit God to fill your life garden with flowers of righteousness. You then will be prepared to share in Christ's glorious Kingdom—the *Kingdom without weeds!*

**MINISTERIAL CONFERENCE PROGRAM**

Oregon, Illinois, January 25-28, 1949

**TUESDAY, JANUARY 25**

**Morning**

- 8:30 Devotional Service, J. R. LeCrone, president
- 9:00-10:00 Tabled Motion, Motion by M. W. Lyon, last Ministerial Conference.
- 10:15-10:30 Intermission
- 10:30-11:30 Education for Marriage, Otto E. Dick
- 11:30-11:45 Discussion of above
- 12:00 Lunch

**Afternoon**

- 1:30- 2:30 The Church of Christ's stand on the one thousand year reign of Christ versus the Church of God's view, E. L. Macy
- 2:30- 2:45 Discussion of above
- 2:45- 3:00 Intermission
- 3:00- 4:00 The One-Phase Coming of Christ, T. M. Ferrell
- 4:00- 4:15 Discussion of above
- 4:15- 5:00 Open Session

**Evening**

- 7:30 Services, J. W. McLain, speaker

**WEDNESDAY, JANUARY 26**

**Morning**

- 8:30- 9:00 Devotional Service, C. E. Lapp
- 9:00-10:00 The Falling Away—Is it a fact? Is it affecting us? Why? How to combat it. Why are some growing today while we excuse ourselves, and say, "It is the falling away"?
- 10:00-10:15 Discussion of above
- 10:15-10:30 Intermission
- 10:30-11:30 Tithing, J. L. Denchfield Showing the film, "God Is My Landlord"
- 11:30-11:45 Discussion of above
- 12:00 Lunch

**Afternoon**

- 1:30- 2:45 Difficult Texts, Harry Goekler
- 2:45- 3:00 Intermission
- 3:00- 4:00 Parables of Luke 15 and 16, R. O. Hardesty
- 4:00- 4:15 Discussion of above
- 4:15- 5:15 Open Session

**Evening**

- 7:30 Services, E. Macy, speaker

**THURSDAY, JANUARY 27**

**Morning**

- 8:30- 9:00 Devotional Service, C. E. Lapp
- 9:00-10:00 Church Problems (Any problem that is troublesome may be submitted for study)
- 10:00-10:15 Questions relative to above
- 10:15-10:30 Intermission
- 10:30-11:30 Rebuttal of Anglo Israelism, C. E. Randall
- 11:30-11:45 Discussion of above
- 12:00 Lunch

**Afternoon**

- 1:30- 2:30 Building a Spiritual Attitude on the Part of Church People and the Ministry, J. A. Marsh
- 2:30- 2:45 Discussion of above
- 2:45- 3:00 Intermission
- 3:00- 4:00 Social and Recreational Activities in the Church—Their Scope, Financing and Importance, Milton Hall
- 4:00- 4:15 Discussion of above
- 4:15- 5:15 Open Session

**Evening**

- 7:30 Services, Panel (To be selected)

**FRIDAY, JANUARY 28**

**Morning**

- 8:30- 9:00 Devotional Service, C. E. Lapp
- 9:00-10:15 Open Session
- 10:15-10:30 Intermission
- 10:30-11:30 Should the Church Fast? J. W. Moore

Ministers planning to attend, write to J. R. LeCrone, Oregon, Ill., so arrangements can be made for sleeping quarters.

Walter Wiggins, Chairman.

**NATIONAL BIBLE INSTITUTION**

Maybelle Hanson	\$5.00
Happy Woods Church, Louisiana	16.79
Mr. & Mrs. Charles Netts	5.00
Mrs. E. R. Burk	10.00
Jessie M. B. Kauffman	9.00
M. A. Patriek	24.00
Pennellwood Church, Grand Rapids, Mich. (Mission Fund)	50.00
Pennellwood Church, Grand Rapids, Mich. (Layman Fund)	24.94
Mrs. Joe Chapman	6.00
Maurertown, Va., Church of God	24.35
Mrs. Rosa McCurry	6.65
Mrs. Ada Simpson	5.00

**LETTER TO THE EDITOR**

I am in receipt of your letter in regard to the "state of the union." Having noted that in Pennsylvania there is such a bad condition, the writer decided to do something about it. I read "The Restitution," like it very much, and feel that you are doing a wonderful work for the Lord. We note that Pennsylvania has less than ten subscribers to "The Herald," so here is a chance for you to add five more. I am enclosing my check for \$10.00 to cover same.

The writer has so much in common with you that he can address you as a brother in the "one faith and hope," as he happens to be a member of the Christadelphian body and has been connected with that group all his life, which is sixty-seven years.

In reading your magazine, I have yet to find any article that does not agree with teachings of the Christadelphian group, also. I also had fellowship with Brother G. J. Gordon in Fonthill, Ontario, this last fall.

Hoping that this little plan of yours of drawing attention to your subscribers to increase circulation works out to your entire satisfaction, I remain sincerely with you in the "one hope,"

W. H. Cooper,  
810 5th Avenue  
New Kensington, Pa.

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1947-1948**

- 697. Laoma Wiltsey, Alliance, Nebr.
- 698. Mrs. Ray McCann, Alliance, Nebr.
- 699. Lloyd L. Wiltsey, Alliance, Nebr.
- 700. Edith L. Wiltsey, Alliance, Nebr.
- 701. William C. Grant, Alliance, Nebr.

**1947-1948 OVER THE TOP! ! !**

522. Mrs. Eugene L. Myers	\$26.50
523. Laomi Wiltsey	26.00
524. Mrs. Ray McCann	26.00
525. Lloyd L. Wiltsey	26.00
526. Edith L. Wiltsey	26.00
527. William C. Grant	26.00
528. Blair, Nebr., Willing Workers	26.00
529. William N. Andrew	26.00
530. Mr. & Mrs. A. E. Weathers	52.00
531. Elmer McCheaney	26.50

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29).*

### Thoughts for Today

"Let the thief steal no more; rather let him work and put his hands to an honest task, so as to have something to contribute to the needy. Let no bad word pass your lips, but only such speech as is good for edification, as occasion may require, words that are gracious and a means of grace to those who hear them. And . . . be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ" (Eph. 4:28-32; Moffatt).

### The Schoolmaster

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). The laws of God were given to the people of God, the children of Israel. Those laws were perfect, but they were given to sinful man. Merely keeping the law did not make a man perfect. The law said, "Thou shalt not kill." The man was no better than one who killed—if his heart was not good and kind. If his heart was filled with hate that made him want to kill, he was keeping the "letter of the law." God wants us to have our hearts right. That is very hard to do, sometimes. God saw how impossible it was for man never to waver from the law. If he killed someone, he, in turn, was put to death. All would die, under the law.

The law was our teacher "to bring us unto Christ," that we might be made right or holy by faith in Christ. What man could not do, Christ did. He kept the law in His heart, as well as in the letter of the law. He kept it, that we might be delivered from the burdens of a perfect law we could not keep.

### Love Fulfills the Law

Love thinks no evil. Love causes one to live so he does no harm to his neighbor, friend, or stranger. Love, we are told in the Word, does not even seek what is its own. (See 1 Cor. 13.) Loving is giving. Loving is sharing.

Sometimes we give up part of our "rights," according to the law, to show kindness to someone. Love is sometimes doing without.

Love in one's heart will not urge one to seek the highest seat at a banquet, or place of honor. Those things will be given to whom they are due, if righteous and fair is the ruler.

"After that faith is come, we are no longer under a schoolmaster" (Gal. 3:25).

### Faith in Christ Justifies

"As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). We know that when we become Christ's, we are God's children, too, for Christ is God's Son. Then we receive the righteousness of God "which is by faith of Jesus Christ unto all and upon all them that believe . . . to declare, I say, at this time his [God's] righteousness: that he might be just, and the justifier of him which believeth in Jesus." (See Rom. 3:22-26.)

### We Are So Happy

Three new members enroll in our ECE Club, today. Their names were sent in by their mother, Mrs. Burton Smith, of Big Spring, Nebr. The new members are Dwight, Berneil, and Scott Smith. Their membership cards are being sent.

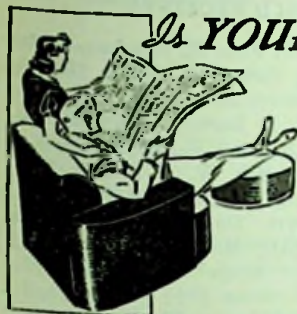
### Call for New ECE Members

Make a new beginning this year! Send your name, address, and birth date to me, (Mrs.) Madge Savage, Waite Park, Minn. Your name will appear in the Birthday Corner. You will receive a club membership card. There are no dues or charges of any kind. Just read this Page.

### Happy Birthday Wishes

Dwight E. Smith, Dec. 31, age 4, Big Spring, Nebr.  
Gordon Rhodes, Jan. 1, age 14, Hammond, La.  
Millicent Kennedy, Jan. 1, age 11, Hammond, La.  
Anita McCorkle, Jan. 3, age 14, Gatesville, Texas  
Lawrence E. Biesterfeld, Jan. 4, age 2, Itasca, Ill.  
Irene Richardson, Jan. 7, age 13, Hammond, La.  
Charlotte Ann Robinson, Jan. 8, age 3, Hammond, La.  
Carole Barnett, Jan. 9, age 6, Holbrook, Nebr.  
Faye E. McKinney, Jan. 9, age 4, Hammond, La.

By Harold Doan, Berean Editor

*Is YOUR HOUSE in order?*

## for the New Year?

One was rummaging along the seashore gathering treasures of stone and shell. High on the beach lay a shell more beautiful than any yet discovered. He was searching in a dreamy, listless way, looking here and there. "That shell is safe enough," he said. "I can pick that up at my leisure." But, as he waited, a higher wave swept along the beach, recaptured the shell and bore it back to the bosom of the ocean. How like the experiences of our lives is this! When the wave of another year has flowed back and off the shore of time, how many shells of plans, of opportunities, of purposes toward noble and better life, lying there, you thought within your easy grasp a year ago, has it not swept into the irreparable past!—*Wayland Hoyt, D. D.*

### *I Am Resolved—*

To attend services regularly, as Jesus did, for failure to do so, whether to read my newspaper at home or to go on a visit, would close all churches if everybody followed my example.

To look on the bright side of everything in 1949, since everything has a bright side.

To fight all bad habits and cultivate all good ones, in the strength of the Saviour.

In particular, not to injure anyone, to speak evil of any, or to hate anyone—but to speak Truth in Love. (Eph. 4:15.)—*Arnold Evert Look.*

Let us make this a truly New Year by filling it full of—  
NEW FERVOR in helpful service.

NEW POISE in the careless problem of living.

NEW TENDERNESS toward all our fellow humans.

NEW INSIGHT into the fathomless depths of spirit.

NEW AUSTERITY against all moral compromise.

NEW CHEER in an environment of tribulation.

NEW DEPENDENCE upon the Infinite, expressing itself through PRAYER.—*Herbert A. Jump.*

"You say to me," said D. L. Moody, "Well, but don't you think those things will come back? There is that cursed passion in my life; don't you think it will come

back?' I dare say it will; and, mind you, if your heart is empty—that is, if you only sent the evil out by a pledge or by a resolution—and it comes back, it will come to the front door and it will say, 'Is there anybody inside?' and if there is silence it will go around to the back door and will cry, 'Is there anybody inside?' If there is silence it will smash that door open through all your resolutions, and it will bring seven evils along with it, and it will fill your heart with riot and sin. But if, when it comes back, it says, 'Is there anybody inside here?' and Christ says, 'I am here,' that is enough."

### A NEW YEAR

He came to my desk with quivering lip;

The lesson was done.

"Have you a new leaf for me, dear Teacher?

I have spoiled this one!"

I took his leaf, all soiled and blotted

And gave him a new one, all unspotted,

Then into his tired heart I smiled:

"Do better now, my Child!"

I went to the throne with trembling heart,

The year was done.

"Have you a New Year for me, dear Master?

I have spoiled this one!"

He took my year, all soiled and blotted

And gave me a new one, all unspotted,

Then, into my tired heart He smiled:

"Do better now, my Child!"—*Selected.*

### *He Holds the Key*

Christ alone knows the coming year. He holds the key. He could tell us many things about it, but we cannot bear them now. He will lead us, step by step, into the coming year. That is better than seeing the distant scene.

"I know not what the future hath  
Of marvel or surprise;  
Assured alone that life and death  
His mercy underlies."

# Herald Subscription Campaign

## HERALD RECEIPTS

### "STATE OF THE UNION"

In attempting to develop The Herald subscription list to 2500 paid subscribers by March 1, 1949, we here present a list of all states and their present number of subscriptions. Several states show a loss, since a former tabulation, because of expirations. We hope to receive renewals from most of the expirations, but they cannot be counted until they have been renewed.

Alabama	0	Heading the list!
Arizona	38	Make it 58!
Arkansas	63	Good old Arkansas!
California	102	Doing well.
Colorado	17	Only a few members.
Connecticut	3	Not a crowd.
Delaware	1	Precious one!
Florida	13	Avoid that number.
Georgia	0	Needs a sponsor.
Idaho	7	Ida, keep hoeing!
Illinois	295	Ah! Expirations!
Indiana	111	Double it! 8 churches.
Iowa	54	Many members.
Kansas	21	Now can vote.
Kentucky	10	Safe. (Gen. 18:32.)
Louisiana	36	Double it?
Maine	0	Help! Help!
Maryland	9	Merry Land?
Massachusetts	2	Only one in Boston.
Michigan	72	Tie Indiana.
Minnesota	74	Dig, Home State!
Mississippi	3	Double three times.
Missouri	64	Keep showing us.
Montana	3	Slim.
Nebraska	114	Really husking!
Nevada	2	Nothing from Reno!
New Hampshire	0	Needs a sponsor!
New Jersey	0	Ditto!
New Mexico	7	Come on, renewals!
New York	20	For shame!
North Carolina	25	Growing slowly.
North Dakota	3	Also slim.
Ohio	134	Too far behind Ill.!
Oklahoma	18	Lost by expirations.
Oregon	23	Gaining slowly.
Pennsylvania	10	Thanks, Mr. Cooper!
Rhode Island	0	Goose egg on Island!
South Carolina	6	Hurry, Guthrie Grove.
South Dakota	2	Recently doubled.
Tennessee	7	Double three times.
Texas	74	Bigger than Minn.!
Utah	2	Should multiply.
Vermont	0	No friends there?
Virginia	32	Historical Dec. 14, H.
Washington	58	In reverse!
Washington, D.C.	9	Send it to Senators!
West Virginia	7	Unsafe. (Gen. 18:32.)
Wisconsin	18	Still cold?
Wyoming	8	Gained five!

### CAMPAIGN STANDINGS

This column lists the states according to the number of new subscriptions they have submitted. A good missionary spirit is being shown in this friendly contest of the states, as a fair percentage of these new subscriptions is being sent to new readers who live beyond the boundaries of the states submitting the subscriptions.

We hope soon to have every state and every province receiving at least twenty-five copies of The Restitution Herald. Will you help in this evangelistic effort?

Today, January 1, 1949, we are a long way from the goal of 2500 paid subscriptions. Indeed, we have "lost ground" a little, as 186 November and December expirations have been lifted from our paid list. True, many of these will renew, eventually, but by the time we have regained most of these renewals (and please do renew), we then shall be confronted with the January expirations. . . . There is only one way to reach the goal of 2500 paid subscribers and to maintain it: everybody must help, energetically, untiringly, prayerfully.

State	Comment	New Subs.
Illinois	Secure in 1st place?	76
California	Won Ohio's place.	36
Nebraska	Crowding 2nd place.	35
Ohio	Slipped two notches.	28
Louisiana	Really in the race.	21
Indiana	Reserving strength?	20
Minnesota	Come on, Home State!	20
Missouri	Big as Texas!	17
Texas	Beat Missouri!	17
Arkansas	Losing ground.	16
Iowa	Gaining spunk.	13
Michigan	Wolverine yet to leap.	11
Arizona	"Unlucky 13."	8
North Carolina	Welcome!	7
Pennsylvania	Thank you, Mr. Cooper.	6
Ontario	Reach out.	5
West Virginia	Welcome!	5
New York	Should be 100.	4
Oklahoma	Welcome!	4
Colorado	Low potential	3
Washington	Good potential.	3
Wisconsin	Hibernating.	3
Maryland	Slow starter.	2
North Dakota	Limited potential.	1
Oregon	I'm bewildered.	1
South Carolina	High potential.	1
Virginia	High potential.	1

### Today's Subscription Summary

Subscription list, November 1, 1948	1475
New subscriptions received, to date	364
Including expirations	
Less Nov. & Dec. expirations	1839
Total subscriptions, January 1, 1949	
New subscriptions yet needed to reach goal	847
The goal by March 1, 1949	
	2500

Thanks to Mary E. Magorian, McFarland, Calif., The Restitution Herald enters the state of Connecticut.

Mrs. C. Breeland; John E. Rorabaugh; Dr. Samuel Metheny; James H. Vanco; Howard E. Huey (3); Francis Burnett (5); S. Ward Lindsay; Mrs. E. R. Burk; George O. Renner; Mrs. H. R. Koontz; E. Richard Smith; Mrs. Ida Jeffrey; Mrs. W. H. Klindt (4); Tom White (2); N. S. Westfall (2); Mrs. P. D. Choat; Mrs. Don McCombs; John Coulter Family (5); Mellie Trougeau (2); G. M. Siple (2); Gospel Gleaners; Virda Sittler (5); Ethel Gross (3); S. R. Ward; Tincie Stephens; Mrs. D. W. Brown (2); Mrs. Ida Eastman (2); Mrs. Earl Moore; Mrs. Joe Chapman (3); W. M. Wachtel (7); E. T. Renner (2); Mrs. Rosa McCurry; Mrs. Anna Cochran (2); R. V. Halstead (2); M. Feters (5); Jessie M. B. Kauffman (2); Frances Pierce; Mary E. Elton (5); Mrs. Burton Smith (5); C. B. Smead; Mrs. E. C. Railsback (10); Mary E. Magorian; Glen Birkey (3); Mrs. Clara E. Thomas; C. D. Shaw (5); A. C. Boyer; Salem Church of God S. S. (6); Mrs. O. J. Parker; Mrs. Helen M. Schafer; Roque & Barnum (5).

M. W. Lyon (5); Mrs. Iva Moore; Mrs. Eugene L. Myers; Mrs. Elmer Magaw; G. K. Niles (2); Winifred Gould; Mrs. T. W. Harvey; Mrs. Alice Johnson; Lloyd Swanson; Forest Carpenter; Mrs. Richard Pascoe (6); Alice A. Blyth; Fred C. Smith; A "Member" (5); Mrs. Pearl Zeehnel (3); Mrs. Harvey C. Jenkins; Mrs. Selma Peterson; C. R. Meyerhoeffer; Azalia Winfrey; E. E. Giesler (5); A "Friend" (5); Oscar Jenkins (2); Silas Claypool (5); Hazel Cramer (2); Harvey Fisher (6); Mrs. R. A. Roll; F. W. Ficken; Mrs. J. B. Gaspar (2); Mrs. V. Lansbery; Mrs. George Pry; Myrtle Oliver (2); Mrs. W. J. Fine (2); E. Macy (10); Mrs. W. L. Cusey; W. W. Booth; Elvera Edwards; Mrs. Minnie Rogers; Mrs. Anna Fales (5); Mrs. J. M. Prime; M. Richardson (5); Mrs. I. Ferrell; Fannie S. McKnight (2); W. H. Moore (2); Mrs. T. J. Ellis; Almus Dimmick (3); Mrs. Effie Hess (3); Mrs. E. W. Johnson; Mrs. Ethel Buchanan (2); Ella E. Johnson; E. Richardson (5); Arnold Capps (5); C. E. Johnson (3); Dr. M. A. Becker; Roy Morron; Mrs. W. H. Rose; Inez Titus (3); Lewis Lindsay; Mrs. Ray Maysilles; Dudley Lippert; Mrs. Inez Jeffries (2); Mrs. C. J. Lamberson; Pearl Brown (2); Mrs. E. C. Railsback (5); Mrs. Margaret Rankin (5); Mrs. Vern Todd (5); Mrs. A. P. Leamon (3); J. E. Adamson; Linford Moore (4); W. H. Cooper (6); Verna C. Thayer (6); Francis H. Gibson; Mrs. E. H. King; Leota B. Hanson (2); Emma Sissle; Mrs. Mae Meeber (2); W. S. Tomlinson; Beatrice Walter; Emma F. Rankin; Mrs. Harry Strong; Mrs. J. W. Miller (3); E. C. Pearson (2); Mrs. Ray Saylor; Mrs. R. A. Humphreys (3); Mrs. A. J. Addington; D. W. Weaver; Mrs. Hedvie Jackson; Harold W. Simpson; Mrs. M. E. Elton; Mrs. Luella Simons (2); Mrs. Earl Stott; R. H. Judd; George A. Waters; Mrs. G. M. Siple; Mrs. W. Doeden.

"Our Sunday school attendance has doubled during the past year. We had an average attendance of a little more than seventy for the last three months."—Milon Hall, 1252 S. Jay St., Kokomo, Ind.

Foreign	
Alaska	1 Luke 9:48.
Alberta	1 Luke 9:48.
Australia	1 Luke 9:48.
British Columbia	2 Make it ten!
England	2 Forgotten Mama!
India	1 Luke 9:48.
New Zealand	1 Luke 9:48.
Ontario	61 Excellent!
Panama Canal	1 Luke 9:48.
Puerto Rico	1 Luke 9:48.
Saskatchewan	1 Luke 9:48.
South India	3 Distributor—Manoah.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

January 24-28—Midwinter Ministerial Conference at Oregon, Ill. See program, p. 11.

### BRUSH CREEK CHURCH OF GOD Northwest of Dayton, Ohio

Sunday, November 28, brought to a close a series of two-weeks' evangelistic meetings conducted by Bro. F. L. Austin. We profited by spiritually inspired messages relating to the progressiveness in God's plan of salvation and climaxing with the progressive growth in a Christian from the carnal to the spiritual nature. Many friends and members, gained by Bro. Austin in former years, were in attendance. Exceptionally good attendance prevailed through all the services. We believe much credit should be given Bro. M. W. Lyon for helping to boost the attendance as a result of his personal calls and invitations during his Ohio-Conference work here in contacting isolated members.

We were glad for this opportunity for the community and isolated members to become acquainted with our new pastor, Bro. C. R. Randall, and his family.

Among the many good things enjoyed were special vocal numbers by solo, duet, quartet, and choir arrangements, also by our young people's orchestra. A list of those who beautifully rendered this service in music is too long to mention, individually, but each is thanked heartily. Sr. Verna Stine, chairman, kept busily engaged in arranging the full program.

On the morning of Thanksgiving Day, a goodly number met to participate in a "thanks" giving and praise service. Bro. M. W. Lyon conducted this service with a Thanksgiving message. The joy of this testimonial fellowship was another blessing added to all the numerous blessings for which we expressed thanks.

A good interest and attendance continues under the leadership of Bro. Randall, as we resume our regular services.

Bro. A. J. Hoke, very seriously ill, is in Saint Elizabeth Hospital, Dayton. We know his many friends will wish to encourage him with cards and earnest prayers.

The Brush Creek Church sends greetings to all, wishing for all the brotherhood a prosperous New Year in their work for the Lord.  
Mrs. E. J. Demmitt, Secy.

## WE TALKED IT OVER

I am definitely a tither and believe it is the only way. I was not a tither before I was married, but at that time my wife and I discussed the matter and decided that we should tithe because it is the business way, besides being God's way. We feel that the other ninety per cent of our money goes farther this way and would not think of doing any other way. Stanley O. Ross.

## LAYMAN'S CAMPAIGN ENROLLMENTS

1948-1949

40. G. H. Loudenslager, Oregon, Ill.
41. Mrs. G. H. Loudenslager, Oregon, Ill.
42. J. W. Hammond, Holdredge, Nebr.
43. Mr. & Mrs. E. E. Giesler, Moorefield, Neb.
44. W. B. Ward, Red Bluff, Calif.
45. Mrs. Alice Lindstrom, Columbus Station, Ohio
46. Mr. & Mrs. H. S. Bell, Potter Valley, Calif.
47. Mr. & Mrs. Claude E. Mills, Monroe, Wash.
48. Georgia Thompson, Tulare, Calif.
49. Wayne Thompson, Tulare, Calif.
50. Mr. & Mrs. D. W. Kirkpatrick, Minneapolis, Minn.
51. W. S. Tomlinson, Chagrin Falls, Ohio
52. Ruth Tomlinson, Chagrin Falls, Ohio
53. Elmer McChesney, South Bend, Ind.
54. Mr. & Mrs. James Mattison, Riviera, Texas
55. Harold J. Doan, Chicago, Ill.
56. Mrs. Harvey U. Krogh, South Bend, Ind.

## 1948-1949 OVER THE TOP! ! !

29. G. H. Loudenslager	\$26.50
30. Mrs. G. H. Loudenslager	26.50
31. J. W. Hammond	26.00
32. Mr. & Mrs. E. E. Giesler	28.70
33. W. B. Ward	26.00
34. Mr. & Mrs. H. S. Bell	26.34
35. Mr. & Mrs. Claude E. Mills	52.00
36. Georgia Thompson	26.00
37. Wayne Thompson	26.00
38. Mr. & Mrs. D. W. Kirkpatrick	52.00
39. W. S. Tomlinson	26.50
40. Ruth Tomlinson	26.50
41. Mr. & Mrs. James Mattison	26.50
42. Harold J. Doan	26.00

GOD'S WAY is the right way. Let's TITHE!

Suggested resolution: "For 1949 I resolve to finance my Christian activities in God's way. I will tithe."

Tithing Campaign Committee.

## Gleanings from the Field

"The field is the world."—Jesus.

The College basketball team won four of its five pre-holiday games, as follows: November 24, won (24-17) from Etnyre Oilers; December 6, lost (31-43) to Paynes Point; December 13, won (58-45) from Creston; December 16, won (36-25) from Aurora College Junior Varsity; and December 20, won (41-36) from Hayden's Clothiers. . . . Game now in the limelight is with McCormick Theological Seminary, Chicago, on January 13. No junior varsity, that!

Born to Bro. and Sr. Harold J. Doan, 1908 N. Keystone, Chicago, Ill., a son on Thursday morning, December 30, 1948. Congratulations!

Sr. M. D. Newell, Blair, Nebr., one of the "pioneer" Church-of-God women of Nebraska, has fallen asleep in Christ.

Bro. Ora Worley, Miami County Home (Box 467), Troy, Ohio, is in normally good health.

Would it not be grand to have at least one hundred Heralds going every week into New York City?

Evangelist M. W. Lyon reports good meetings recently at Hendersonville, N. C.

Ministerial Conference program on page 11.

Read W. H. Cooper's letter—in this Herald. Even non-members of the Church of God are "catching the spirit" of the subscription campaign. It's on page 11.

Second Semester of Oregon Bible College will begin, D.V., January 24, 1949, for resident students. Any incoming freshmen will be received at that date, also, or they may begin one week later, on January 31, as regular classes during the Midwinter Ministerial Conference (Jan. 24-28) will be dismissed so students may attend the ministerial sessions. Anyone planning to enter the College for the second semester should write for an application blank. Address your request to Otto E. Dick, College Registrar, Oregon, Ill.

Money! Names? Yes, cash is coming to pay for new Herald subscriptions. Now we want names and correct addresses of persons interested, or who should be interested, in the true gospel of the Kingdom of God. Especially do we wish names of interested persons, or prospective members of the Church of God, who reside in any of the states not now receiving any Heralds. (See the state list.) Let us place at least twenty-five Heralds in every state of the Union and at least ten copies in every province of Canada. How many do you wish to go to Alaska? Hawaiian Islands? Philippines? Norway? China? How about the Confederacy?



# **National Bible Institution Is Now Offering CORRESPONDENCE STUDY COURSE NO. 2**

## **Subject: Bible Interpretation**

This course consists of a series of lessons and special study assignments based on the Kings James Version Bible. It provides a complete foundation study of the major points of Scripture interpretation. The course is written by James M. Watkins, General Manager of National Bible Institution, with questions and suggestions for study and reply by Otto E. Dick, Registrar of Oregon Bible College.

The course may be taken by those desiring credit at Oregon Bible College; by those who are interested only in enlarging their own understanding of the Scriptures, and who want to submit lesson answers for grading; or by those who would like to receive all the study assignments at one time for personal and private study at home, but who do not care to return the assignments.

**This is the course for which you have been asking**

### Price of Course

Complete with return assignments graded for  
2 semester hours of College credit.      \$15.00

With return assignments graded for personal  
profit. No College credit.      \$10.00

All study assignments submitted at one time.  
No return assignments or grading.      \$5.00

**Send in your enrollment at once**

**NATIONAL BIBLE INSTITUTION  
Oregon, Illinois**

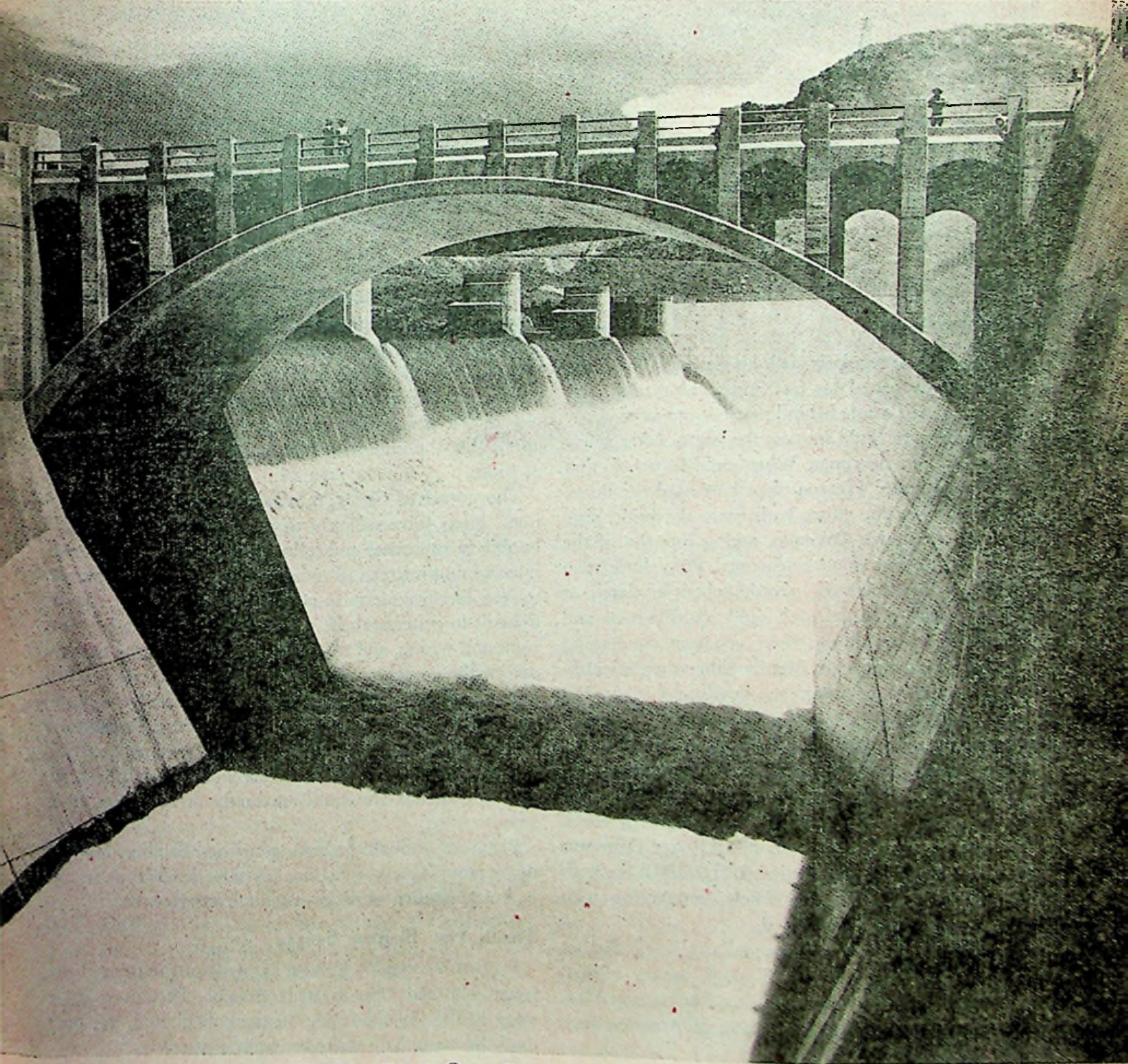
# The Restitution Herald

January 11, 1949

VOLUME 38

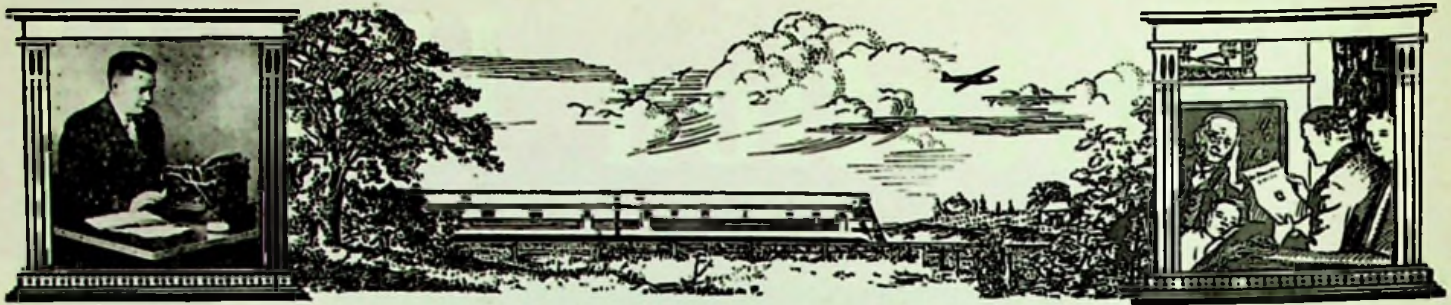
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 14



Hoover Dam Overflowing Its Arizona Spillway

—Authenticated News.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### Front-Page Picture

No, the picture is not of Hoover (Boulder) Dam, proper, but of its Arizona spillway where, in high-water emergency, water is diverted around the Dam and back into the Colorado River below the Dam. Seldom is the spillway needed, but the picture shows it in service when a flood-season overload required additional outlet.

### Harness the Horse

A farmer's son regularly fed his father's big black horse, frequently patted his face and arching neck, and sometimes enjoyed a ride behind the snorting steed. Only the father, though, could harness the horse. After a few years, the boy became a man. What could he not do that his father had done? He, too, then harnessed the horse, and, if with twice the effort, with twice the pride, also.

Mighty is the lower Colorado, raging broncho of the West—beautiful, fantastic, treacherous! Puny little man marveled at the Colorado, photographed it, dared at places to cross its path, but only God could harness and control the big black horse. Have you seen the leaping Colorado? Centuries passed. Man became wiser, scientifically wiser—almost an overgrown intellectual giant. He, too, would harness the snorting Colorado, and, though with twice the effort, with twice the pride, also.

Highest of the world's dams is that which holds the Colorado—726 feet to the hames! Its reservoir, Lake Mead, is 115 miles of harnessed horse, held in check from snorting head to upstream tail. Hoover Dam was costly, too, a set of harness costing \$152,000,000! So, with twice the pride Jehovah ever knew, conquering man controls the broncho of the West.

One hundred fifty-two million dollars! Jingle that in your pocket! or big fat purse! Enough money is that, the cost of Hoover Dam, to send THE RESTITUTION HERALD to everybody in the United States of America, and, Canada, come get your share!

Certainly, our horse is not so wild as the Colorado, or the harness so costly as Hoover Dam. Must centuries

pass, though, while we marvel at the ease and grandeur with which God controls the universe, and we, little boys, fear even to throw the harness onto twenty-five hundred subscriptions? Are we still too short to reach the hames?

### Kokomo Progressive

Brother D. G. Harvey, 907 South Waugh Street, Kokomo, Indiana, presents in this HERALD (Page 4) an article meriting consideration by all ministers and other religious leaders. Brother Harvey, a grandfather, advocates a recreational program for youth, and, though he is past the age for personally engaging in athletics, he appreciates the important place athletics hold in the lives of youth.

The gospel of Christ, the "power of God unto salvation," offers prize sufficient that every honest soul should be able to appreciate and follow the Christ. Complex and intertwining interests of today's mode of living, however, so bewilder young men and women, that they find it difficult to distinguish between truth and error, between right and wrong, and true values of Christ, of the church, and of the gospel, are clouded by other interests less important but advertised twenty-four hours daily by radio and neon signs. Facts are stubborn fellows. Facts show that young people need help to find the Christ and salvation. Though young people are not asking this help, apathy demands attention!—not only in Kokomo, Indiana.

For your thought-provoking article, Brother Harvey, thank you. Thank you, too, for wise leadership in the Kokomo Church of God—a church progressive.

### Thank You, Brother Savage

Brother George W. Savage, Jr., most of the time at sea, recently visited Oregon Bible College. Becoming interested in the College team, George contributed one hundred dollars to help make the team a success.

Thank you, George! Your gift is appreciated, and the team is progressing well, having won four of six games.

# The Abrahamic Faith

By Harold J. Doan, Chicago, Illinois

**T**HOUGH LOVE is the uppermost factor in prompting a Christian to follow Christ, reward is important in that it gives purpose and hope. Many people love to work, but they would not be as diligent if there were no reward in store. It is possible to worry so much about recompense, however, as to neglect the present. Occasionally, it is well for one to look at his goal to better know the way to reach it.

Jesus was One who did not concentrate His teaching on the reward in store for His followers. His words mostly concerned the way of life they were requested to follow. Jesus' preaching often concerned the Kingdom of God, but He seldom went into detail about it because that was unnecessary—He was speaking to Jews who were reared upon the Abrahamic promises and the Old Testament. He found it unnecessary to tell His hearers what He meant by reward, for they all understood that reward from God meant fulfillment of God's promises to Abraham—father of their race.

That is the reward for which the Jews still look. The clamoring of the Zionists today for a homeland in Palestine is based upon the promise to Abraham of an eternal inheritance in Canaan. The promises of land to Abraham, of multitudinous seed, and of a Redeemer are the backbone of Jewish aspirations.

Jesus' words to the Jews, concerning future reward, were not sufficient to make Gentiles understand the scope of God's plans and the place they were to fill. Peter, the first man to preach to Gentiles, was followed by Paul, who was the special Apostle to the Gentiles. It is from these two men that we learn of the reward promised us.

Paul, writing to the Galatians, very well explained the whole subject to these former Gentiles. In Galatians 3, beginning with verse 6, we read: "Even as Abraham believed God, and it was accounted to him for righteousness." Abraham lived about two thousand years before Christ and about four hundred years before the law was given to Moses. Abraham had no Bible; he had no teacher; and he had no law, but when God called him to act, Abraham had complete faith. He had faith enough at the age of seventy-five years to leave his home and become a nomad in a strange land. He had faith enough to believe that God could, and would, fulfill His promise

of land, a Messiah, a Kingdom, a godly city, and resurrection from the dead to immortality. This faith was very favorable in God's eyes, and Abraham was counted as a righteous man worthy of salvation. Belief and faith made Abraham a chosen vessel who would become father of the dwellers in God's Kingdom.

Verse 7 informs, "Know ye therefore that they which are of faith, the same are the children of Abraham." From the time of Abraham, those who, like him, have

been of his faith are in the eyes of God his children, and therefore his heirs. The inheritance of Abraham's blessing is dependent not upon birth, but upon faith. By believing God and having faith in His power, we automatically become children of Abraham.

Verses 8 and 9 read, "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." Mil-



Harold J. Doan

lenniums before Jesus was born, God knew that heathen people, that is, Gentiles, would be blessed through faith. So God preached the gospel to Abraham, telling him that one of his descendants would become a blessing to all the world. Abraham heard and believed the same gospel as you and I hear. He was told of the Redeemer who would set up an everlasting Kingdom in the land promised to Abraham and his seed, Christ. He believed that gospel, realizing that Gentiles sometime also would hear and believe and be blessed with him. We are those people whom Abraham foresaw. Through faith in God and belief in the gospel we can share in the Abrahamic promises.

Where, then, does Christ fit into this picture? How do we who had no hope before Christ died become eligible to share in His reward? Paul explained this in verses 13 and 14. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Jesus died as a curse for us, to reconcile us to God. We were Gentiles, not under the *(Please turn to page 9)*

# “Why Didn't You Let Us Know?”

By D. G. Harvey, Kokomo, Indiana

*“Is it nothing to you, all ye that pass by?” (Lamentations 1:12).*

GEORGE C. STEBBINS was inspired to write the accompanying lines when the simple question, “Why didn't you let us know?” was asked by a black heathen at the close of a missionary service in “Darkest Africa.” Undoubtedly, this poor unlearned fellow man was thinking of the thousands of his ancestors who had lived and died in ignorance of the only Name under heaven whereby they could have been saved. Should he believe this white preacher? White men had worshiped this God of love, for ages, and only now had come to his people. He could see no justice for his race.

“Why didn't you let us know?” This same question could be asked of the church by thousands of young people, today, so little effort has been put forth to reach them!

“TEEN AGE BOYS HOLD UP GAS STATION”  
“JUVENILE BANDITS STRIP CARS OF FOG LIGHTS”

“BOYS STEAL CAR RADIOS AND BATTERIES”

So scream headlines of the “Kokomo Tribune,” but Kokomo (Ind.) boys are not all bad boys. Why does not someone do something about this condition? *Then, someone did!*

Officers of the Y.M.C.A. had tried for years to reach the boys with Bible classes, but so few boys were interested. Ministers, Sunday school workers, anyone interested in *our boys* (the boys of Kokomo) were invited to meet with the “Y” officials to make plans to get “our boys” off the streets, and to interest them in wholesome activities, to combat juvenile delinquency.

It was found that in our industrial city of thirty-five thousand residents, often both the father and mother were employed, and children often left to care for themselves and their younger brothers and sisters. The result? Both boys and girls roamed the streets! Having the normal amount of energy, they naturally had to have some activity to “let off the steam.”

*Providing the Safety Valve*

After much consideration, the “YMCA-Church Ath-

“Why didn't you let us know?  
Why didn't you tell us sooner?  
The words came sad and slow:  
‘Oh, ye who know the gospel truths,  
Why didn't you let us know?  
The Saviour died for all the world;  
He died to save from woe;  
But we never heard the story—  
Why didn't you let us know?’”

letic Association” came into being. We formed basketball and softball leagues for fly-weights (boys under thirteen years of age), for light-weights (boys thirteen to fifteen years of age), for middle-weights (fifteen to eighteen years of age), and have softball in summer and dart-ball in winter for girls of high school age and under.

Is the plan working? We believe it is. Last year, more than five hundred boys were under guidance of the Athletic Director from some church. This winter, we have thirteen churches affiliated. Several others have expressed their desire to join in the effort, but until the new high school gymnasium is completed, this will be impossible. Next year, we hope to increase our membership to twenty or more.

The Kokomo Church of God became interested in this work in the spring of 1947. Our Sunday school attendance had been declining for some time: until the total attendance scarcely would make one good class. We started in a small way, only entertaining the fly-weight division (boys under thirteen years of age) in softball, and carried the same class into basketball. That class in Sunday school started to grow. In 1948, we enlarged our program to the three classes for boys and added the girls' activities. Our Sunday school is growing! From the 1947 average of twenty in attendance, and offering of \$1.50, it is now eighty in attendance and offerings range between ten and fifteen dollars. We now have set aside the offering of the first Sunday of each month for the building fund.

Does the church benefit by this program? We believe it does. Before this program was started, many of the young people *never had been in a church*. Now they attend *each* Sunday, though required to attend only two Sundays per month to be eligible to play ball. They are hearing for the first time the gospel of God's Son, and His coming Kingdom. Many of the parents have spoken of a vast improvement in their children's conduct in the homes, and some of the parents attend our services.

Conditions of the world changed in many ways during the years between World Wars I and II. All recog-

nize the change in the industrial and political methods. The church must change its method of drawing people to hear the gospel of Christ. The early pioneer missionary carried apples, which were given to the Indians as they sat through the service. We today must furnish "the apples," or something, to draw people to our services. If a farmer built great barns, then sat back and expected the grain to roll in of itself, he would be considered very foolish. Yet we build churches (often in out-of-the-way places), employ a pastor to speak to the same small number each Sunday, and seem to feel our work is finished! —*but does the world hear? Do the people understand?* We know they may have Bibles in their homes. Is that enough? The eunuch could read from the Prophet Isaiah, but did he understand before Philip had taught him?

Youth of today must face many temptations that we of the older generation never knew. Who is to blame? *Not youth!* They had nothing to do with bringing about the conditions in which they find themselves. Yet youth must adapt themselves to these conditions. Youth needs your help and understanding.

The home has become merely a place to go when all other places are closed. Parents often are too busy to attempt to understand the problems of their children. Children must then seek elsewhere for the answers to life's questions. Where shall they go?

We remember many of our older churches, once so proud of a large membership, hearing them tell of when the preacher came once a month: how the old church was packed and many forced to stand in the door! Where is their attendance today? What was wrong with their method? They depended upon the large families of their day for growth. The children matured, married, moved away, scattered. The older ones have gone to their rest. There was nothing to draw young people to the church, except to sit for hours and listen (above the snores of their elders) to subjects they had heard discussed daily since early childhood. There was no place for youth in the church. Had we awakened years ago to the need of youth, the church would have an active, working group that is lost to us today.

We mean not to infer

(Continued on page 9)

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## The Return of Christ

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By James M. Watkins, Oregon, Illinois

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*January 3*—The Scripture places a definite time limit upon the length of time Christ is to remain at the right hand of the Father. In the Book of Acts is to be found these words, "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."

The sojourn of Christ in heaven is definitely limited. The theme of the major prophets has been to point out the time He will return to restore to the earth the things which man has lost by successive failures in days gone by.

No other doctrine of the Scripture is so neglected as the wonders of the promises found in the prediction of "restitution." Restitution means to give back something that has been taken away. This indication of the nature of our prophetic future helps to bring us an entirely different outlook on the things we expect to occur in the future and gives us a much better understanding of the promises we have been given.

If a thing is to be restored, it means that it had to exist in some former time. Upon this basis, if we are to understand what the future may be like, we can easily do so by looking into the pages of the past. Many feel that

the events associated with the coming rule of Christ over the nations of the world is too fantastic to be believed. In reality, the most unbelievable things are those that have existed in the Biblical records of the past and are nothing new. As such, they are as easy to believe as any other historical fact.

Restitution is the age-old law of God. The elements of justice found in the Mosaic code required that any man who suffered loss at the hand of another, through no fault of his own, have his loss restored many times—often three- or fourfold.

The rule and influence of Christ is for the purpose of returning to man the practical blessings which he was deprived by the transgression of Adam and later failures of man.

The world once "blossomed as a rose"; universal peace between man and beast one time existed; thorns and thistles did not exist, and even eternal life was a reality. These are examples of the things that are to be returned to the earth.

The realities of these great promises are revealed, not in the unbelievable mists of the future, but in the historical certainties of the past.—*Dixon Evening Telegraph.*

# What Is the Tithe?

*By John L. Denchfield, Grand Rapids, Michigan*

GOOD MORNING, James. Surely is a brisk, colorful autumn morning! But I say, old chap, you certainly don't seem to be enjoying it. Why that furrowed brow and puzzled expression? Something wrong?"

"Why—hello there, Tom. Glad to see you again. I suppose there's nothing actually wrong, but I am greatly puzzled. I've been thinking a lot lately and comparing this business of mine here with the Lord's business, or what most people call the work of the church. Through it all, one question really stumps me."

"And what is that, Jim? I'll help if I can."

"The Great President and Manager of the world's greatest business, His church, must surely have established a sound financial basis for its operation, but somehow I don't seem to find it. I'll admit I'm not a particularly adept student of His Word, but it seems to me that a matter of such universal and time-enduring necessity would not be veiled or hidden from His workers. Yet from my observance of clergy and laymen alike, I do not think they have found it, for it seems that church financial matters are but a constant hit and miss procedure.

"In my own business, I should prefer bankruptcy rather than ask my neighbor to supply funds for me. (I didn't say 'borrow.')

It would be unthinkable for me to ask help from the competitor who is awaiting an opportunity to ruin my business. Yet I shudder when I think of the redness of face some churches and workers must bring to their President by the various 'get-rich-quick' schemes they apply to His business. Were they in my employ, I should dismiss them quickly. The reputation of my company is of more value than any amount of money they could possibly secure in such manner. What of His business and reputation?

"The God of wisdom, who created this universe with all its intricate organization and co-ordination of each separate unit, He who fashioned the marvelous mechanism of this human body in each minute detail, must surely have a more definite basis of financial management than the mere hit and miss of giving, or not giving, as the spirit of man moves. Too often the spirit of selfishness moves the hands to clasp each other in assumed piety, so the billfold and pocketbook may remain untouched.

"I must honestly admit, as I recall my own reactions, that at times I have given quite cheerfully and somewhat

generously, while at other times I withheld unnecessarily. I find, too, that some phases of the church work appeal to me more than others, and I give accordingly. Also, I have noticed that when I feel least in the giving mood is likely to be the time the church has an especially urgent need. Considering that I may be about the average among Christian people impresses me with the inadequacy of this system, which is simply no system.

"There must be, and I believe there is, some way to equalize and thereby stabilize the financial foundation of the church. At first, I thought that perhaps the early church was on the right track when the members had 'all things common,' each presenting all his possessions in the church commonwealth. But that failed dismally in a short time, primarily because man had not yet overcome his inherent selfishness. A plan of that nature may well be effective in the perfected condition of man in the coming Kingdom of God, but for this present time there must be that plan of stewardship which will build character after the pattern of Jesus' life. We must have a plan whereby in giving we learn to give, so growth and support shall travel side by side.

"Surely when Jesus stated the nature of the business of His organization, saying, 'Go ye into all the world,' He realized that, as the work grew, its financial support must also increase. So certain was He of it, that He told His workers they would not have to provide for their own support. 'Take no purse, or script,' He said, 'for the labourer is worthy of his hire.' Such a faith in financial support was certainly based on more than the errant 'kind' feelings of mankind."

"Why, yes, He ———"

"What support, then, did Jesus anticipate? It seems to me that Paul threw a great deal of light just here as I recall his writing to the Corinthian church, 'Upon the first day of the week let every one of you lay by him in store as God has prospered him.' I find new hope as I read this, for now we have a plan that is reasonable, a plan to set aside each week a certain amount according as each has prospered. He who prospered much will be able to give much; he who prospered little will give less. To follow this rule of proportionate giving will equalize the burden of the yoke on all shoulders, so it truly becomes easy to share in His cause.

"There is advantage both ways in sharing burdens and

blessings equally. Many a business has been ruined because one man, or a group of men, after investing large amounts of money, also demanded a directing voice in the business. In the church there are times that certain detrimental methods may be tolerated because of the great financial influence of some. If all could recognize a proportionately equal partnership with God in the great business of Christian progress, many jealousies and kindred differences could be avoided.

“Without a doubt, Paul outlined the one plan which meets all requirements, yet it is strange that he overlooked mentioning of the exact proportion, or per cent as we would say, which should be set aside. To one man a very prosperous business might be held in very slight esteem, and he would set aside a small portion, while to another, who was accustomed to want, even a small increase in harvest would appear as a magnificent blessing and he would, in his rejoicing, give more than a reason-

able portion. Without a ‘common denominator’ even the equality of proportionate giving is lost. How is one to determine that percentage or portion which could be spared by the poorest, as well as by the most rich, and be accepted as a just portion by all, while also being sufficient to provide ample support for constant progress in the building and maintaining of the church edifice and the ministry; all benevolent, evangelistic and missionary enterprise toward ‘teaching’ and ‘baptizing’ the ‘world’?

“Why would Paul, possessed of exceptionally keen mind and concerned with every detail of the great work he was in part helping to establish, give us the over-all plan of finance for the Master’s work and then omit the one detail upon which the entire action of the plan hinges?”

“Why, it’s ——”

“Wait! Now I have the answer! Why, of course! I should have realized it before! (Please turn to page 15)

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## Lessons on History of Church Doctrines

### Lesson 5—The Second Coming of Christ

By Norman J. McLeod, Pomona, California

*Said angels to the disciples: “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).*

1. The Second Coming of Christ is the most mentioned topic in the entire Bible, according to McClennan of the Hollywood Presbyterian Church. He spoke on the topic every Sunday evening for a whole year.
2. Zechariah 14:4 gives a most striking coincidence with the memory verse. Zechariah wrote at least three hundred years before Christ. He spoke of Christ’s coming to the Mount of Olives when He comes again. Then, in Acts 1, we are told that He was taken up from the Mount of Olives and that He should come again “in like manner” as He had gone into heaven.
3. John 14:1-3 is the text so often quoted to show that the righteous go to heaven for their reward, but in it Jesus tells of His coming again after He has prepared a place for them. We gather that that “place” is on the earth because that is where Jesus is going to be. (Isa. 9:6; Isa. 2; 11:1-9; 35; 62:1ff; 65:17-25; Jer. 16:14; 23:3ff; 31; 32:36; 33:15-26; Zech. 2:12; 14:4; Luke 1:67ff; 1 Thess. 4:16.)
4. Not only is Jesus’ second coming expressly stated in many places; it is implied in many places besides.
5. In the Middle Ages, there were always some people who still believed in the second coming: Eusebius Asiaticus and Julius Africanus had theories as to just when the event would occur. They lived approximately 500 A.D. Archbishop Ussher in England in the 17th century further developed the theories of Eusebius and Julius.
6. With the coming of modern times, several different leaders attempted to set the date of Jesus’ coming: Miller, Mrs. White, and many others almost in our own time. In fact, there grew up a group of churches called “Adventist” because of that peculiar belief. Now, many of the larger churches have adopted the idea, though they do not realize *why* Christ is coming, because they do not realize what is going to be done when Jesus returns.
7. The Apostle Paul said the reason for Christians’ coming together is to look for His coming. (2 Thess. 2:1.) Peter spoke of it as the focal point of prophecy. (2 Peter 1:16ff.) Jesus told of His own return and the events that will occur at that time. (Matt. 24 and 25.)



# Difficult Text Explained

## Hebrews 1:10-12

By John R. Fiske, South Haven, Kansas

THE KEYS to a correct understanding of Hebrews 1:10-12 are the principles of double application or fulfillment of some scriptures. That is, they are fulfilled, or will be fulfilled, *twice*. These two applications or fulfillments of these scriptures may differ from each other in *nature* as well as *time*. Here are some illustrations: Hosea 11:1 and Matthew 2:14, 15; Deuteronomy 22:10; 25:4 and 1 Corinthians 9:9; 1 Timothy 5:18; Isaiah 22:21-25 and Revelation 3:7; Psalm 19:4 and Romans 10:18; Psalm 69:9 and Romans 15:3; Psalm 41:9 and John 13:18. We must not think, therefore, that every part of a quoted prophecy *must be* fulfilled at the *same time* that any other part may be fulfilled.

Note carefully Joel 2:28-32; Acts 2:16-21. The first applies *primarily* to the time God "will shew wonders in the heavens," such as turning the "moon into blood" or the "sun into darkness," which Matthew 24:29, 30; Luke 21:25; Revelation 6:12 show will happen just *before* Jesus comes and afterwards when He is here. Peter, however, gave *some* of the features of Joel 2:28-32 a *secondary* fulfillment to what occurred on "the day of Pentecost."

Again: Hebrews 8:8-12 is another case of *double application* or *fulfillment*. The *primary* application, notwithstanding the *secondary* application, always happens *literally*. If one denies double fulfillment in Hebrews 8:8-12, these questions are in order: Was the church in "Egypt" and was it *delivered* from the Egyptian bondage? Did the church "*continue not*" in the *law* covenant? Will one affirm Jeremiah 31:27-37 to mean the church of Jesus Christ? Let him paraphrase Jeremiah 31:27-37! Here, again, double application or fulfillment permitted Paul here, and Peter in Acts 2:16-21, to give certain features of Hebrews 8:8-12 and Acts 2:16-21 a *secondary* application to the subjects under discussion.

Consider now Zechariah 12:10. Though this refers primarily to Christ's second advent (vv. 6-9; Rev. 1:7), John 20:34-37 gives it a *secondary* application to a scene in the crucifixion of Christ.

Psalm 2:1, 2. Though this deals with what nations will do at our Lord's return (Psalm 2:1-9; Rev. 19:11-15, 19-21; 17:12, 14), the apostles in Acts 4:25, 26 give certain features a *secondary* application to what then happened.

Isaiah 11:1-11. Though this applies primarily to the future reign of Jesus, Paul (Rom. 15:12) gave certain

features of Isaiah 11:1-11 a *secondary* application to the work now done among the Gentiles.

Now, turn to Psalm 110:24-28. Though this refers *primarily* to what David termed "My God"—the God of Israel who "made" the heavens "*by the breath of his mouth*" (Psalm 33:6), that is by "*himself*" (Isa. 44:24)—yet Christ *after* His resurrection has "the power of an endless life" (Heb. 7:16; Rev. 1:18), *the very "life" that God has* (John 5:26), certain features of Psalm 102:24-29 (such as "Thou art *the same*," "Thy years shall *not fail*") are given a secondary application to the *resurrected* Jesus. These were true of Jesus *after* His resurrection. But *before* it, His "years" did "fail." He died! To apply all, therefore, that is named in Hebrews 1:10-12 to Jesus is just as illogical as to apply all named in Acts 2:16-21; Hebrews 8:8-12; Acts 4:25, 26; Romans 15:12 to what happened in the times alluded to by these references.

But if the principles of double application or fulfillment are rejected, notwithstanding such illustrative references as Acts 2:16-21; Hebrews 8:8-12; etc., and it is still insisted that all of what is said in Hebrews 1:10-12 *must* be applied to Jesus, then we would remind the reader that the expressions, "heaven" and "earth" frequently signify governments and their subjects. Here are some illustrations: Babylonian "heaven" (Isa. 13, 14); Edomite "heaven" (Isa. 34); Egyptian "heaven" (Ezek. 32); Roman "earth" (Dan. 7:23); Israelitish (Jer. 4:22-29; 15:9).

Since the Israelitish "heaven" and "earth" were destroyed (Isa. 4:22-29; 15:9), it is to be created once more (Ezek. 37:21-27). Jesus will be the One who will do it (Acts 1:6; Luke 19:11, 12-28) in "the times of restitution of all things" when God will "send Jesus" (Acts 3:20, 21) to do it. In this light, carefully consider Isaiah 51:16, saying: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand [why?], that I may *plant the heavens*, and lay the foundations of the earth [what else?], and say unto Zion, *Thou art my people*." Since the time that the Lord will say, "*It is my people*" (Zech. 13:8, 9) will be at His return (Zech. 13:1, 6; 8:8; Ezek. 11:20; Jer. 30:18, 22), it follows that the other parts of the prophecy of Isaiah 51:16—"That I may *plant the heavens*, and lay the foundations of the earth"—will then be accomplished.

## "WHY DIDN'T YOU LET US KNOW?"

(Continued from page 5)

that every boy or girl brought into the church influence by this recreational program will become an active worker for Christ, but if we can help them to become better citizens, better neighbors, we shall have gained much and fulfilled at least a part of our duty in teaching all we can contact. If only one from each class is converted and becomes an active worker, it is *worth the cost of the whole program!*

How can we Christians stand content that our own children are in a church school, and know that so many other children are without hope? When one sees some boy or girl, who a year ago was the problem child of the neighborhood, come forward in request of baptism, and watches that young person rise from the water, it makes the heart rejoice! All too often we have heard—"Me and my wife, son John and his wife are safe; can't be worried 'bout everybody!"

The black heathen asked, "Why didn't you let us know?" What answer will you give the young people of today, when, all standing in the Judgment, they ask—"Why didn't you let us know?"

"Is it nothing to you, all ye that pass by?"

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## THE ABRAHAMIC FAITH

(Continued from page 3)

promises or the law, having, as it were, no God. Christ died to fulfill the law which was the difference or the wall between Jews and Gentiles, and to bring us into a position of blessing under the Abrahamic promises. We must come, however, into this blessing of Abraham through Christ, for without Him we have no hope.

Ephesians 2:12, 13 read: "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."

To the Romans, Paul illustrated this truth with the example of an olive tree. Paul said, God made a tree. It was well rooted and had promise of bearing fruit, but before long some of the branches became diseased and fell off. The gardener then took some wild olive branches and grafted them into the places where the natural branches had broken off. They then became a living part of the tree, sharing in all its blessings. The analogy is:

God made a nation with promises of great blessing to all its people through the root Abraham. The people became so sinful, however, that they were broken from

the tree. Christ then redeemed heathen people to take the places of the broken branches. Gentiles were grafted into the promises of Abraham to become full heirs through Christ.

The next natural question, then, is—how does one become one with Christ, and grafted in, to become a partaker of the Abrahamic promises? Paul explained this in the conclusion of his discourse. We read in Galatians 3:26: "Ye are all the children of God by faith in Christ Jesus." You become children of God by faith in Christ Jesus. There is no other way to come to God. Morality, intelligence, charity, ascetism all take second place to faith. There is no other way to please God than to believe in Him and have faith in what He can do for you through Christ.

"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).

Galatians 3:27, 28 then reads: "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."

Baptism, which is immersion in water, is the manifestation of faith which Jesus requires. One cannot have the saving faith which brings him into blessing with Abraham without performing the first work of faith which is baptism. When one is baptized, he puts on Christ, which literally means he is clothed with Christ. He shows by this act his belief in God and His Son, his faith that God will fulfill His promises, and his confession that he wishes to partake of those blessings through his Saviour Christ.

Baptism into Christ is the great leveler, for those who have become Christ's are one with each other. They are no longer members of a race, nation, or social status in the eyes of God and fellow Christians, for we are "all one" in Christ. Rich, poor, men, women, bond, free, Jew, Gentile—all become of one family upon baptism.

Paul concluded: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Paul summarized his whole discourse with these words. When we become Christ's through baptism, we automatically become the children of Abraham and heirs of the promises made him. We become adopted children who have equal rights of inheritance with blood sons of the promise.

The promises to Abraham were manifold and are interpreted in detail by New Testament writers. Briefly they are these: inheritance of the earth as an everlasting possession for righteous men; a Redeemer King who

will bring blessing of life to humanity; resurrection from the dead which offers reward for the dead; a Holy City wherein will dwell God and His faithful church; and many heirs, as numerous as the stars.

By faith, we can share in these promises to Abraham. By faith in God, belief in His power, and baptism into Christ, we become branches in the family tree of Abraham and partakers of His blessings.

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## I VOTED TO CLOSE THE CHURCH

"Last Sunday, I voted to close the church; not intentionally or maliciously, but carelessly and thoughtlessly, lazily, indifferently, I voted! Yes, I voted to close the open Bible that had been given us by many years of struggling, and by the blood of martyrs who had died that we might have it to read. I voted for our minister to stop preaching the glorious truths of the gospel of Jesus Christ. I voted that the children of the Bible school no longer be taught the stories of the Bible.

"I voted for the voice of the congregation to be stilled and no longer heard in song. I voted for the darkness of superstition and the degrading influence of sin, the blight of ignorance, and the curse of selfish greed once again to settle their damning load on the shoulders of an already overburdened world.

"Carelessly, lazily, indifferently, I voted: for you see, I could have gone, and I should have gone, but didn't. I stayed away from church last Sunday."

—Selected by Mrs. Lela Drake.

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"Despise not prophesyings" (1 Thess. 5:20).

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## WHY DO I GO TO CHURCH?

By Virginia Shaw, Kokomo, Indiana

You may ask someone, "Why do you go to church?" If, however, someone asked you the same question, could you answer it? Maybe you would say, "I go because my mother and dad make me"; or, "I go because my boy friend goes there." Are these Christian answers? A Christian answer would be, "I go because I want to learn of the Bible, that through Jesus I might have immortal life. I go for the remission of sins. Adam sinned, and, as we are all in Adam, so do we all sin. Christ died for our sins, that through Him we might be saved."

Christ is coming again soon. Those who are like the five wise virgins, being ready and watchful, will reign with Christ in His Kingdom. Those who are like the five foolish virgins, being unprepared, will not be in the Kingdom. Are *you* as the wise virgins, or as the foolish ones?

# BOOK PARADISE

By Arlen Marsh

Paul E. Holdcraft: *Cyclopedia of Bible Illustrations*. 326 pages. Abingdon-Cokesbury, Nashville. \$3.00.

Books like this one have given Harold J. Doan, author of the Practical Illustrations in the *Truth Seekers' Quarterly*, a considerable number of his ideas. Books like this one have given a good many thousands of writers, speakers, and teachers the apt illustrations they have used to point up their convictions.

That Jesus used parables in His teaching is well known, but somehow or other the significance of that fact seems to be rather generally lost among us. Jesus borrowed on history, on farming, on sheep-herding, on fishing, on carpentry—indeed, on just about every common occupation and experience—almost invariably in His effort to make plain what He was trying to say. It is notable that His illustrations were drawn from the experiences of His own time, not from the experiences of the Trojans, the antediluvians, and the Persian magi.

There is no obvious reason we should not profit from the example. Hence, this mention of Holdcraft's excellent collection of illustrations for putting in concrete form the things we run across in Bible theory. The illustrations are the cream of what Dr. Holdcraft has garnered from fifteen years of furnishing Sidelights and Illustrations for the Sunday school literature of his own denomination.

The parables, illustrations—whatever you prefer to call them—are grouped by classifications: Eloquence, Christ, Honesty, Prayer, and so on. In addition, there is an excellent index by subject and by Bible reference. The whole arrangement makes it remarkably easy to find an illustration for any particular subject—often, for any particular text.

Many of the brief stories in the book are drawn from real life. In other cases, a short quotation from some essay or poem appears. Again, there will be Dr. Holdcraft's own ideas: resolutions for the new year, for instance, or the value of system as displayed in the entire creation.

Here is an excellent supplement for our own Sunday school literature, a source of inspiration for preachers, and good reading for odd moments for everyone.

\* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith" (Habakkuk 2:4).*

### The Ten Lepers

Jesus was on His way to Jerusalem. The account tells us that He passed through "the midst" of Galilee and Samaria on His journey. (Luke 17:11-19.) The account does not tell us where He was when He met ten men who were lepers; nor does the account state to which country the lepers belonged. Only one is said to have been a Samaritan. They may have all been Samaritans. Some may have been from Galilee or Judea. Needless to say, all were outcasts from their people, their villages and homes, for lepers were forced to live alone.

As Jesus entered "a certain village" not mentioned by name, the lepers met Him and stood a long way off, crying, "Jesus, Master, have mercy on us" (Luke 17:13).

When Jesus saw them, He answered, "Go shew yourselves unto the priests." As they went on their way to the priests, they saw they had been cleansed of the leprosy.

Then one of them, when he saw that he was cleansed, turned back and cried with a loud voice glorifying God. He fell down upon his face at the feet of Jesus, thanking Him—"And he was a Samaritan," says our record in Luke. The one who came back to give thanks was one who knew doubly what it meant to be an outcast. He was by birth made an outcast of the Israelites. He was made an outcast of his own people by the disease of leprosy. The statement, "And he was a Samaritan," infers that all of them were not; that some were of Jesus' own people, who should have known Him and His power to heal.

Jesus answered the Samaritan's thanks by saying, "Were there not ten cleansed? but where are the nine?" (Luke 17:17, King James.) "Was there no one to return and give glory to God except this foreigner?" (V. 18, Moffatt).

The healed leper, the thankful one, was told, "Arise, go thy way: thy faith hath made thee whole" (v. 19).

### Give God Thanks

Now, this new year, is a good time to begin to give God thanks for His lovingkindness to us. May we be thankful followers of Jesus, giving Him praise before all with whom we come in contact.

### Some Study Thoughts

The Samaritans were a mixed people. They were not Jews. Neither were they accepted by the Gentiles. They often did as much to disturb the Israelites as they could. That is why the woman of Samaria was surprised when Jesus talked to her—a Samaritan. That is why we notice especially that it was the good Samaritan who helped the one who fell among thieves.

It is stated in our golden text that "the just shall live by his faith." If we are "lifted up," or proud, we are not right, in God's sight. Christians are to be humble, quiet, each living by his own faith.

### Call for Members

The ECE Club seeks new members. If you get THE HERALD in your home, and are under fourteen years of age, send me your name, birth date, please (i.e., Nov. 6, 1940), and address. Your enrollment card will be sent, ready to hang on your wall.

### The Best for All

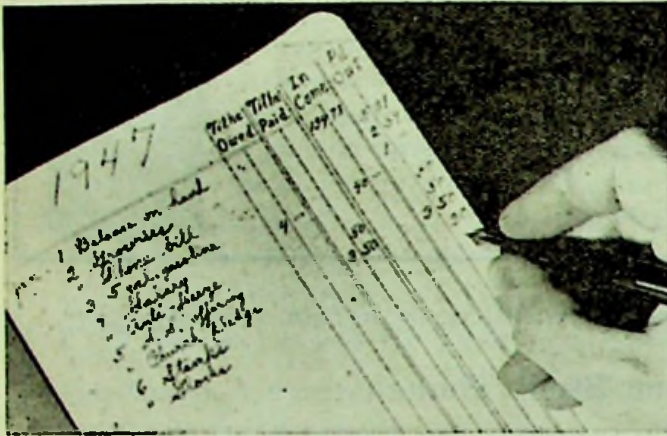
The best place for all of us to be found is in Christ. He has promised to care for His own. He has promised He will confess us before God, if we confess Him before men. He has promised to give us rest. He has promised that nothing good will He withhold from us, if we walk uprightly before Him. (1 Peter 5:7; Matt. 10:29-33; Matt. 11:28; Psalm 84:11.) Happy indeed will we be in this blessed place—in Christ Jesus. Trust in Him.

### We Are So Happy

We are so happy to introduce Harlan Swanson, Hector, Minnesota. His name was sent by his grandmother, Mrs. Ellsworth Johnson of Hector, Minnesota.

### Happy Birthday Wishes

Mildred Jean Avara, Jan. 10, age 10, Hammond, La.  
Peggy Barnett, Jan. 10, age 13, Hickory Ridge, Ark.  
Wm. David Savage, Jan. 12, age 9, Waite Park, Minn.  
LaVonne Madden, Jan. 12, age 5, Holbrook, Nebr.  
Joyce Ella Macy, Jan. 13, age 10, Gatesville, Texas  
Carol Ann Schakelaar, Jan. 15, age 9, Wray, Colo.



**W**ITHIN a few weeks, all efficient business houses will be "checking up" by taking inventory of their business for the year. From the inventory they will learn how successful they have been and where improvements in business procedures can be made for the coming year. Similarly, we as individual Bereans can look back upon the year 1948 to "check up" on how we have been conducting the business of our lives. Our inventory surely will indicate that we have fallen short of living the life expected of us. There are improvements to make, wrongs to right, deeds to accomplish, mountains to climb.

Let us look at our lives. Have we shown respect and kindness to our elders, especially those in the church? Those blessed with years of experience often have words of wisdom to offer us, but we are not always willing to receive their advice. Our parents deserve our honor and devotion more than any other mortals. We can show our love to them by being more helpful in the home and more obedient to their will. Arguments and quarrels among the younger ones only tear down the spirit of a happy family.

How often during the past year did we Bereans encourage others by cheerfully greeting them? When we were low in spirit, did we spread joy to others or did we grumble about our troubles? We know that true happiness comes only when we give of our time, effort, and money to help those in need. Studying the inventory further shows us that we should not criticize and gossip about those who have harmed us, but that we must forgive them if we expect to be forgiven by our Father in heaven.

Did we worship any idols? No, of course not; but we did patronize the "movies," faithfully, and we also made

## Checking Up

*By William Dick, Oregon, Illinois*

sure that no cobwebs gathered in the skating palaces. Did our bodies (the temples of God) receive proper health, care, and control? It is also recognized that the Bible, instead of being read regularly, probably was pushed aside in favor of the radio, novels, and comic books.

Happiness is only one blessing obtained from consecrated service to God. Many do not know what they are missing, because they have never been true servants. Those who serve where they are needed in church find that their time is well spent. We can co-operate more fully with the leaders of the church by "joining in" and helping them on whatever project is planned. The Berean society, the Sunday school, the choir, all suffer because of a lack of compatibility. How have we eased the pastor's load of caring for the church? Have we as sheep followed his leading and teaching? One way to compliment his sermons is to bring someone else along to hear him the next Sunday!

"Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world" (James 1:27). As we continue to "check up," do we find ourselves unspotted from the world and living in a mental atmosphere of Christian thought? We have many excellent opportunities to be living sermons and to tell the wonderful story to others. Our friends would accept Christ because they would want the sincerity, pureness, and humbleness found in our hearts.

Were we pure enough in heart to receive blessings from God when we had prayed for them?—or did we forget to pray? Did we attempt to elevate ourselves, spiritually, or did we merely live on as before? The lofty heights and higher altitudes of spiritual life challenge us to "go on unto perfection" (Heb. 6:1).

Having made such a "check up," where do you think we stand in God's opinion? Are we worthy to be called His servants? Let us do better throughout 1949.

# Herald Subscription Campaign

## "STATE OF THE UNION"

In attempting to develop The Herald subscription list to 2500 paid subscribers by March 1, 1949, we here present a list of all states and their present number of subscriptions. Brethren are encouraged to develop the subscription list until every state in the Union is receiving at least twenty-five Heralds. Who will help Alabama and other states pathetically low?

Alabama	0	Heading the list!
Arizona	42	Make it 58!
Arkansas	64	Try for 100!
California	103	Doing well.
Colorado	17	Only a few members.
Connecticut	3	Not a crowd.
Delaware	2	Company.
Florida	13	Avoid that number.
Georgia	0	Needs a sponsor.
Idaho	8	Ida, keep hucing!
Illinois	296	Try for 500!
Indiana	112	Eight churches.
Iowa	55	Many members.
Kansas	22	Send new subs.
Kentucky	11	Safe. (Gen. 18:32.)
Louisiana	38	Can you reach 75?
Maine	0	Help! Help!
Maryland	9	Merry Land?
Massachusetts	2	Only one in Boston.
Michigan	73	Tic Indiana.
Minnesota	75	Dig, Home State!
Mississippi	3	Double three times.
Missouri	65	Keep showing us.
Montana	3	Slim.
Nebraska	120	Really husking!
Nevada	2	Nothing from Reno!
New Hampshire	0	Needs a sponsor!
New Jersey	0	Ditto!
New Mexico	13	Nearly doubled.
New York	21	Now can vote.
North Carolina	25	Growing slowly.
North Dakota	3	Also slim.
Ohio	134	Too far behind Ill.!
Oklahoma	18	Lost by expirations.
Oregon	26	Gaining slowly.
Pennsylvania	10	Thanks, Mr. Cooper!
Rhode Island	0	Goose egg on Island!
South Carolina	6	Hurry, Guthrie Grove.
South Dakota	2	Recently doubled.
Tennessee	7	Double three times.
Texas	79	On the move!
Utah	2	Should multiply.
Vermont	0	No friends there?
Virginia	32	Can you reach 75?
Washington	60	Can you reach 90?
Washington, D.C.	9	Send it to Senators!
West Virginia	7	Unsafe. (Gen. 18:32.)
Wisconsin	18	Still cold?
Wyoming	8	Unsafe. (Gen. 18:32.)

## CAMPAIGN STANDINGS

This column lists the states according to the number of new subscriptions they have submitted. A good missionary spirit is being shown in this friendly contest of the states, as a fair percentage of these new subscriptions is being sent to new readers who live beyond the boundaries of the states submitting the subscriptions.

We hope soon to have every state and every province receiving at least twenty-five copies of The Restitution Herald. Will you help in this evangelistic effort?

Today, January 6, 1949, we are a long way from the goal of 2500 paid subscriptions. Since last week's report was compiled, forty-one new subscriptions have arrived, for which we are thankful, but the goal of 2,500 subscriptions by March 1, 1949, cannot be reached at the present rate of progress. Illinois, Nebraska, and California are doing exceptionally well. We appeal, though, for Ohio, Indiana, Arkansas, Michigan, Virginia, Iowa, South Carolina, Missouri, and Minnesota to catch this campaign's evangelistic spirit, for we have many church members in these states.

State	Comment	New Subs.
Illinois	Resting on oars?	78
Nebraska	Blazing the blizzard!	41
California	Pomona punch coming.	37
Ohio	No gain this week.	28
Texas	Excellent gain of 9.	26
Louisiana	Slipped a notch.	23
Indiana	Rouse, ye Hoosiers.	21
Minnesota	Come on, Home State!	20
Arizona	Excellent gain of 11!	19
Arkansas	Keep working.	17
Missouri	No gain this week.	17
Iowa	Not superstitious.	13
Michigan	Wolverines, leap!	11
North Carolina	Can you make it 27?	7
New Mexico	Entered with a bang.	6
Pennsylvania	Needs another Cooper!	6
Oklahoma	On the upgrade.	5
Ontario	Evangelize Canada!	5
West Virginia	Still leading Virginia.	5
New York	Should be 100.	4
Colorado	Low potential.	3
Washington	Good potential.	3
Wisconsin	Hibernating.	3
Maryland	Slow starter.	2
Florida	Greetings!	1
North Dakota	Limited potential.	1
Oregon	I'm still bewildered!	1
South Carolina	High potential.	1
Virginia	Is Howard Beeming?	1

### Today's Subscription Summary

Previously reported	1,653
This week's gain	41
Total to date, January 6, 1949	1,694
Subscriptions yet needed to reach goal	806
The goal by March 1, 1949	2,500

Shine Ontario! Many faithful brethren in Ontario read The Restitution Herald. Nearly all the rest of Canada never sees a Herald. Shine, Ontario, from sea to sea!

## PROSPECTIVE SUBSCRIBERS

One good friend to The Restitution Herald wishes to send our church paper to all reigning kings, queens, dictators, presidents, depending only upon our ability to obtain their correct names and addresses. Who will help us obtain this information?

Sister George J. Rahn, a member of the Pomona (Calif.) Church of God, has requested a list of all present subscribers who live in Pomona, so she and others of the Pomona Church may make a special effort to enlist non-readers.

Brother Howard Beemer, Woodstock, Va., has made a similar request, asking for a list of present Herald subscribers living in Virginia, West Virginia, Maryland, and Washington, D.C.

We are glad, here at the office, to supply interested persons with such lists if, and when, there is a real interest to obtain new subscribers. Are you a Herald evangelist in your community?

## SPECIAL SPONSORS WANTED

Look at the complete state list of Herald readers—first column. Is it not pathetic that Alabama, heading the list, has not one reader of The Herald within its boundaries? Your Editor is not acquainted with people living in that state, but he is hopeful that someone, or several persons, will take an evangelistic interest in Alabama by sending to our office the names and addresses, at least, of "Alabamans" who may be interested in THE HERALD. Certainly, money for these subscriptions must be forthcoming, too, but not necessarily from those who submit the names. (At this writing, more money for new subscriptions has been received than names of persons to whom these gift subscriptions may be sent. No names for Alabama!)

Looking down the state list, we notice other no-Herald states. They are Georgia, Maine, New Hampshire, New Jersey, Rhode Island, and Vermont. We should like to have a "State Sponsor" for each of these states, someone willing to take the responsibility of supplying this office with the names and addresses, at least, of twenty-five prospective readers for each state. This will not bar anyone from submitting names, and it will help, definitely, to advance THE HERALD campaign. Who will volunteer to be a "State Sponsor" for Alabama! and who for each of these other previously overlooked states!

## TWENTY-FIVE READERS IN EACH STATE

100 in New York City?

Further analysis of the state list reveals many states receiving a few Heralds each week, but less than twenty-five. Is it raising our evangelistic sights too high to aim at the goal of securing at least twenty-five subscriptions in each state? Certainly that is not too many! . . . The whole state of New York now receives only twenty-one Heralds, weekly. We should like to see one hundred going weekly into New York City, alone! Is there not some zealous worker in our Church who would be glad to sponsor such an effort for the largest city in our nation?

Foreign		
Alaska	1	Luke 9:48.
Alberta	1	Luke 9:48.
Australia	1	Luke 9:48.
British Columbia	2	Make it ten!
England	2	Forgotten Mama!
India	1	Luke 9:48.
New Zealand	1	Luke 9:48.
Ontario	61	Excellent!
Panama Canal	1	Luke 9:48.
Puerto Rico	1	Luke 9:48.
Saskatchewan	1	Luke 9:48.
South India	3	Distributor—Manoah.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

January 24-28—Midwinter Ministerial Conference at Oregon, Ill.

### LOS ANGELES, CALIFORNIA

Because of a need for further preparation, I have decided to discontinue my work here. Mrs. Railsback has consented to assume the responsibilities. I recognize my own needs as well as the qualifications of a minister of the gospel and therefore believe that it is best to continue my preparation. It has been a pleasure, as well as a profitable experience, to have been with the people in Los Angeles. With no personal difficulties whatsoever, we enjoyed the time that we have had together. I am thankful for the fine co-operation and assistance that I received. Mrs. Railsback, being well acquainted with the people, and having a zealous desire to help them, is well fitted for the work. May God be with her and the people as they endeavor to know and experience more of His Word. Dean Moore.

### ARKANSAS-OKLAHOMA CONFERENCE

#### November Receipts and Expenditures

##### Receipts:

National Bible Institution	\$100.00
Mrs. H. Scott Smith	2.00
Becket Mountain	13.00
Oak Grove and Little Rock	35.00
McGintytown	11.20
John L. Humphreys	5.00
Lord's Schoolhouse	14.00
Burnsville	20.00
Cleveland	21.00
Walnut Grove	17.00
Clark Chapel	13.00
Thanksgiving Dollar-Day Offering	113.00
Cost of mailing the Thanksgiving Offering letters was paid by C. Alan McLain	10.00

##### Expenditures:

H. Scott Smith, salary & travel	\$120.00
C. Alan McLain, salary & travel	120.00
W. R. Simmons, one-weeks' salary & travel	30.00

Members of the Conference board wish to express their thanks to those who contributed to the Thanksgiving Dollar-Day Offering, also to those who have contributed in the past months. We are slowly growing stronger in this work. Let us pray that the coming year will be a thanksgiving year toward helping to teach the Kingdom of God to our people.

Mrs. Lona Padgett, Secy. & Treas.

### NATIONAL BIBLE INSTITUTION

Rockford, Ill., Church	\$37.28
Golden Rule Church of God and S. S.	26.16
Omaha, Nebr., Church of God	18.00
Mr. & Mrs. Joe D. Lawrence	500.00

## IT IS NOT DIFFICULT

I believe in tithing for these reasons:

First—You owe everything you have to God who gave it, and a mere one tenth of what you earn is a small return in comparison with the blessings you now enjoy and what you expect to receive when Christ returns.

Second—Tithing is not difficult and does not place hardships on anyone if you plan

ahead to deduct a certain amount from your earnings each payday.

Third—Those who tithe have a peace of mind that others do not have. They are helping to spread the gospel to those who are willing to listen. If you have a fair knowledge of the Bible, you cannot help seeing what tithers do for their fellow men.

In conclusion, do not forget that your tithe is of little importance to you, if you do not do it in the right spirit. E. H. Mogle.

## Gleanings from the Field

"The field is the world."—Jesus.

Names on the program for the Midwinter Ministerial Conference (Jan. 24-28), Oregon, Ill., are: J. L. Denchfield, Otto E. Dick, T. M. Ferrell, Harry Gockler, Milton Hall, R. O. Hardesty, C. E. Lapp, J. R. LeCrone, M. W. Lyon, E. L. Macy, J. Arlen Marsh, J. W. McLain, L. W. Moore, and C. E. Randall. Others reported coming are T. A. Drinkard, Timothy Pearson, and Howard Beemer.

"If all the saloons and liquor stores in California were placed side by side, they would make a street more than four hundred miles long. This 'avenue of corruption' would reach from the Golden Gate Bridge in San Francisco to the Los Angeles Civic Center. At the rate at which the State Board of Equalization is granting new liquor licenses, it would grow more than three miles a month."—"Signs of the Times." . . . How fast grows the "avenue of corruption" in Illinois? in your state? . . . "Lift up your heads; for your redemption draweth nigh" (Jesus).

"The Lord's work here is progressing well; more people are becoming interested. I plan to be at the Midwinter Ministerial Conference."—C. Alan McLain, London, Ark.

Bro. R. H. Judd, Colborne, Ont., reached the good age of seventy-nine years on January 3, 1949. Congratulations!

"We have prospects for a bright and prosperous year in the Lord's work. Work on an additional Sunday school room will be done next month. We have an unusual amount of musical talent and plan to have the best choir and soloists in the city."—Mrs. George Rahn, 660 Lincoln Ave., Pomona, Calif. . . . Best gospel message, too!

"Hope you reach your goal of twenty-five hundred subscriptions!"—Albert Siple, Rt. 3, Box 50-A, Hammond, La.

Bro. N. S. Westfall, Troy, Ohio, is enjoying the winter at 21 S. Federal Highway, Lake Worth, Fla. Bro. Westfall, eighty-five years of age, is a member of the Brush Creek (Ohio) Church of God.

Bro. and Sr. George Siple, Oregon, Ill., are enjoying a brief winter's vacation in the sunny southland of Louisiana—at Hammond.

"I am going to see if the church here will appoint someone to contact those who should be getting The Herald."—Mrs. George J. Rahn, 660 Lincoln Ave., Pomona, Calif. . . . There are no copyright limitations on Sr. Rahn's idea.

Accompanying a new subscription submitted by Sr. O. J. Parker, 725 S. Waugh St., Kokomo, Ind., comes this appreciative comment, "I can hardly wait each week to get The Herald. I am so very interested in Bro. C. E. Randall's page, also in the many good sermons."

Thank you, Bro. Weathers (A. E. of Roy, N. Mex.) for all those new subscriptions!

Quaker Equality. American Quakers are giving liberally for the relief of suffering in central Europe: their help being "given without regard to race, creed, nationality, or politics." . . . That, too, is the way Christ commissioned His disciples to preach the gospel—"to every creature."

Bro. Freeman Fike, 1517 W. Monroe St., Phoenix, Ariz., contributed ten new subscriptions to non-Church-of-God members, December 31, hoping to "send in some more during January." . . . "Our Bro. C. E. Randall, who recently came to Tempe," he further commented, "is a wonderful exponent of the Truth—just like our good Bros. S. J. Lindsay and L. E. Conner whom we loved so well."

**OMAHA BOARD RECOMMENDATION  
TO CHURCH MEMBERSHIP**

In reporting business transacted at a meeting of the executive board of the Omaha (Nebr.) Church of God, the "Berean Echo" mentions establishment of a reserve fund. The board is quoted as being of the opinion that there always should be sufficient money in the fund to cover the regular expenses of the church for at least two months.

We here quote the last paragraph of that report, containing the board's recommendation as to how the fund may be built and maintained:

"It was observed by the board that several of our church members are tithers, and it was observed further that if all our members would give a tithe of their incomes to the Lord, there would never be any lack in the church funds and we would be better able to spread the gospel of the Kingdom. The board then voted to go on record as recommending that our whole membership adopt the tithing system of supporting the Lord's work." Tithing Campaign Committee.

**1947-1948 OVER THE TOP! ! !**

**Omitted Numbers**

520. William C. Fritz	\$26.50
521. Mrs. Cleo Schual	27.50

**1947-1948 OVER THE TOP! ! !**

532. F. G. Carpenter	26.00
533. Harold Simpson	26.50
534. Mrs. Harold Simpson	26.50

**1948-1949 OVER THE TOP! ! !**

**Omitted Numbers**

19. An Isolated Sister	\$26.50
20. Elzie Robbins	27.50
21. Mrs. Daisy Robbins	27.50
22. M. A. Patrick	26.00
23. Mr. & Mrs. George Jones	52.00
24. A. C. Boyer	26.00
25. Olaf Lewis	26.50
26. Ella Siple	27.00
27. A Sister	26.00
28. Fern Bell	26.00

43. Mrs. Harvey U. Krogh	27.00
44. Interested member	26.50
45. Albert Siple	52.00
46. Mr. & Mrs. Frank Laning	53.00
47. Mr. & Mrs. Laurence Howell	26.50
48. Wallace Tierney	26.00
49. Mrs. Wallace Tierney	26.00
50. Norman Tierney	26.00
51. Marcellus Boyer	52.00
52. Mrs. Rhoda Hanson	26.00
53. Mrs. Iva Boyd	26.00
54. Mr. & Mrs. F. C. Montross	52.00
55. Mr. & Mrs. Thomas H. Davis	30.00
56. Mr. & Mrs. George M. Hoke	90.00

**MRS. MILTON MISSMAN**

The fellowship of the Dixon (Ill.) Church of God was saddened on January 3, 1949, when Mrs. Milton Missman died after a brief illness caused by a fractured hip, received in a fall on the stairs in her home, New Year's Eve. Funeral services, by the writer, were conducted from the Preston Funeral Home, January 5.

Leva Amantha Goodyear was born on a farm near Camden, New York, on April 9, 1866, being the youngest member in a family of eight children.

In 1885, she came with her parents, Lorenzo and Mary Goodyear, to a farm in Nelson Township, near Dixon, where she resided with her family, until her marriage to Milton William Missman, on October 16, 1893.

They made their first home in Pipestone, Minn., where their two daughters, Leva Elizabeth and Mary Lorraine, were born. In 1913, the family moved to Dixon, where they built the home at 818 Brinton Ave., where they have since resided.

Mr. and Mrs. Missman observed their golden wedding anniversary, October 16, 1943. The death of Mr. Missman followed on May 15, 1945.

Mrs. Missman is survived by her two daughters, Leva and Lorraine, living at home, who bestowed constant companionship and consideration upon their mother to the closing days of her life.

The Dixon Church feels keenly the sense of loss that comes with the death of Sr. Missman; however, we rest assured in the faith of the resurrection, which was her staunch hope, and join with the family and friends in looking forward to the time our Lord shall come and she shall be restored to us.

James M. Watkins.

**WHAT IS THE TITHE?**

(Continued from page 7)

There is only one and a very obvious conclusion. The portion to be set aside must have been so well known among those to whom he wrote that to mention it would have been superfluous! No doubt, a very common practice among them! And to find out more about it, the Old Testament would be the most logical source of information.

"You've studied considerably, Tom; tell me, what was the common practice of that time?"

"Surely! In fact, I've been trying to break in for some time to tell you that they practiced tithing not only at that time but ever since man first began to understand God's laws. Jesus recognized its practice and placed His approval and encouragement upon it when, concerning the tithing of even the very smallest amounts of anise and cummin, He said, 'These things ye ought to have done.'"

"Yes, I've heard of the tithe, but tithe means tax, doesn't it? Or just what is the tithe?"

"The meaning of the word tithe is tax or assessment and in their practice the assessment was one tenth of their increase. In other words, the portion to set apart on the first of the week was one tenth of all that God had prospered.

"Two laws stand out from all others since God's first dealings with man: the principle of one seventh of man's time for God's worship and one tenth of his increase to God's work.

"The tithe, my friend, is the answer to all your questions concerning the financial stability of God's business. His church, for it is His own plan for the constant increase upon increase, as each field of activity becomes larger.

"Practicing the tithe places God's work on a plane that brings honor to His wisdom and management; it establishes support beyond all guesswork on a highly systematic and certain basis; it emphasizes a partnership with God and fellow Christians in an enterprise of tremendous possibilities; it develops Christian character by increased desire and ability to serve, and it establishes an equality of giving and receiving which tends more readily to a realization that as Christians we are 'all one in Christ Jesus.'"

"Besides the tithe being all this in magnificent manner, it is at the same time exceedingly simple in operation. A child who can count to ten on his fingers can learn that if he earns ten cents, one of the ten pennies, the first one, is God's in appreciation of His blessings in enabling him to earn the ten cents. A plan so simple that men would pass it by for something of more intricate design, yet in its very simplicity the only plan ever found to be fully comprehensive and entirely effective! God's way is the right way, always, and the tithe is God's way."

"Thanks, Tom; it surely is great to be able to see through this problem. It has had me worried for some time, though I was sure there was a solution if I could find it. Now I can more fully enjoy these beautiful fall days, too.

"God's way, the tithe, is the right way."

**GOD'S WAY is the right way. Let's  
TITHE!**

He who tithes takes God into partnership in his business. He who tithes becomes a partner with God in His business.

Tithing Campaign Committee.

**LAYMAN'S CAMPAIGN ENROLLMENTS**

1948-1949

**Omitted Numbers**

27. An Isolated Sister
28. Elzie Robbins, Peoria, Ill.
29. Mrs. Daisy Robbins, Peoria, Ill.
30. Interested member
31. Jennie Salisbury, Cleveland, Ohio
32. M. A. Patrick, Ashland, Ohio
33. Mr. & Mrs. George Jones, Cleveland, Ohio
34. A. C. Boyer, Stephen City, Va.
35. Olaf Lewis, Tempe, Ariz.
36. Ella Siple, Hammond, La.
37. Mrs. Leila Drake, Morrilton, Ark.
38. A Sister
39. Fern R. Bell, Washington, D.C.
57. Albert Siple, Hammond, La.
58. Fredda Berry, Little Rock, Ark.
59. Mr. & Mrs. Frank Laning, Mt. Sterling, Ill.
60. Mr. & Mrs. Laurence Howell, Tempe, Ariz.
61. Wallace Tierney, Grubville, Mo.
62. Mrs. Wallace Tierney, Grubville, Mo.
63. Norman Tierney, Grubville, Mo.
64. Marcellus Boyer, Woodstock, Va.
65. Mrs. Rhoda Hanson, Caledonia, Mich.
66. Mrs. Iva Boyd, Plymouth, Ind.
67. Mr. & Mrs. F. C. Montross, Troy, Ohio
68. Mr. & Mrs. Thomas H. Davis, Eureka, Mo.
69. Mr. & Mrs. George M. Hoke, Englewood, Ohio



## EVANGELIST MACY'S REPORT

Preaching services during the month of November were at Mullin, Ater, and Buffalo, Texas. At Mullin, our themes were—"The Future Earthly Reign of the Messiah (Christ)," as prophesied in Psalm 72, and "The Discovery of Noah's Ark." The ark has been reported found in a state of preservation in godless Russia.

The evening of the same day, November 7, we visited Bro. Seth Price in the Brownwood Hospital. He is recovering from a heart attack. Returning home by way of Comanche, we called upon W. W. Hilliard and made appointment to return for a Bible class, November 29.

On November 14 and 28, at Ater, our themes were—"The Sign of Thy Coming (Matt. 24)," "The Necessity of Christian Prayer," "Study of the Soul," and "Jerusalem, the Capital City in the Kingdom." (See Jer. 3:17; Isa. 24:23; Zech. 8:1-23; 14:16, 17.)

November 21, Sr. Wilda McCorkle went with us for services to the home of C. C. Ezell of Buffalo. Mr. and Mrs. W. E. Willhite, from Palestine, and R. H. Kennard and family, Buffalo, also were present. We studied "The Nature of Man" and "Fall of the Great Image."

November 8, a Bible class (in Moody) on "Study of the Soul" was held in the home of M. F. Roberts.

We visited the regular Wednesday evening Bible class at San Saba, November 17, and were asked to lead. Thoughts presented were on "The Future 1000 Year Reign of Christ."

The Bible class at Ater is studying Tabernacle types. The altar of sacrifice, where God accepted the blood of the lamb for the sinner, was typical of the Lamb of God who shed His blood for us. The laver, where Aaron and his sons washed lest they die, is typical of a Christian's baptism. "He that is baptized shall be saved." The showbread on the table within the Holy Place was evidence of the presence of God. Jesus said, "I am the living bread . . . which I will give for the world."

Twenty-four persons attended the Bible class held in the W. W. Hilliard home, Comanche.

Sr. Macy conducted one Bible class in Mullin, one at Moody, two at Ater, and presented her first radio broadcast during November.—E. L. Macy in "Texas Church of God News."

## HERALD RECEIPTS

Mrs. R. O. Turner (2); Harvey U. Krogh; Mrs. J. A. Swigart; Frank Laning (3); Emory Macy (5); Mrs. N. R. Hicks; Virginia Wagennar; A. E. Weathers (6); Freeman Fike (10); Mrs. Victoria Dunn; George Rahn; Albert Siple (3); Fredda Berry; Elvin Campbell; F. C. Montross; Sylvan Richey (3); Charles F. Doll; Mrs. Jennie Thorp; Mrs. N. R. Hicks; Mrs. Milton Cohen; Dora Scoggins; John Shelton; Mrs. J. A. Swigart; Alice Chase; Silas M. Claypool; Mrs. R. E. Powell; Mrs. F. B. Roberts; Mrs. O. J. Parker; C. A. Patrick; Francis Henry Gibson; Orin Hoskins; Mrs. Nellie Ling; Fred J. Doll; Herald Friend (3); Ward Lyman; Mrs. Glenn Canfield.

## POMONA, CALIFORNIA

Several additions to the Pomona (Calif.) congregation in recent months have given a new impetus to activities here. Mr. and Mrs. Homer Boyle, and their daughter Nedra, recently moved here from Seattle, Wash. Their presence has been particularly stimulating to activities among the young people. The return of the George Rahns from their residence at Cabazon, Calif., also has helped to stir up activities in the young people. Sr. Wilma Judy and son Dan have added new talent to the teaching and preaching end of the work. Sr. Judy has recently acquired the job of teaching a newly organized young people's class of the Sunday school. These additions to membership have further encouraged other people to come to join in our activities.

On the third Sunday in November, a motion prevailed to have the board present a resolution at a later date to provide for setting up a building fund for the erection of new Sunday-school rooms, and eventually for enlarging the auditorium. Then, the following Sunday, the young people's class of the Sunday school voted to present the matter of hiring a director for a choir to be organized among the young people of the church. Georgia Lichty and Nedra Boyle presented the matter to the church board at its meeting on November 29. The entire board went on record as in favor of both that project and of setting aside all funds not necessary for actual maintenance of the church into a building fund until such time as the addition for a Sunday-school room should be completed. Charles Emery and Homer Boyle were appointed a committee to make preliminary measurements and to submit an estimate of the costs to the church at a later date.

Sunday, December 5, 1948, a special meeting was held at the church and, later, a dinner at the home of Mr. and Mrs. Charles Emery. In spite of the fact that Saturday night required the first smudge of the year, the church was full to overflowing with those who came from the immediate locality and from points east as far as Riverside and Cabazon. At the morning session, three of the McLeod boys, Malcolm, Duncan, and John, with the addition of a friend from the opera school in Hollywood, Jerry McKee, sang a quartette number appropriate to the Christmas season. The Pomona church is particularly fortunate in having so many professional and semi-professional singers who have rendered musical numbers in times past: Sr. Charlotte McCallum, Sr. Elaine Cripe (who attends quite frequently from Los Angeles), and now Nedra Boyle, as well as the McLeod boys with their trio and solos. Besides these we have many others who are able singers to help out in chorus and part-singing work.

The resolution prepared by the board and submitted by the secretary to the congregation was passed unanimously, thus setting up a building fund for the Sunday school. Bro. Lichty's son-in-law, Paul Fosnot, offered to prepare plans for the building, and Homer Boyle graciously offered to take charge of the building operations when he returns from his Christmas trip to Alabama. It was decided to change the meeting of the Bible class from Sunday evening to Wednesday, and to create

a separate group for the young people. Following the Wednesday Bible class, choir practices will be initiated.

Sr. Alma Steffa has been critically ill at the home of her daughter, Sr. Grace Adamson, for some days now. She is in her 85th year. We have several people in the congregation in their eighties: Bros. Adamson and Bleasdale, and Srs. Adamson and Steffa. The Rahns also recently visited Sr. Harriett Shepherd at the Mentone Rest Home where she is living, and found her remarkably cheerful in spite of her ninety-one years and poor health. She gets The Restitution Herald, but cannot read it—being almost blind. She regrets that she does not get the news of the church at large for that reason.

Norman J. McLeod, Secy.

## CHARLES EDWARD KANARR

Charles E. Kanarr was the third of three sons and two daughters to be born to Charles and Elizabeth (Stillson) Kanarr, all of whom have preceded him in death except the youngest, Mrs. William Taylor of Crown Point, Ind.

Charles Edward was born on May 24, 1876, and died at Park View Hospital; Plymouth, Ind., following an illness of six years, being confined during the last two years. He was taken to the hospital on Christmas Day.

He was united in marriage, March 1, 1902, to Haunah L. Hill. To them were born five children, all, together with the widow, surviving. The children are Cora Fern (Mrs. Cleo Schaal), Helen (Mrs. Floyd Poor), Ruby B. (Mrs. Kaufman), Arthur Ray, and Ida Mae (Mrs. Noble Holderead). Also surviving him are fourteen grandchildren and three great-grandchildren, all residing in Plymouth, Ind., in the vicinity of which Mr. Kanarr spent his entire life.

The deceased was a member of North Salem Church of God, having been immersed into Christ by the writer, April 29, 1948. From that date he found great joy and comfort in his new relationship to the One who would be the Saviour of all men. This helped him to bear his affliction, and the end came in quiet sleep.

He had requested that we use Job 14:1 as a basis for our funeral sermon which was at the Johnson and Son Funeral Home—in-terment being in Oak Hill Cemetery, Plymouth.

It is good to know the family sorrows not as those who have no hope. Floyd A. Stilson.

## NATIONAL BIBLE INSTITUTION

Mrs. Richard Pascoe	\$ 10.00
A Member	10.00
Mrs. John Sheaffer	10.00
Mrs. Anna Fales	20.00
Mr. & Mrs. C. E. Randall	20.00
E. F. Marsh	10.00
Oregon, Ill., Church of God	10.84
Mr. & Mrs. Ray Saylor	10.00
C. R. Stearns	100.00
Dixon, Ill., Church of God S. S.	5.00
Mr. & Mrs. Cecil Patrick	25.00
Mr. & Mrs. F. C. Montross	250.00
Brush Creek Church of God S. S.	31.24

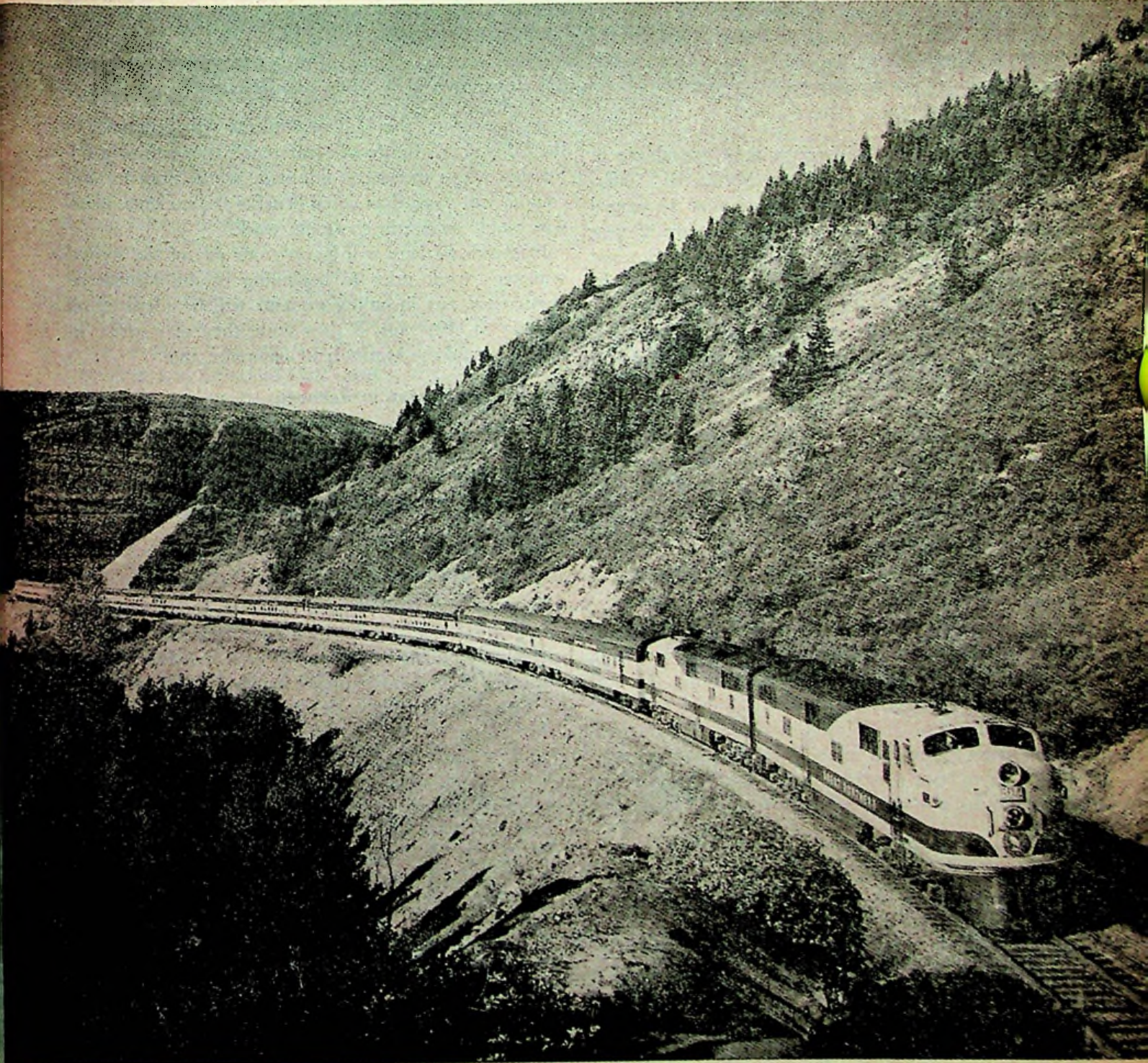
January 18, 1949

# The Restitution Herald

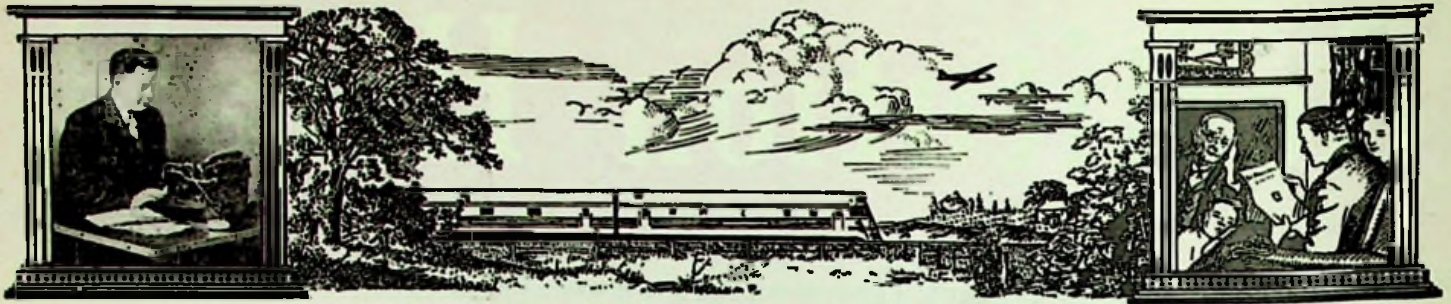
VOLUME 38

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 15



"Empire Builder" Coursing the Montana Rockies —Courtesy Great Northern Railway.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

**Welcome, Ministers!**

Soon, Church-of-God ministers will be assembling in Oregon, Illinois, for their Midwinter Ministerial Conference (January 24-28). A crowded program at the annual summer General Conference limits the amount of time ministers can devote to their professional problems and opportunities, but at these midwinter conferences the ministers have an excellent opportunity to study and plan and grow together. Traveling expenses are prorated, thus encouraging all ministers to attend, although some of them live hundreds of miles from Oregon.

Bro. J. R. LeCrone, local pastor and President of the Ministerial Association, is planning for the accommodations of all attending ministers. We other ministers living in Oregon will be glad, also, to extend a welcome hand to all visiting ministers.

**Second-Semester Schedule**

Oregon Bible College will begin its second semester of work on Monday morning, January 24. Brother Otto E. Dick, Registrar, has prepared a neat schedule of all classes, so brethren everywhere may enjoy a brief visit, as it were, into the College classrooms during the next four and one-half months. A casual reading of this daily schedule will reveal the Biblical emphasis on the education at your College and mine. Even the secular courses are planned to be of practical value to students preparing for public Christian service.

	Monday	Tuesday	Wednesday	Thursday	Friday
8:00	Old Testament History Mr. Dick	Between the Testaments Mr. Dick	Old Testament History Mr. Dick	Between the Testaments Mr. Dick	Old Testament History Mr. Dick
8:50	English II Mr. Dick	World Literature Mr. Dick	English II Mr. Dick	World Literature Mr. Dick	English II Mr. Dick
9:00	Major Prophets Mr. Magaw	Religious Art Mrs. Carpenter	Major Prophets Mr. Magaw	Religious Art Mrs. Carpenter	Major Prophets Mr. Magaw
9:50	Homiletics Mr. Magaw	Chapel	Homiletics Mr. Magaw	Chapel	Homiletics Mr. Magaw
10:00	The Bible and Science Mr. Dick		The Bible and Science Mr. Dick		The Bible and Science Mr. Dick
10:50					
11:00	Life of Christ Mr. Magaw	Pastor's Work Mr. Watkins Public Speaking Mr. Dick	Life of Christ Mr. Magaw	Pastor's Work Mr. Watkins Public Speaking Mr. Dick	Life of Christ Mr. Magaw
11:50					

As heretofore, the College students will be guests of the Midwinter Ministerial Conference, thus enjoying fellowship with experienced ministers, whose presence and counsel will more than equal benefits the students otherwise would receive in classroom work.

Inasmuch as there will be only one day of the second semester's work prior to beginning of the Ministerial Conference, any incoming students will be admitted on January 31, 1949. Or, if they wish, they may arrive in time to attend the Ministerial Conference, too.

**Slow As Molasses in January**

The campaign for new subscriptions to THE RESTITUTION HERALD is progressing too slowly—about as “slow as molasses in January.” We have not lost all hope, though, and, Truman fashion, will continue to campaign until the last minute.

**Rays of Sunshine**

Since start of THE HERALD campaign for subscriptions (2500 by March 1, 1949), we have been disappointed, particularly, in the slow response of Ohio. Having pastored two of the Ohio churches for seven years, we hoped for a quick and wholehearted response from the Buckeye State. At last, there is a bright ray of sunshine! The church at Lawrenceville, Ohio, now pastored by Brother Richard Smith, is co-operating by placing “THE RESTITUTION HERALD into every home represented in the Lawrenceville Sunday school and church”!

Brother Clark Ballentine, writing about this new project, suggests, “This may be a challenge to other churches to make theirs a one hundred per cent HERALD-reading congregation, too.” That is an idea! That is another ray of sunshine! . . . Other rays of sunshine are: 1) THE HERALD at last enters Alabama and Vermont, and 2) Kansas and Wyoming now appear in the Campaign Standings (page 15). *Thanks.*

# One Out of Ten

By Harold J. Doan, Chicago, Illinois

THE power of God and Christ is all inclusive. Nothing is impossible for them! These ten men portrayed in Luke 17:12-19, suffered from the world's most mysterious and dreaded disease—leprosy—yet with a word, Jesus was able to cure them. With a word, He was able to do more than science, in two thousand years of progress, has been able to do—cure one hundred per cent of His patients of advanced leprosy. Is this not a most comforting fact? We have a Saviour who can heal us, save us, protect us, if we in true faith place our lives in His hands. If we believe in Him and trust in Him, He can perform wonders in us and through us. We marvel at how He took the anti-Christian Saul and made him chiefest of the apostles! He took this same Paul and through him made thousands of converts. Can He not do the same with us? Has His power diminished in the last two thousand years?

Twin verses in Philippians give us this assurance: "My God shall supply all your need according to his riches in glory by Christ Jesus" (4:19). When our need is thus supplied we can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The power of God and Christ includes you and me.

Converts may be found among all races and economic classes. Of the ten men who were healed, nine were of the Jewish race, God's chosen people, while one was a despised Samaritan, a half-breed stranger. Of the ten, only the lowly stranger returned and was converted; the others went away unthankful and spiritually untouched. Jesus was much pleased with the faith and conversion of this humble man.

We are reminded of the Parable of the Sower when Jesus explained that the seed, or the Word of God, must be sown broadcast, without discrimination. Oftentimes it will fall on hardened hearts, on shallow lives, on lives infested with the weeds of worldly cares, and be wasted, but sometimes it will fall on a soft and receptive heart, and there take root and grow to bring forth a fruitful heart. Who can tell where that good ground is? There are receptive hearts, good ground for the growth of the

HEALING OF THE LEPERS. As Jesus "entered into a certain village, there met him ten men that were lepers, which stood afar off: and when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole" (Luke 17:12-19)).

Word among all people, of all races, of all classes, rich and poor, bond and free, white and black, Jew and Gentile, man and woman. True converts have come from all walks of life, because they have been humble and received the Word and the Spirit with thanksgiving.

I suppose the world average on this score is even less today than in Jesus' day. Do one out of ten

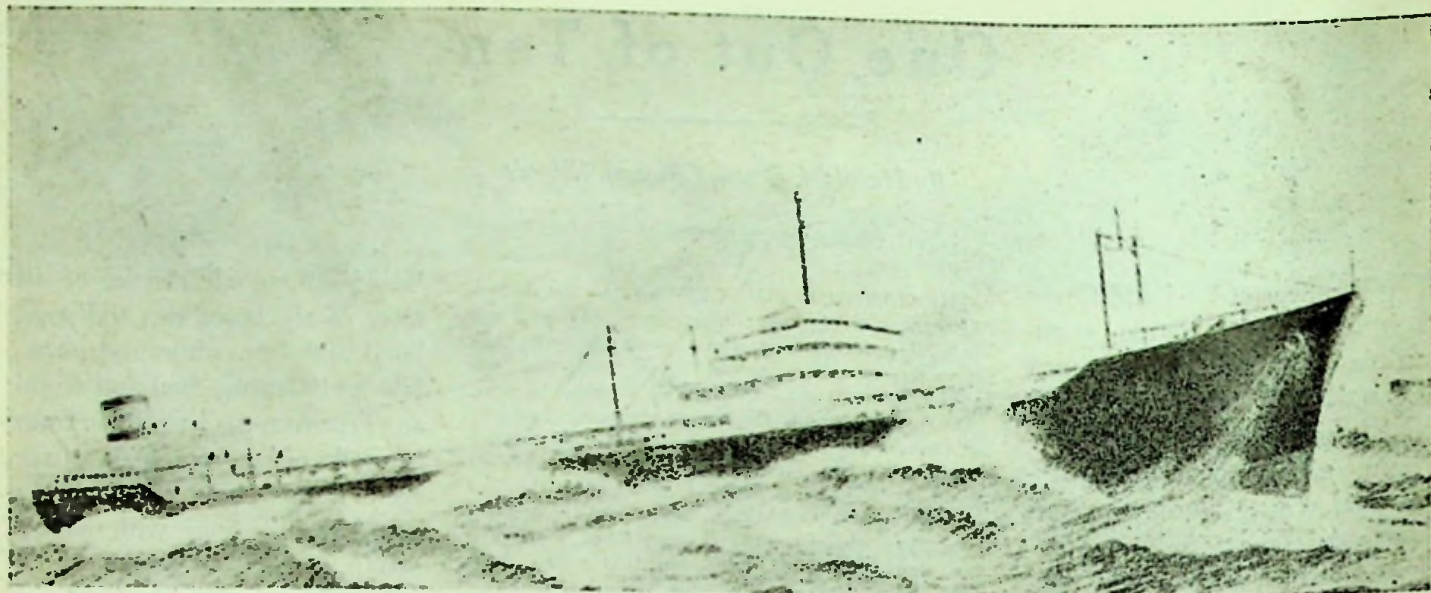
who hear the Word, receive, respond, and repent? The average is certainly not more than that. All we can do is preach the Word in all the world without discrimination, and rest assured that the Lord will prosper it in hearts of the meek and humble strangers who receive it with thanksgiving.

True faith will of necessity produce Christian works, for, as James said, "Faith without works is dead."

The ten lepers must have had faith in Jesus' power to save them, because of the evidence of their work. They went out from the city to meet Jesus—they called upon Him, saying, "Jesus, Master, have mercy on us." There is no doubt that they believed. Then Jesus told them to go and show themselves to the priests. "As they went, they were cleansed." As they displayed their faith through obedience, and not before, they were cleansed and saved. There is no doubt in my mind that they would have died as lepers, had they not turned and begun to walk to the Temple, even as Jesus commanded them. We have no way of knowing how far they walked toward Jerusalem before their flesh again became clean, but it may have been a matter of hours—a true test of faith.

Naaman, the Syrian leper cured by Elisha in Old Testament days, was commanded to "Go and wash in the Jordan seven times." Though Naaman wanted to go and wash in Syrian rivers instead, and thought it all rather meaningless, it was not until the seventh time he came out of the waters of the Jordan that his leprosy disappeared and he was cleansed. "Faith without works is dead."

We are commanded, for our salvation, to believe *and* be baptized. One without the other is void. It is our belief that saves, but our works, beginning (*Continued on p. 10*)



An Esso (Standard Oil) 11,000 Ton Merchant Tanker

## THE LONG HAUL

By George W. Savage, Jr., New York City

**H**OW IMPORTANT is oil to you? How does it affect your everyday living? Few persons ever consider these questions. One usually says, "Fill her up," without a thought concerning origin of gasoline, or the men who work night and day producing it, or the millions of dollars invested to provide you that particular tankful of gasoline. Many steps and different occupations help bring you your petroleum products, but let us take just one step and one occupation for now: so sit back and relax, because it will be a big step and a *long haul!*

Take a trip with me to Bayonne, New Jersey, the oil city of eastern United States, and we shall go aboard an 11,000-ton merchant tanker owned and operated by one of America's major oil companies. It is being readied for a trip to the Persian Gulf, where we shall load a cargo of oil, and return—about a 16,500-mile trip. As we leave the docks in Bayonne and pass out through New York harbor, to our left we see the Statue of Liberty and wave farewell, thinking of the loved ones we leave behind. About forty-two men will do this, as that number is required to man a tanker the size of our vessel. Then, as the salt water begins to run faster under our hull and the cooler breezes begin to blow, we know we are heading into the open sea and our navigator sets our course across the Atlantic to the Strait of Gibraltar—3,200 miles away. We will speed along at fourteen knots (15.7 miles) per

hour, and, weather permitting, we will sight the Rock of Gibraltar in about nine and one-half days. Slowly, those days pass.

As we sight the Big Rock, comments immediately are passed and stories told about it. Sailors who have passed the Rock before often have the new inexperienced sailor up all hours of the night to see the big neon Prudential Life Insurance sign which, of course, does not exist.

Leaving the Atlantic astern of us, we head into the Mediterranean, setting our course for Port Said, Egypt, about 2,000 miles distant. Finally arriving, we have a few hours' stop-over while our vessel is being readied for transit of the Suez Canal. In Port Said we begin to notice the differences in people: their customs, habits, trades, and religions. Undoubtedly, there will be some trading by the crew with the natives who swarm the ship's side at the water's edge with their brightly painted boats, commonly known as "bum boats." They have any number of native-made articles to trade for the Yankee dollar or for cigarettes—mainly *cigarettes*. They ask enormous prices for articles that even Woolworth "won't give a dime for a boat load of," but, since this is probably your "first trip through" and you are fascinated by the new shopping methods, you will trade, or buy, something for an Egyptian souvenir.

The Suez Canal connects the Mediterranean Sea with

the Red Sea. Although the Suez Canal of modern times has been operated less than eighty years, the Isthmus of Suez, through which a small canal was dug more than a thousand years before the Christian Era, has been of strategic importance during all recorded history. An inscription at Karnak, Egypt, indicates that a canal existed in the time of Seti I (1380 B.C.), thus predating the siege of Troy. Slave labor was plentiful and the Pharaohs of Egypt could muster sufficient manpower to dig the big ditch. Actually, it was completed more than thirty-three hundred years ago, and small ships passed through it from the Mediterranean to the Red Sea.

Centuries later, during the rule of Pharaoh Necho (450 B.C.), a new canal was begun, leaving the Nile and cutting across the desert to the Gulf of Suez. Work on this project was interrupted, as the Egyptians feared that nearby savages would be benefited. It remained for another ruler, Ptolemy II, to finish this canal. This became a fairly wide waterway and was of great importance to merchants of that day, for it carried the riches of Egypt to the East and West. In the Dark Ages, however, the canal fell into disrepair and filled up with sand.

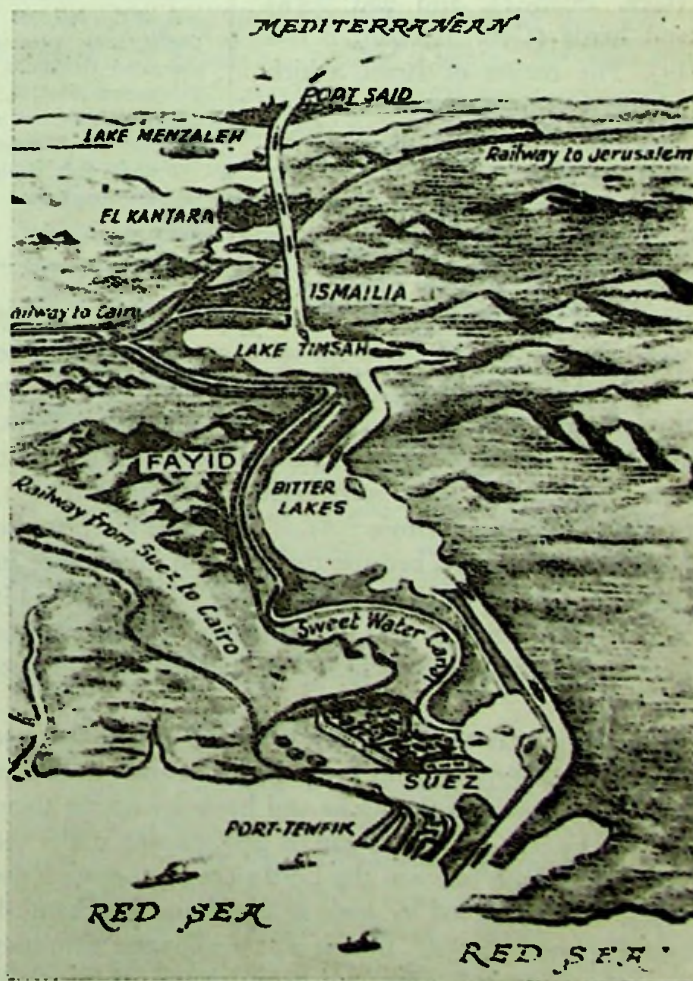
Napoleon Bonaparte, during his Egyptian Campaign, became impressed with the need of a canal between the two seas. He ordered French engineers to make a survey—which they did in the year 1799. They evidently miscalculated, however, for their findings indicated that the Mediterranean was thirty feet below level of the Red Sea. Before much progress was made in planning the canal, Napoleon's power ended. Later though, in about 1831, Ferdinand de Lesseps saw that the canal was practical, and, in April, 1859, work was begun. The canal opened to traffic on November 17, 1869. Actually, the sea levels of the two seas are practically the same; so there are no locks in the canal. It is eighty-seven and one-half miles long. Of this distance, sixty-six miles are actual canal and the rest dredged channels through Lake Tim-sah and the Bitter Lakes. Actual cost of building the Canal was about \$100,000,000. (Our cost of transit one way is about \$8,000.)

We leave the Canal now and head into the Red Sea. It is twelve hundred miles long and attains a maximum width of one hundred ninety miles. The shores of the Red Sea are low and sandy, but the land adjacent is generally mountainous—the high tableland of Arabia on the eastern side and mountain ranges of four thousand to six thousand feet on the African side. No rivers flow into the Red Sea, and its northern part is rainless. Dust storms are frequent here and usually blanket the ship like fog, making visibility practically nil for days. Temperatures vary: usually hot days are encountered with temperatures nearing one hundred twenty degrees.

Leaving the Red Sea, we welcome the cleaner, cooler breezes of the Indian Ocean, where we change our course to round the southern part of Arabia. We shall see very little of Arabia from this course until we change again and head up into the Persian Gulf.

Because of the limited rainfall, the salt nature of the soil, and the physical conformation of the country, this coast is almost entirely desert, presenting a succession of arid clay plains. From these plains rise precipitous table hills with very odd-shaped peaks. The most characteristic feature of this coast are the peninsulas of white-clay cliffs capped with coarse limestone, the summits of which are table-top in form.

In the Persian Gulf are also numerous islands: some are mere sand inlets; others are of volcanic origin, the largest of which is Bahrein Island. Bahrein is not only the largest island, but also the most important. It is independent, but under British protection. Bahrein has a population of about 120,000 of which about five hundred are Americans and British. It is the center of the pearl-fishing industry of the Persian Gulf; also, it has a great oil port and is famous for its donkey breeding. The temperatures here reach one (Please turn to page 10)



Bird's-eye view of the Suez Canal

# Tithing in the Scriptures

By G. J. Gordon, Fonthill, Ontario

ONE OF THE CHIEF objections made concerning tithing is that it was of the law. This is not a fact, for it preceded the law by at least four hundred years in Scriptural record. Abraham paid tithes to Melchisedec even before Isaac was born (Gen. 14:18-20), and it is said: "Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him" (Heb. 7:9, 10).

Another objection commonly heard is that it would be impossible for farmers to practice it. The fact is that Abraham, who paid tithes, had flocks and herds (Gen. 13:5), and Jacob, who promised to give a tenth to the Lord, of all that was given him (Gen. 28:20-22), also had flocks and herds (Gen. 31:12-18; 32:14-19). The nation of Israel, which practiced tithing, was primarily an agricultural people. (Lev. 27:26-34; Neh. 10:35-39.)

Provision was made for them, if they were located too far from the place the Lord had placed His name, to take the produce from land and flocks. They were allowed to redeem them with money and to give that instead, or purchase things when they arrived. In this case they were allowed to eat of it while there (Deut. 14:22-26; note 12:17, 18), and this trip was to be made only at the end of three years (Deut. 14:27-29; 26:12-14), or every third year (Amos 4:4). It was to be given to the Levites (the priests), because they had no inheritance in the land. (Num. 18:21-24; Deut. 12:5-19; Neh. 12:44; 13:5, 12.) They (the Levites), in turn, were commanded to give a tithe of the tithe which they had received. (Num. 18:25-32.)

The tithe was to be the first fruits of all the increase (Prov. 3:9, 10)—be it land, or of the flocks and herds. The choice was made in the flocks and herds by letting them out one by one, through a gap or gate, passing under the rod. Every tenth one was the Lord's (beginning with the first), whether good or bad. It could not be changed, and if it were changed, then it and the change were holy unto the Lord and could not be redeemed. (Lev. 27:32, 33.) When Israel brought in the tithes, they were blessed

of the Lord (see 2 Chron. 31:4-10); but when they failed to bring them in, "the house of God" was not supplied with the necessary things for worship, and the Levites (the priests) were forsaken (see Deut. 12:19), and they were accused of robbing God (Mal. 3:7-10); therefore His blessing was withheld from them. (V. 11.)

*How Does This Concern Us?* It serves as a good example, "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). The question is often asked: Did Jesus teach tithing? At least, He preached to people who were already tithers, for He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and *not* to leave the other [tithe] *undone*." (Matt. 23:23; Luke 11:42.) So, one thing we can definitely say is that He

## A GOOD WAY TO SAY THANKS

I really cannot recall what caused me to begin tithing. I know I was so small I did not know what a tenth was. I asked my mother how much of the dime I had was to go for Sunday school money.

A little incident happened while I was single and earning wages. My tithes amounted to \$38.75. When I was married, I received \$387.50, unexpectedly. I often wonder if that was an example of the "hundredfold" as promised in the Bible.

I think that tithing is one good way of saying "thanks" to the Lord for what we have.  
Mrs. Harvey Fisher.

did not discourage, *but* rather encouraged it.

Did He receive any of the substance of His disciples while preaching the gospel in the towns and villages? After naming several by name, Luke said: "*And many others, which ministered unto him of their substance*" (Luke 8:1-3). It seems to me that we would not be stretching a point to say that these people who were accustomed to pay tithe to the Levitical priesthood, when they became disciples, paid tithes to their new High Priest; at least, that is indicated by a close study of Hebrews 7.

Abraham is said to have paid tithes to Melchisedec, the priest of the most high God, which priesthood holds precedence over the Levitical priesthood, both in time and importance, being a model of Christ's office in the church. (Heb. 3:1; 8:1, 2.) It is said that the less (Abraham) was blessed of the better (Melchisedec). Now let us make the application to ourselves, for we are Abraham's seed through Christ (the better). (Gal. 3:29.) Should we (the less) not pay tithes to Him, that the gospel of the Kingdom of God, which He preached (Mark 1:14), might continue to be *(Please turn to page 11)*

## "Looking for That Blessed Hope"

By Mrs. Connie Ramsey, Morrilton, Arkansas

HAVING ENTERED the new year of 1949, have we taken inventory of our lives during the past year? Have we Christians been just what God would have us be? I was so impressed with Brother Linford Moore's article in *THE RESTITUTION HERALD*—"Redeeming Your Time"—that I could not refrain from saying a few words, too. Let each of us heed Brother Moore's wonderful advice by doing more for the Master this year than ever before—truly "looking for that blessed hope"!

It is sad, indeed, to see our ministers giving their time and means to preach the gospel, that people may be saved, when so few heed their message. Yes, they travel sometimes for many miles—apparently to preach to empty pews. Picture shows and other places of worldly amusement are crowded, though, and with church members! What is wrong? People are lovers of worldly pleasure more than lovers of God.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." If we Christians love God as we should, we will desire to be in His service. Instead of spending money for worldly pleasures, we will give of our best for the Master. God will richly bless us for all we do, and Satan has nothing to offer. The spider of wickedness is busy weaving his web; may we not become entangled therein.

A poet has said:

"You tell on yourself by the friends you seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of dollar and dime.

"The false, the deceit, that you bear in your heart  
Will not stay inside where it got a start,  
For sin and blood are a thin wall of lace;  
What you wear in your heart, you will wear on your face."

Every Christian should let his light shine, that others may see his good works and glorify the Father in heaven. Let us draw near to God "with a true heart in full assurance of faith." "Let us hold fast the profession of our faith without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as you see the day approaching" (Heb. 10:22-25). Join me in—

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

## Destruction by Tornadoes

Destruction by Recent Tornadoes Recalls  
Strange Weather History

By James M. Watkins, Oregon, Illinois

January 10—Glaring headlines once more tell of the puny inability of man to compete with the unleashed forces of nature. This time it is the tragic consequences of the recent tornado that swept across southeastern Arkansas. These furious onslaughts of nature appear to be growing in recent years. Tornadoes, heavy winds, floods, and rumbling earthquakes are now a regular part of our daily news.

When the fury of nature has been unleashed, man experiences an awesome fear not found when pitted against man-made disasters. It is the natural result of realizing the tremendous forces in the world over which we have no control.

These destructive disruptions of nature, we are witnessing at the present time, are fairly recent in the world's history. Under the early Edenic conditions and until the time of the Flood, these destructive onslaughts were entirely unknown.

According to the historical account of the Book of Genesis, all nature experienced a gentle consideration of the weather that completely satisfied and never conflicted with its every need. The earth was watered by a gentle mist that came up from the ground and brought sufficient moisture to supply the daily needs of the earth. This gentle irrigation project of God was supplemented by rivers which went out from the central portion of the earth and carried their moisture to help irrigate the land about them.

Serious storms, such as we now experience, did not exist. Men's refusal to accept Noah's warning of an impending flood came from this fact. They had never heard of rain and did not know what it was.

The Bible promise of restitution and the visionary statement of the last chapter of Revelation, "There shall be no more curse," combine to assure us that such conditions will again be experienced. Logic also verifies that this will be necessary if there are to be no more tears or sorrows in that Day. —*Dixon Evening Telegraph*.

"Happy is he who at the end of the year has something beautiful to remember from his yesterdays, and something good to hope for from his tomorrow; who has a friend he wants to copy him; who has the courage to attempt great things all by himself, and the wisdom to ask help; who gives thanks with a whole heart for present blessings, and is already at work with plans for the New Year."





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**PURPOSE ON EARTH.** Under the main title of "The Purpose of Being on Earth," the periodical, "Truth Review," gives this view concerning the purpose for our being here on the earth: "We are on earth, enriched with the invisible world and surrounded by the visible. As spirits of intelligence, will, light, love, harmony, and immortality, we are experiencing the onrush of the world of the physical man. . . . Doubtless, there is an eternal purpose that underlies our descent and justifies our embodiment."

The foregoing might be all right, if there were a spark of truth in the pronouncement. The purpose for man on the earth is plainly taught by Scripture. Nowhere, however, does Scripture speak about the descent of man, that is, that man descended from heaven. This makes the spiritual nature of man precede the natural, and such an arrangement is contrary to Scripture. The Word says: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Prior to his birth, man had no being or existence in some pre-existent condition. Using Biblical language, man is here to multiply, fill the earth, and have dominion.

**VIDEO.** Video is a Latin word meaning "to see" and has been applied to the religious programs that are televised. The Christmas mass at Saint Patrick's Cathedral in New York City was televised and high prelates of the Roman Church found it advisable to warn against members of the Church thinking they could worship by "video" broadcasts. Of course, there was the probability that many people who would otherwise attend in person would stay at home if they could see the service and hear the words. Under Roman Church law, the "physical presence" of the worshiper is mandatory. The danger of lazy members remaining at home will be a brake on widespread usage of video. Much could be said in favor of televised religious services. They would reach many people who otherwise would not attend church, but it is doubtful if many would be drawn closer to the Lord. At present at least, video is for the bigger denominations and not for the smaller bodies.

**SOCIAL SERVICE.** "Time," in its column of religion in the issue of December 3, reports an interview with theological students at the Chicago Theological Seminary, which is a Presbyterian-sponsored and -controlled institution. One observation the editor made struck my attention: "The men's wartime experience has much to do with this, but even more important is the growing conviction among Protestant seminarians that religion goes far beyond mere social service."

It will be a blessed thing if Protestant preachers do wake up to the fact that there

is more to "pure religion" than contained in the so-called "social gospel." We have been passing through some evil days, if judged by the type of preaching that has gone forth from the pulpits the past few years. Little care has been given to "rightly dividing the word." It has been used very loosely and made to teach things respecting economics, social actions, and political formulas that were never intended by the writers, or God who inspired these men to write. The Bible is a story of redemption of man from sin and its consequences through the promised Seed. It was never intended that the Word would, or should, reform or transform society as a whole. The scheme of things for this age is the perfecting of the "body of Christ" for the coming of Christ. The transformation of society and government belongs to another dispensation. We need to evangelize rather than socialize!

**ILL-BODING.** In the past when the Christmas spirit settled over the world, pilgrims would trek to the "City of David," to commemorate the birth of the Christ Child. It mattered little what the rest of the world was doing, but the Manger City was usually quiet and the bells of Bethlehem were heard 'round the world since the days when man could lift up his voice to the lightning and say, "Here we are!" This Christmas was different! The path of the lowly pilgrims was blocked, and snipers with deadly weapons of warfare made sure there was no trespassing by these annual worshippers.

The staccato of rifle fire, instead of the bells of Bethlehem, perhaps gives a better barometer reading of our times. It was not so much the unruliness of the Israelite forces that broke this Yuletide tradition as it was the failure of the great United Nations to work a settlement of disputes arising over the Holy Land. This was just another sign of the unwillingness of nations, singly or unitedly, to "bless my people." For thirty years, the powers that could, refused to settle the rightful heirs in this sacred land under the Balfour Mandate. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Many nations have been broken over this "battle axe" in past centuries and many more will stumble, fall, and be broken to pieces over the little stone.

**GOOD QUOTES.** Baptism has a background with which many, yes, most people are totally unfamiliar, and this lack of knowledge of the background of baptism removes much of its importance. First, baptism by immersion was an Old Testament practice, and the children of Israel well understood baptism to mean immersion. Some scholars think that baptism can be traced as far back as Abra-

ham, even assuming that Abraham was immersed. It is definitely known that the Israelites practiced the baptism of proselytes when they were brought under the covenant. So important is this subject in relation to the baptism of Christ and New Testament custom, Edersheim in his "Life and Times of Jesus the Messiah" devotes an entire appendix to "The Baptism of Proselytes." His opening remarks are:

"Only those who have made study of it can have any idea how large, and sometimes bewildering, is the literature on the subject of Jewish proselytes and their baptism." For those who became "'children of the covenant,' 'perfect Israelites,' Israelites in every respect, both as regarded duties and privileges, all writers are agreed that three things were required for the admission of such proselytes: circumcision, baptism, and a sacrifice. . . . Baptism was to be performed in the presence of three witnesses, ordinarily Sanhedrists, but in case of necessity others might act. The person to be baptized, having cut his hair and nails, undressed completely, made fresh profession of his faith before what were designated 'the fathers of the baptism' and then immersed completely, so that every part of the body was touched by the water. Baptism was not to be administered at night, nor on a Sabbath or feast day. Women were attended by their own sex, the rabbis standing outside at the door. . . . Secret baptism . . . was not acknowledged."

This background of baptism prepared the way for John the Immerser, who came baptizing for repentance and the subsequent remission of sins.

**IMMERSION.** Those who believe in and practice immersion have solid testimony, both in sacred and profane writings. In "The Life and Epistles of Paul" by Conybeare and Howson, the following words appear:

"It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to a life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism has rendered obscure to popular apprehension some very important passages of Scripture."

Commenting on Romans 6:4, the same authors remark: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." The "Dictionary of the Bible" by the American Tract Society, commenting on baptism, says: "Baptism is for believers only." This kind of quotes could be multiplied many times. Biblical evidence for immersion is abundant!

# Difficult Texts Explained

John 6:62

By John R. Fiske, South Haven, Kansas

All are "in" their fathers (Heb. 7:10; 2 Sam. 7:12) before begettal. In begettal, they "come out of" or "proceed out of" (Heb. 7:5, R.S.V.; 2 Sam. 7:12) their fathers and are born of their mothers in due time. So Jesus, being "a man" (Acts 2:22), existed "in" His Father, too, and in His begettal "came out from" (John 13:8, Emphatic Diaglott; 16:28) His Father as described in Matthew 1:18, 20; Luke 1:25, and was "born" of His mother.

As the "flesh" of men is begotten as just described, so was the "flesh" of Jesus. Jesus, in John 6:51, said "the bread" of verses 32-50 was His "flesh." This being true, then His "flesh" as "the bread" thus "came down from heaven" as "every good and perfect gift cometh down from the Father" (James 1:17) through natural or supernatural production. His, as shown in Matthew 2:18-20 and Luke 1:35, was through supernatural begettal. Since, in His ascension, Jesus went "to" the Father (John 16:16), He, after that, was "in" His Father's "bosom." (John 1:18.) So, once more He was, in a sense, "in" His Father and thus "where he was before"—namely, in the Father.

## John 3:13

The same explanation given for John 6:62 will answer for this reference. Hence, our paraphrase of John 3:13 is, "No one has gone to heaven except Him whose flesh came down from heaven, even the Son of man who is now in heaven." (See John 6:51 in connection with this reference.)

## John 8:58; 17:5

If these passages prove Christ was actually glorified "before the world was," then Revelation 13:8 equally as certainly proves He was "slain" then, too. But, if He was merely "slain" in God's plan and purpose from the foundation of the world, then He was "glorified," too, in the same sense and at the same time.

Titus 1:2 shows God "promised" Paul and others "eternal life." When? "Before the world began." Did Paul and these pre-exist? Jeremiah 1:5 says, "before" Jeremiah was "formed," God knew and sanctified and ordained him a prophet. Shall we conclude Jeremiah pre-existed? "Glorify me with the glory I had with thee before the world was." Shall we conclude this must teach a pre-human existence of Jesus? How did God sanctify and

ordain Jeremiah as a prophet before he was formed? How was Christ slain and glorified "before the world was"? The one answer to these questions is this: not any of them pre-existed. God had a plan. In it, Jeremiah was to be a prophet; Paul was promised eternal life; and Christ was slain and glorified.

Now in this plan, as revealed in Romans 8:29, 30; Ephesians 1:4, 5; 2:9, each saint was "chosen." When? "Before the foundation of the world." In selecting the ones of this plan, Jesus was chosen *first*; then the saints, such as Abraham and Paul. Hence, Jeremiah 1:5; John 8:58; 17:5; and Titus 1:2 do not teach the pre-existence of those named, but that each had a place in the divine plan.

"I have made thee a father of many nations" (Rom. 4:17). This was said to Abraham when he did not have a child! How could this be true, except that in the divine plan it was decreed that he was to be a "father of many nations"? Paul explained it: "He calleth things that be not as though they were." So with these passages! How could it be said of Jesus that He was slain and glorified "before the world was" in view of the fact that He "was not yet glorified" (John 7:39) while living here? How could this be true, except that in the divine plan it was decreed that He was to be slain and glorified? Paul explained it; "He calleth those things that *be not* as though they *were*."

## John 8:56

How did Abraham "see" the Day of Christ? Paul answered by saying "in faith" (Heb. 11:13, 8, 10). He said Abraham and some of his children, "having *seen* them *afar* off," were "persuaded of them."

We must remember, since many of the Jews were seeking to entrap Christ, that Jesus, knowing the Jews misunderstood Him at times, did not always attempt to correct them. He left them in their blindness. (John 6:52, 60; Matt. 22:15, 18; 21:27; 15:14.) So, let us not make their mistake.

This concludes our explanation of "difficult texts" regarding the supposed pre-human existence of Jesus. There are a few others misused to prove Christ's pre-existence, which we will explain upon request.

Our next article will give many of the reasons for rejecting pre-existence of Christ as unscriptural.

## ONE OUT OF TEN

*(Continued from page 3)*

with immersion, give practical evidence to our faith. Where there are no works of righteousness, one can be reasonably sure there is little, if any, faith. It is easy to say "I believe," but not so easy to show "I believe."

Faith and works are like two oars of a boat. If we have only one, we will go in a circle; when we have both, we will make progress toward the other shore.

Works will not of necessity prove faith, and morality does not assure salvation. But faith must produce works—repentance, belief, immersion, and Christian living—or it is not true faith—for again—"Faith without works is dead."

Another lesson from the healing of the ten lepers is that thanksgiving is a vital part of worship. Ten were healed, but only one came back to give heartfelt thanks to the Saviour Jesus and His Father in heaven. Jesus appreciated the gratitude of the stranger and remembered him for it.

How indicative of human nature this is! All people receive bountifully from the hand of the Father, yet how many ever bow the knee and lift the voice in thanksgiving? One in ten? Perhaps!

The Psalmist said, "The Lord is good to all: and his tender mercies are over all his works" (145:9). Jesus said of God in His Sermon on the Mount, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). The bounties of God are for all, yet we generally are an unthankful people—consuming God's goodness and holding out our hands for more—and then slamming the door in His face. Who but God could endure our impertinence?

God gave us another gift—even His only begotten Son—"that whosoever believeth in him should not perish, but have everlasting life." How many accept the gift? One in ten? Perhaps! How many of us, who profess to have accepted the gift, express our unceasing thanks for it? One in ten? Even among those who profess Christianity, thanksgiving and worship are a forgotten art. Evidence? Our empty churches, our corrupted holy-days, our lack of prayer, our lack of works of thanksgiving!

A poor boy who was cured of his lameness by a delicate operation could speak of no one but the doctor who had helped him. He began every conversation with, "You should know the doctor who made me walk." Friend, there are many in this world for whom Christ has done ten thousand times more than the doctor did for this boy, who have never spoken out for Him nor yielded themselves to Him. Are you of the nine? or are you the tenth?—the one who praises God and gives thanks!

The story of the ten lepers "points up" these truths. The power of God and His Son is all inclusive. It can help even you! The power of the Word to convert knows no racial nor economic boundaries. If your heart is right you can be saved, whoever or whatever you are. True faith will result in works of righteousness—belief, repentance, baptism, Christian living. "Faith without works is dead." Expression of thanks is the mark of a true and faithful convert.

Let Christ come into your life! Let His power work in you—whatever you are. Do the works of the Christ, as your faith prompts you. Give unceasing thanks to God and His Son for all you have received of them. You can be the *one of ten!*

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 THE LONG HAUL
*(Continued from page 5)*

hundred twenty-three degrees during the day, and fall to about fifty degrees at night.

We will load our cargo here, although there are several other loading ports in the Gulf. Our stay here will be about twenty-four hours long. We will load approximately 120,000 barrels of crude oil, or about 5,280,000 gallons, at the rate of about 12,000 barrels an hour.

Monotonous? Yes, it does get to be very monotonous, but cheer up, we have remaining only 8,200 miles on the "long haul"! In another twenty-five days, weather permitting, we shall pass the Statue of Liberty, again, and she will bid us welcome as our vessel passes by to her berth in Bayonne. There she will discharge her cargo of crude oil in twelve to fifteen hours, then *head back again!* I am sure we all agree that it is a "long haul."

World conditions today make this far-off land a vital spot. Whether or not we know it, our daily lives are affected by Bahrein Island. Millions of dollars are being invested every year "over there" by Americans. The haul, though very long, has become so important that our present-size ships are too small. Super tankers are being built at a cost of more than \$5,000,000, each, and having a carrying capacity of 228,000 barrels—about seventy per cent. larger than our present tankers. The total capacity of each ship will be enough to fill nine hundred fifty tank cars, a train seven and one-half miles long! These new vessels will carry a complement of fifty officers and crew and be equipped with the latest instruments of navigation and safety.

Thus exerts the world for commercial gain. Has the church a similar "long haul" to tap the spiritual wells of earth's remote places? Must it always be true that "the children of this world are in their generation wiser than the children of light"?

TITHING IN THE SCRIPTURES

(Continued from page 6)

proclaimed, and that the "house of God" which is the "church of the living God" be furnished with the necessary things for the worship of Him?

What else could the Apostle have meant? And in what other way can we give in proportion to the way God has prospered us? (See 1 Cor. 16:2.) We most certainly want His blessing. We expect Jesus to be "The Greater"—King

of Righteousness—King of Salem or Jerusalem (see Matt. 5:35), and King (Prince) of Peace (Isa. 9:6, 7); and who is now our own High Priest. Can we give any good reason why we should not give tithes to Him who is greater than either Levi or Melchisedec?

Please study all the scriptures given here, carefully and prayerfully. To have written all would have made this treatise too long.

(Published also as a tract by Tithing Campaign Committee, National Bible Institution, Oregon, Illinois.)

HENDERSONVILLE, N. C.

From Cleveland, Ohio, to which I was called for the funeral of Mrs. Davies on December 1, I drove to Hendersonville, N. C., stopping overnight en route at Charleston, W. Va., to visit Bro. and Sr. Bruce Thompson. I found them about to move into a fine hilltop home which they had recently purchased.

Stopping also at Skelton, W. Va., I enjoyed a brief visit at two of our church homes there.

The same day brought me to Asheville, N. C., after driving all day in the rain. At Hendersonville, the new church building which was dedicated in September was found to be much farther along toward completion. The partitions were in, the floor laid, the walls plastered, and the stove in. It showed much faithful labor on the part of those who gave freely of their time and effort to get the house finished. They are grateful for the financial assistance that the National Bible Institution has given to their work.

We started meetings December 5 and had services every night through December 19, on which date a Christmas program was held. The response was excellent, and attendance was quite consistent, holding up well even on bad nights, ranging from thirty to forty on average nights and reaching seventy on the last two Sunday nights. It was a great pleasure to work again with Sr. Verna Thayer in these meetings. The children's classes were held at the same hour as the preaching, which did not require an extra trip for the children.

Contacts were made with several members not previously known. The number of members in North Carolina now reported to me is fifty-six. In addition, there is an unusually large number of non-members whose co-operation we hope to obtain. This is definitely a field which needs some intensive work, and we are encouraged about the prospect of growth. The members, too, are encouraged.

There was a fine climax on the closing night, when the pastor and his wife, Bro. and Sr. M. O. Williamson, were with us. In addition to Sr. Thayer's program for the children, Bro. C. F. Pryor gave a good talk, there was a Christmas-story sermon for the children, and then all the children received small gifts. There was an added surprise when each of the preachers received a gift from the church, mine being a fine pair of pigskin gloves, much appreciated.

Bro. Williamson preached on the second

Sunday, his regular appointment. There were some who attended the meetings, regularly, who had not been coming before. While it was hoped there would be some baptisms, we trust the seed sown will bear fruit at a later time, and that God will continue to add His blessing to the work of this loyal band of believers.

On the way back north to spend the Christmas holidays with my family, I stopped overnight for a pleasant visit at the home of Bro. and Sr. Ephraim Carpenter, at Danville, Ky. M. W. Lyon, Evangelist.

BLAIR (NEBR.) CHURCH OF GOD  
"Willing Workers"

Treasurer's Report for 1948	
Balance, December 31, 1947	\$58.88
Receipts:	
Birthday	\$ 6.83
Thanksgiving offering	8.00
Christmas offering	3.00
Bake sale	3.75
White elephant and guess box	5.85
Dues	22.00
	49.43
	\$108.31
Expenses:	
Postage	3.38
Flowers	6.00
Bro. & Sr. Giesler	5.00
Sr. Thayer's car fund	5.00
Salvation Army	5.00
Good Fellows	5.00
Cancer fund	10.00
Layman's Campaign	26.00
Missionary work in Mexico	5.00
Golden Rule Home	
Christmas party	5.00
Paper & paint,	
Omaha parsonage	10.00
Rent & food for Christmas party, etc.	10.94
	96.32
Cash on hand, December 31, 1948	\$11.99
Opal Nelson, Secy.-Treas.	

**COMMUNISM IN THE CHURCH.** The Committee on un-American Activities is investigating the inroads which Communism is making in the churches in the United States. Though Communism looks upon the church as its No. 1 Enemy, it seeks to infiltrate into the church and to use its organizations to promote Communist ends. The Committee also charged that the "Communists have made inroads into some units of the YMCA, YWCA, the Epworth League, and other church organizations."

LAURA MAY SKEELS

Laura May Skeels was born, August 5, 1866, at Worthington, Ohio, and died on December 17, 1948. She was the daughter of Levi and Ann Martin Skeels. They came to this country in the year 1876, where she, with her father and mother, brother and sister, settled on a farm. They had always made their home at the same place. Her father, mother, and one sister preceded her in death many years ago.

She leaves to mourn her death one brother, Frank Skeels; two sisters, Viola and Sadie Skeels; one niece, Mrs. Vaughn Long of Perryville, Ky.; nephews, William Bradley, Perryville, Sam Bradley, Harrodsburg, Ky., Charlie Bradley of Perryville; and a host of relations and friends.

Sr. Skeels had been in failing health for more than five years. She was a member of the Church of God and held true to its teachings, being a faithful servant of the Lord and Master. She attended church until failing health prevented.

Sr. Skeels fell asleep in Jesus in the faith of the gospel in God's promises of Jesus' soon coming, in the belief of the resurrection of the dead, and establishment of the Kingdom of God under the whole heavens.

A short service was conducted at the grave by Bro. Vaughn Long. She was laid to rest in the Carpenter Cemetery to await the Master's call when she shall come forth from the tomb in the morning of that bright eternal Day. Quincy L. Carpenter.

THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year. \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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 CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"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" (Ecclesiastes 9:10).*

### The Mother of All Living

God formed Adam from dust of the ground. No companion was found for him, so God put Adam into a deep sleep—and took one of his ribs!

From the rib, God formed a woman. Adam called her "Eve," for he said she was the "mother of all the living." She lived with Adam in the beautiful Garden.

The Serpent tempted Eve to eat of the tree of knowledge of good and evil. He said she would not die if she ate of the fruit of that tree, but would become wise. God had said she would die if she ate of the fruit of that tree.

### Eve's Choice

Eve had a choice to make. We have a choice today, also. Should she eat of that fruit? She looked at the tree, and observed the fruit appeared to be good to eat. It was lovely to behold. It would make her wise—she looked upon the forbidden tree too long. Eve took the fruit, ate of it, and also gave some to her husband, who was with her. Adam also ate of the forbidden fruit.

When Adam and Eve ate of the forbidden fruit, they sinned. They were then held under God's law: "In the day that thou eatest thereof thou shalt surely die." Adam and Eve passed this judgment of death upon all the human race.

These two sad people had to be sent out of the beautiful Garden because there also was the tree of life. How terrible it would have been if they had eaten of the tree of life and lived in sin and wickedness forever!

### Bible Teachings

Many older than you do not understand what death means, or why all must die. They fail to learn what the Bible teaches about death. Some will say you are transplanted into God's garden at death, and continue to live without your body. Some speak of dead ones' thoughts when they see their loved ones who are alive on the earth! But this is not what the Bible teaches.

The Bible teaches, "The dead know not any thing" (Eccl. 9:5). "Also their love, and their hatred, and their envy, is now perished" (Eccl. 9:6). These verses state

also the dead can no longer take part in anything that is done "under the sun." Death is a sleep. The only one who will awake the dead to life again is Christ, our Lord. Will you remember the golden text, printed above? It will help you to give a Biblical reason for your belief.

### Say Something Good

"Say something good!

You've said too much that was gruff,

A little of that is enough;

Too much, I opine,

For the little vine

Of love can't grow on such.

You could alter your words if you would,

And —say something good.

"Kiss the hand

That has toiled for you through the years,

The check of too many tears,

And o'er your lip

New love will trip

To kiss the soul of you.

Life would be new if you would—

If only you'd say something good.

"Say something good!

Living would rise from the coarse,

From bitterness and divorce,

If only we

Might come to see

That people hunger for praise;

They'd be your slaves if you would—

If only you'd say something good."

—Barton R. Pogue.

### ECE Members Wanted

Send me your name, month, day and year of birth, and your address, for enrollment in our ECE Club. Your membership card will be sent to you immediately, and your name will appear in the birthday corner when your birthday arrives. Address (Mrs.) Madge Savage, Waite Park, Minnesota.

# The Berean Page

H. J. Doan, Editor, Chicago

## Missionary Report

by James Mattison

**D**URING OCTOBER, WE preached five sermons, taught four Sunday school classes, conducted thirteen Bible classes, and assisted Bro. E. L. Macy in three Bible classes. The theme of all the Bible classes concerned doctrine. Successful contacts made were fifty-one: forty-four among white people and seven among Mexicans. We have driven 2,650 miles in our work here the month and a half that we have been here.

Financial report: Our work here is being conducted largely through faith. The National Bereans support us to the extent of fifty dollars monthly. During September and October, from all sources we received one hundred four dollars, so you see that the people here, also, are contributing an equal amount.

We have made seven contacts with the Mexicans, and have made a friend of one of them, Mr. Garcia, of San Benito, but have had no success with these seven in the line of religious work. These were all Catholics, and although not very strong, were not interested in another denomination. Four of them could speak only little English. Here in Riviera, however, some of the Mexicans are Baptist, some Holiness, and we feel opportunity is greatest among them.

During December, four sermons were preached, four Sunday school classes were taught, and thirteen Bible classes were conducted. We gave out twenty-one Spanish gospels, which makes a total of approximately one hundred Spanish gospels given out. Since we came, we also have given six Bibles in English to interested persons. One of the high points of the month was the sending of two completed translations of tracts to Bro. James M. Watkins for his final check and publication. One tract on the Kingdom was translated by Bro. Bill Wachtel of Chicago, and the other by myself and Sr. Opal Hayse of San Benito.

We called on several Mexican families, and interest was good. With more calling, it may be possible to begin a Sunday school or Bible class. The children, especially,

appreciate someone's interest in them and they are very friendly.

We are much interested in developing the Bible class in Harlingen. There, we have between fifteen and seventeen adults each Thursday night, and nine to eleven children. We would match the interest on the part of each member of the class with any similar Bible class in the nation. Each one "speaks up" and takes part in the discussion, although only six are members. In time, some should be baptized.

Having received several letters from the brethren regarding this work, we use this means of publicly thanking them for their offer to supply clothing to needy Mexican families. We also wish to thank the lady from New York for her offer to supply the Scriptures for these people.

## Be Careful Not to Slip

by Pat Andrew, Oregon, Illinois

**B**E HONEST with yourself—how long has it been since you have thought of the possibility that Christ might actually come today?

Most of us go from day to day thinking of our own problems and troubles. *The cares of this world* were among the things mentioned in Mark 4 that choked out the Word, so it could not bring forth fruit. The majority of us do not need to worry about the deceitfulness of riches keeping us from the Kingdom of God, but the cares of this world can occupy so much of our time and thinking, we soon will have pushed the thought of Christ's second coming from our minds, completely. We must keep our eyes on the goal each day and ask God to impart to us His Spirit, that we will not forget the most important duty in life—*pleasing God*.

Our problems and troubles may seem like big matters, but, compared with the glory of the future, they are nothing.

If we are not worthy of the Kingdom of God, it will not be for the reasons we sometimes think will exclude us: too much money, great temptations, or doing very wicked things. The main reason will be neglect and gradual slipping away from God caused by worrying and dwelling upon the cares of this world.

Let us keep our eyes on the goal and work for Christ while we still have the opportunity.



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

January 24-28—Midwinter Ministerial Conference at Oregon, Ill.

## ARKANSAS

### C. Alan McLain's November Report

The first Saturday and Sunday in November, the writer was at the Lord's Schoolhouse. The attendance was not as good as usual, but an interested group was very zealous for the Lord's work.

The second Saturday and Sunday were spent with the congregation at Burnsville, where we have a few members. On Saturday evening, there was a large attendance; and on Sunday morning, some stood on the outside because there was no room or seats not occupied in the house. Sunday evening, the attendance was almost as large. It was inspiring to speak to so many interested in the gospel of Christ. They were glad that I could return in December. Some of our members at Fort Smith, about twenty-two miles away, attend the services.

The third Saturday and Sunday, the writer was at Cleveland. The attendance was not as good as usual. We usually have Bible study on Saturday evening, Sunday school and morning worship on Sunday morning, and a Sunday evening service. The evening service on Sunday is attended better than any other service.

The fourth Saturday and Sunday, the writer was at Walnut Grove, near Havana. The weather prevented some people from attending the services, but there were a faithful few who enjoyed the services. The people really are interested in the Lord's work; they are interested in preaching and studying the Bible. On Saturday evening, we have a Bible study that usually lasts an hour or more, and a preaching service follows. On Sunday morning, we have Sunday school, followed by a preaching service. On Sunday evening, we have Bible study and preaching services.

C. Alan McLain.

### 1947-1948 OVER THE TOP! ! !

535. Mrs. Anna Cochran \$27.00

## SALEM CHURCH

Near Marshall, Ill.

The Helping Hands Society of the Salem Church of God celebrated Christmas with members of their families at the home of Bro. and Sr. Sylvan Richey of Martinsville, Ill., on Sunday, December 19. Nineteen people attended, spending the afternoon giving Christmas recitations, relating past childhood and school-day memories of the season, and singing songs. A gift exchange was held, and refreshments were served.

Mrs. Osby Claypool.

## WHITE - BAUERLE

Happy Woods (La.) Church of God, on Christmas Eve, was the scene of the wedding of Miss Opal White of Hammond, La., and Mr. Gene Bauerle, serving in the United States Navy. Gene is a brother of the Misses Margaret and Marjorie Bauerle, members of the Happy Woods Church.

The double ring ceremony was read by Timothy Pearson, the officiating minister.

The bride was attired in a green suit with brown accessories. The groom wore his Naval uniform. Attendants were Margaret Bauerle, sister of the groom, and George Anthon.

Following the ceremony, the couple spent the Christmas holidays at Hammond, following which the groom returned to his base in California.

Timothy Pearson.

## HERALD RECEIPTS

Mrs. Lola Drake (3); Durrell Maddock; Olaf Lewis; William J. Halls; Salem Church of God S. S. (2); Mrs. Lena Drew; James Mattison (2); Mrs. Emma Clark; Mrs. Lillian Dauntler; Elsie Moore; Mrs. R. C. Drew; Mrs. H. H. Kent; J. W. Brewer; Harold T. Smith (3); Blanche Harland; Mrs. Sherman Gilman; Mrs. Lynn Leighty (2); Lawrenceville, Ohio (18); Ivan Magaw; Laurel Macy; Vivian Magaw; Mrs. W. H. Holland (6); Ethel M. Mankin (2); Mrs. Myrtle Hodges (2); Mrs. C. C. Fuson; Mrs. Andrew Forsberg (5); M. O. Williamson; Mrs. R. A. Robinson (3); Mrs. Carl E. Hoganson (4).

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

At last official tabulation, fourteen of the twenty-three graduates of Oregon Bible College had preached 3,475 sermons (47 places in 13 states, including two new fields), solemnized 66 marriages, officiated at 77 funerals, conducted 19 vacation Bible schools, and baptized 176 converts.

"We Have a Message," a tract by Evangelist M. W. Lyon, clearly presents Bible doctrines advocated by the Church of God. More, it distinguishes those doctrines from doctrines commonly taught by the larger religious bodies. Know what you believe and why. "Buy the truth and sell it not." Price of his tract, "We Have a Message," is fifteen cents per dozen; ninety cents per hundred.

"Pink Orchids," a pretty booklet of poems and literary novelties by (Mrs.) Edith Andrew Burrell, Oregon, Ill., published by National Bible Institution, sells at \$1.00 per copy. Here are philosophy and frivolity in clever design.

Rebecca Mattison arrived, January 14, 1949, to bless the home of Bro. and Sr. James Mattison, Riviera, Texas, Congratulations!

## BLOOD RIVER, LOUISIANA

On Friday, December 3, we held our annual Berean election, resulting as follows: Roderick Ballard, president; Edward Richardson, vice president; June Breechland, secretary; Irene Richardson, treasurer; Melvin Richardson, reporter.

On Thursday night, December 23, young people of the Blood River Church of God presented a Christmas play that explained the meaning of the Christmas spirit.

On Christmas Eve, twenty-five young people from Blood River and about five from Happy Woods gathered in Hammond, La., to go Christmas caroling. After caroling at the hospital, the group went to Southeastern Louisiana College to carol to the North Carolina football team, which was here preparing for the Sugar Bowl game. To the surprise of the carolers, ten of the football players asked if they could join us. By the time we arrived uptown in Hammond to carol, there were about fifty of us. After caroling for a sick lady, church members, and the chief of police, the carolers were given a snack at Bro. Clarence Barnum's home. All agreed that this was a good way to spend Christmas Eve.

Although road repairs have isolated nearly half of the congregation, temporarily, we look forward to an increase in work among the people here in the deep South in 1949.

Bro. and Sr. Timothy Pearson are doing wonderful work with our young people, and we very much appreciate their efforts. We pray that God will continue to bless Bro. Pearson and his family, and that his pleasant smile will continue to brighten the gloom in our lives, as we press forward in our Lord's work.

Melvin Richardson.

More news on page 11.

## LAYMAN'S CAMPAIGN ENROLLMENTS

1948-1949

70. Leland T. Hanson, Earlville, Ill.
71. Mary M. Hanson, Earlville, Ill.
72. Lottie E. Young, Seattle, Wash.
73. F. B. Winfrey, Bosworth, Mo.
74. Mr. & Mrs. Russell Harman, Grabill, Ind.
75. Mr. & Mrs. Lyle Ward, Rushville, Ill.
76. Azalia Winfrey, Bosworth, Mo.
77. Mr. & Mrs. John Coulter, Eden Valley, Minn.
78. Illinois Friends
79. Mrs. Lucy E. Fuson, Newton, Ill.

### 1948-1949 OVER THE TOP! ! !

- |                               |         |
|-------------------------------|---------|
| 57. Lottie E. Young           | \$27.00 |
| 58. F. B. Winfrey             | 30.00   |
| 59. Mr. & Mrs. Russell Harman | 53.00   |
| 60. Azalia Winfrey            | 28.00   |
| 61. Mr. & Mrs. John Coulter   | 26.00   |
| 62. Illinois Friends          | 26.00   |
| 63. Mrs. Lucy E. Fuson        | 20.50   |

**MORE ILLINOIS NEWS**

**MACOMB.** A special "Gift for Christmas" offering, received on December 19, was sent to Bro. James Mattison, who is doing missionary work in the Rio Grande Valley. The church was well filled on the evening of the 19th to witness the splendid Christmas program presented by the Sunday school.

A New Year's Eve watch party was held at the Clyde Bean home. The first part of the evening was spent playing games, and then the New Year was ushered in with worship. We found it an enjoyable and inspiring way to begin 1949.

The Sunday school has launched a new memory contest. All verses for January teach the mortality of man.

On the first Sunday of each month, the morning worship service is especially designed to encourage children to stay for church. Choruses are sung and a flannelgraph sermon is presented.

**RIPLEY.** Bro. J. W. Cooper has left us to spend the winter with his daughter, Sr. Ivan Powers.

Bro. Gordon Landry will preach for us, January 23.

Bro. and Sr. Frank Laning and Bro. and Sr. Wayne Laning left, December 29, for San Francisco, Calif., to visit with Sr. Esther Beshears and husband.

Word has been received from Bro. and Sr. George Nell, that they arrived in Tempe, Ariz., with their daughter and family, the Howard Hueys, on December 23.

**GOD'S WAY** is the right way. Let's **TITHE!**

God never established any principle whatsoever that was not for the benefit of the individual who follows it. Do you tithe?

Tithing Campaign Committee.

**MABEL ALPEN ALLARD**

Mabel Alpen Allard, daughter of Henry and Emma Alpen, was born at Lincoln, Iowa, on August 25, 1890, and died at her home at Gladbrook, Wednesday morning, December 8, 1948, after a lingering illness.

She spent her entire lifetime near Gladbrook and attended Gladbrook school. On October 30, 1915, she was married to Ray C. Allard, who preceded her in death on August 1, 1940. To this union were born three children: Gayle, Dan, and Helen. They farmed south of Gladbrook for seven years, moving to town in 1928 where she spent the remainder of her life. After her husband's death, she was employed by the Central Iowa Telephone Company and she continued her work there until August, 1948. She was a member of the Church of God and a past matron of Olivene Chapter 326 O.E.S.

She is survived by her son Dan; two daughters, Gayle Beddow and Helen Volkens; four grandchildren, Sara, Joel and Susan Beddow, and Van Volken; two sisters, Mrs. Minnie Merrill and Mrs. Henry Schroeder, and many nieces and nephews.

H. S. Hunt.

**SUBSCRIPTION CAMPAIGN**

**STATE STANDINGS**

Today, January 14, 1949, tabulations in The Restitution Herald Subscription Campaign (a goal of 2500 by March 1) show an encouraging increase in subscriptions. For that, we are grateful. Good has been accomplished, already. The increase is not sufficient, however, to justify any premature jubilation.

Be not discouraged. Continue to work! In some states, enthusiasm is ripening for harvest. Ohio and Michigan are coming to life! Several other states surely will do better work the remaining six weeks of this campaign than heretofore.

Since last week's report, we gained sixty-five more new subscriptions. Today's state standings in the campaign for new subscriptions follow:

State	Comment	New Subs.
Illinois	Who can catch her!	81
Ohio	Turned on the steam!	49
Nebraska	Watched Ohio go by!	42
California	Coasted this week.	37
Texas	Many Church of God	27
Minnesota	members reside in these	24
Louisiana	five states. Let us have	23
Michigan	a spirited, but friendly,	23
Indiana	rivalry among you!	22
Arkansas	You four states, also,	20
Arizona	are in close competi-	19
Missouri	tion. Who will pull	19
Iowa	ahead? Work and see!	16
North Carolina	Honorable mention!	10
Washington	Let everyone co-operate	8
New Mexico	to place at least twenty-	6
Pennsylvania	five subscriptions in every	6
Oklahoma	state of the Union, and	5
Ontario	at least ten subscrip-	5
West Virginia	tions in every province	5
Colorado	of Canada. Send 4	4
New York	money for new subscrip-	4
Wisconsin	tions (\$2.00 per year).	4
Wyoming	Also, send names and	3
Maryland	addresses of interested	2
Florida	persons to whom we	1
Kansas	may send The Herald.	1
North Dakota	. . . Some of you states	1
Oregon	should far surpass the	1
South Carolina	25 subscription quota.	1
Virginia	Get out and work!	1

**Today's Subscription Data**

Goal by March 1	2500
Previously reported	1694
This week's gain	65 1759
<hr/>	
Subscriptions yet needed to reach goal	741

More news on page 11.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Charles Netts	\$ 5.00
Mrs. Virda Titler	10.00
Mrs. R. O. Turner	10.00
F. B. Winfrey	335.00
Marian L. Long	25.48
N. Goodreau	6.00
A "Family"	60.90
Maurertown, Va., Sunday school	22.62
Mrs. Nora Johnson	20.00
Mrs. R. C. Robinson	7.00

**EVANGELISM IN ARKANSAS**

The writer spoke at the following places in December: over week end of first Sunday, at Becket Mountain; over week end of second Sunday, at Little Rock; over week end of third Sunday, at McGintytown; then back to Little Rock over week end of the fourth Sunday. We met with the people at Oak Grove Church for Bible study on Saturday night, and preached there on Sunday night. The Oak Grove people meet for Bible study on Wednesday nights, also. We have very interesting lessons, and interesting comments from members in the class. We spoke at Third and Center streets in Little Rock at the eleven o'clock hour. The people meet here every Sunday for Sunday school. There was only one class until recently, when they organized a young people's class. Bro. and Sr. Shaw and Bro. Bidford are very active members here. The people here also meet during the week for Bible study. H. Scott Smith.

More news on page 11.

**TEMPE, ARIZONA**

December 8, our annual business meeting convened and officers for 1949 were elected as follows: elders—Carl Bunch and Almus Dimmick; deacons—Lawrence Miller, Paul Trimble, Clarence Bunch, and Sam Kee; trustees—Ray Saylor, Victor Corbell, and Loren Burnett; secretary—Laurence Howell; treasurer—Joe Bunch; deaconesses—Florence Howell and Phyllis Mumford; Sunday school supt.—Loren Burnett.

On Friday night, November 19, in its meeting at the home of Bro. and Sr. Lawrence Miller, the Fellowship Group elected officers as follows: president—Lawrence Miller; vice pres.—Louise Trimble; secy.-treas.—Eloise Stabler. The Fellowship Group meets monthly at the homes of members.

The Dorcas society of the church, aided by Bro. C. E. Randall, placed a Christmas tree in Saint Luke's Sanatorium for the benefit of Bro. "Jerry" Cooper and others of his ward. This and the various gifts were much appreciated by all. "Jerry" surprised the church, December 26, by appearing at the morning services. He is looking good, but complications will make further surgery necessary: thus the time of his retention in the sanatorium is unpredictable.

A few weeks ago, Bro. and Sr. Frank Partlow, from the Casey (Ill.) Church of God, were present at our morning services. Come again!

Members of our Faith come, and they go. Since our last report, Bro. Lozelle Burnett and family moved back to Illinois and are again with the Ripley Church. To balance this removal, Bro. Howard Huey's family of four, and Bro. and Sr. George Nell have just moved from Illinois to Tempe to reside.

Srs. Verne Lindsay and Phyllis Mumford are poorly at this time, and missed at our services.

During the past week, Arizona has been blessed with good rains, so much needed to break a seven-year drouth. May they still come to replenish our irrigation reservoirs!

Laurence Howell, Secy.



# ILLINOIS EVANGELIST

## Our Daily Strength

The Priscilla Auxiliary (an organization of ministers' wives) has published a little booklet entitled "Our Daily Strength." The booklet contains suggested devotional readings for use in the home. These good ladies feel that if Church of God families would have daily Bible reading and prayer in the home, they would experience a great blessing.

Your Editor is in full agreement with the Priscillas. All of us realize, at least in part, the value of such a family altar. Why is it that we feel we cannot afford to spend five minutes a day with God? Are we too busy? "Man's busiest day is not worth God's minute." Can we, as Christian people, afford not to spend at least five minutes at a family altar each day?

To help you feel the need of a family altar in your home, the Priscillas present five things that it will do for you.

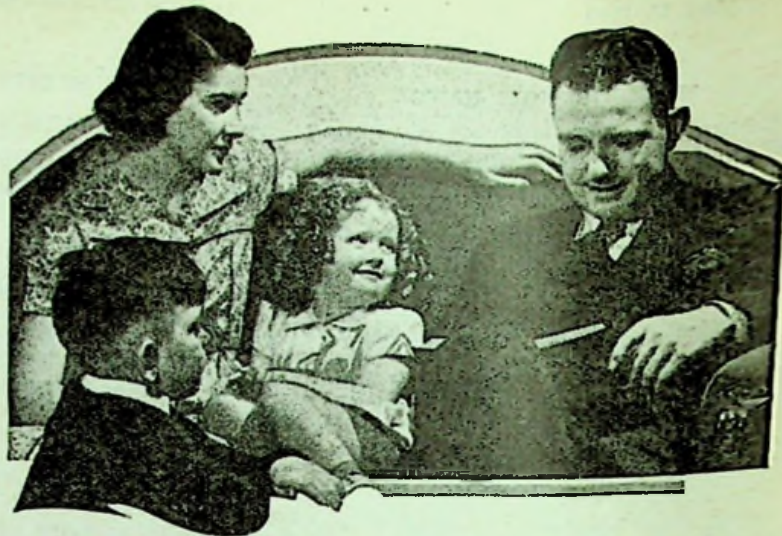
(1) It will give you strength to meet the day's activities and a consciousness of God's presence. Christians hear and say much about doing God's will and relying upon Him for strength. Do we realize, however, that the two avenues through which we discern His will and receive that strength are through the Word and through prayer? We must read that Word and enter into daily prayer if we are to be true followers of God. To David, God's Word was "a lamp unto (his) feet, and a light unto (his) path" (Psalm 119:105). Is it that to you? You need a daily reading of the Word to help you find your way in the darkness.

(2) A family altar will bring harmony to your home. In most every home, there is some friction and misunderstanding. God's Word brings harmony to the home through its teaching of the sacredness of marriage and the blessedness of children. It instructs children to be obedient to their parents. It teaches members of the family to love one another and to forgive trespasses. The family altar provides fellowship which binds the family together as nothing else can do.

(3) It leaves a lasting impression for good upon your children. When our children grow older and look back, "Mother's Bible" will mean a good deal more to them than some of the things we now deem so important. God's command to the parents of Israel was, "Thou shalt teach them (His statutes) diligently unto thy children" (Deut. 6:7). Do you think He requires any less of the parents of the Church of God?

(4) It encourages the Christian ideal to our friends, guests, and other associates.

(5) God's Word requires a family altar.



— DO YOU HAVE A FAMILY ALTAR? —

Paul exhorted us to "search the scriptures daily." Most people do not even read them daily, let alone search them. Jesus taught, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Those who have not the Word, are not to have eternal life, nor do they now partake of the more abundant life. Many Christians (at least so-called), who are very careful to feed their body three times a day, are starving their spiritual nature. A family altar provides a daily feeding upon the Word.

We are hoping that many of our Illinois church families will resolve during the coming new year to have a family altar—or, if that is not possible, an individual altar. "Our Daily Strength" sells for 10 cents and is well worth that. Ask your pastor for your copy, or write to Mrs. C. E. Lapp, 3443 Buchanan, S. W., Grand Rapids, Michigan.

Linford Moore, Editor

902 W. Jefferson St., Macomb, Ill.

**ON THE AIR.** Have you been listening to Truth Seekers' Bible Class of the Air? It is broadcast each Sunday at 8:15, a.m., over station WAIT, (Chicago (\$20 on your dial). Readers in northern and central Illinois are within hearing distance. Tune in each week and hear these Church of God programs.

**EAST OREGON CHAPEL.** Average attendance for the month of December was 82. The Christmas program was given on December 23. A party was held at the home of Mrs. Sam Cox for her son Robert, who was home on furlough. Private Earl Christen was given a medical discharge from the army.

**CHICAGO.** The Lord has blessed Bro. and Sr. Harold Dean with an eight-pound baby boy. Bob Misenheimer is again in Hines Hospital for observation and perhaps surgery. Remember him in your prayers. Mrs. Hauser is the new teacher of the junior Sunday school class. Bill Wachtel is the volunteer pianist for a few weeks. It is good to have Walt Lay back with us for a few Sundays. A coat rack for the church was provided by Paul Opel. We were glad to have Bro. M. W. Lyon speak for us, December 26.

Our midweek Bible classes will be devoted

several weeks to study of basic doctrines. We will study the pros and cons of such questions as: "Was Jesus God?" "What about Trinity?" "Does anyone go to heaven at death?" "What did Jesus mean when He said, 'Whoever liveth and believeth in me shall never die?'" For your better witnessing power, attend midweek Bible class Wednesday night!

**ELDORADO.** The Restitution Church at Eldorado met on Sunday evening, December 12, for its annual meeting. Officers for the coming year were elected as follows: Herbert Edmister, Wilbur Mosley, and Marshall Wiggins, elders; Ray Barlow, Luther Wiggins, Carl Davenport, and Marshall Lloyd, deacons; Louvena Barlow, Lillian Boutright, Madalin White, and Virginia Davenport, deaconesses; Herbert Edmister, treasurer; Virginia Davenport, church reporter; Louvena Barlow, secretary; Wilbur Mosley, trustee; Herbert Edmister, Sunday school superintendent; Marshall Lloyd, assistant; Vernis D. Wolfe, superintendent of Bereans.

At this writing, there is much being said about getting new pews for the church. Several inquiries have been made.

The Christmas play was presented on Sunday evening, December 19. A large attendance

received it, appreciatively. Bro. Vernis Wolfe gave a short talk on the meaning of the great and true Christmas.

(For Macomb and Ripley news, turn to p. 15)

December Financial Statement		
Balance, November 30, 1948		\$448.46
Received from churches	\$93.50	
Received from individuals	9.00	
Dollar Day contribution	2.00	104.50
		\$552.96
Pastoral Aid	\$85.00	
Dollar Day Supplies	40.08	
Letterheads	3.00	
Tithe to N.B.I. through 11-30-48	35.42	\$163.50
Balance on hand, December 31, 1948		\$389.46

Make plans to attend Spring Illinois Quarterly Conference at Ripley, Illinois, and the Annual Conference at Oregon. They will be here soon.

WE WOULD like to have those Illinois members who receive The Restitution Herald free once each month to become regular subscribers, \$2.00 for a year's subscription.

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, JANUARY 25, 1949

NUMBER 16

## "I Will Come Again," Said Jesus

By Harold J. Doan, Chicago, Illinois

THE WORDS of Jesus to His apostles, as recorded in John 14:1-6, are words of comfort designed by the Master to uplift His followers during His absence from them, at the right hand of God. The core of those words of comfort is this little phrase, "I will come again." That promise of a return to reward His servants was to be the very center of future Christian hope and experience. Jesus warned His followers that He would leave them, and that they would be troubled by many trials. There are many abiding places, however, in the house of God, and Jesus said He was opening the way for men to become one with God and to do His work when He would be gone. Then, "I will come again and receive you unto myself." If words mean anything, Jesus *will come again!* No attempt to spiritualize or symbolize those words can suffice to take the place of the simple fact that Jesus will come again, literally and physically.

The second coming of Christ is the central theme of the whole Bible. Around this still future event are woven all the prophecies and promises of God, concerning the reward of His people and the future state of the world. The second coming of Christ will end all prophecy; it will fulfill or begin to fulfill all promises; it will reward the church, open the Kingdom, and begin the new creation of a perfect heaven and earth.

Judging from the only authentic source of godly wisdom, the Bible, we plainly can see that God regarded the coming of Christ to be the most important single event in His plan of ages. The second coming and the events which surround it pervade all Scripture. In the New Testament are two hundred sixty chapters in which the coming of Christ is mentioned three hundred eighteen times. One of every twenty-five verses in the New Testament mentions the coming of Christ. How, then, can we imagine that we can be just as good Christians without

believing, and placing our hope in, this coming event?

You say that the coming of Christ is important only to prophetic study? that it has nothing to do with Christian living? That is a mistake too often made, and that is the reason the church is filled with Pharisees who think they are Christians because they obey the Ten Commandments or the Sermon on the Mount. The whole

motive for service, the reason for Christianity, is to keep alive faith and to prepare a people for the Lord's return.

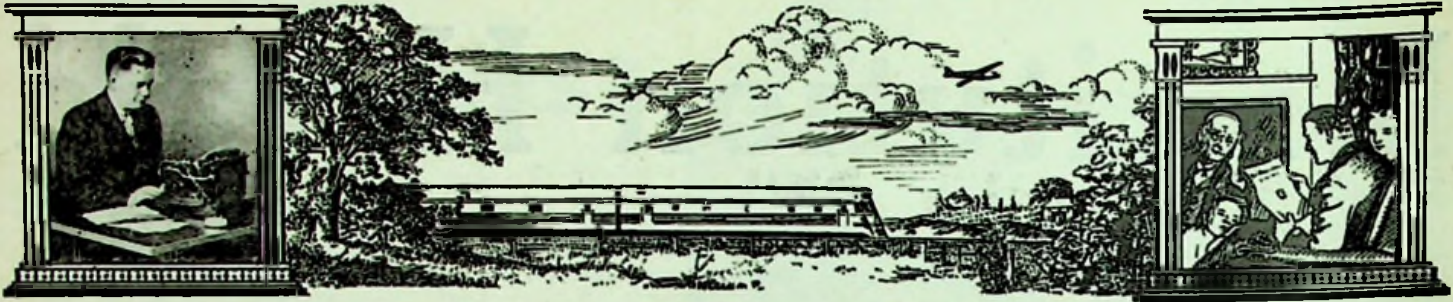
To obey the teachings of Christ has come to be the only teaching of the modern church. The time has come when men will not endure sound doctrine. In vain effort to strengthen Christianity by combination, they have weakened it by sacrificing truth. Why did Jesus teach Christian living? Not just to make His followers do something contrary to nature, nor simply to make them temporarily happy,



Harold J. Doan

but primarily to prepare them for His coming.

Listen to some of Jesus' teachings. In Matthew 16:24-26, we read: "Jesus said unto his disciples, If any man 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: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Why should we deny ourselves, that is, forsake all personal ambitions, for the purpose of exalting Christ? Why should we think less of personal gain and more about the spiritual condition of our own souls? All of us recognize that these words of Jesus lay down the very foundation stones of Christian living. Self-denial, bearing the burden of Christ, complete absorption in the work of Christ—these are the fundamental musts of living in Christ. Why? Why has Christ asked us to do these (Please turn to page 9)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### Severe Winter

Blizzards unprecedented have whipped the Western States. Freezing temperatures have taken a toll of millions of dollars among fruit growers of California. Snow penetrated deeply into Arizona. Further north, in Colorado, Nebraska, and Wyoming, "snowed-in" towns struggled for release—and food. Sheep and cattle perished in the storms. Some of America's most aristocratic trains were blocked: thousands of their passengers finding refuge, meager though it was, in overcrowded hotels and homes. In some places, storm followed storm: every apparent respite being a menacing regathering of nature's wild powers for further onslaught of blinding snow.

Storms are a part of the curse that God placed upon earth—like weeds in the garden. "Cursed is the ground." Fortunate is he whose faith is embedded in God's promises for a Better Day—when "sorrow and sighing shall flee away." Someday, there will be no more night: no more suffering from sin, no disease, and no more will nature go wild in storm. The Master, who stilled the waves of Galilee, will rule all this raging world in "great calm."

In all present struggles, though, one may see somewhat of blessing, for God uses adversity to teach patience and humility. In the West's recent storms, rich men were glad to eat with the poor, and proud men were glad to mingle with the lowly. Probably in no better way could thousands of people have been brought to a common level. How weak are all before the Lord! Mighty is God in His snowflake, and by it He "resisteth the proud, but giveth grace unto the humble" (James 4:6). "Humble yourselves in the sight of the Lord, and he shall lift you up" (4:10).

Nor are storms limited to the West. Blighting drifts of financial adversity can strike anyone, anywhere. Avalanches of sorrow can bend the spines of the proudest. In all these storms, too, there is somewhat of blessing, for men often fail to seek God until some type of storm puts them on their knees.

### "World's Crisis" Editorial

Editor James A. Nichols, Jr., writes encouragingly of Jewish Palestine under title of "Israeli" in the *World's Crisis* for January 19, 1949. We quote:

"Many expositors have preached and written that the Jews would not go back to Palestine and that they would not establish an independent state there. But it has happened just as many of us had expected. It is common, though, to hear this really remarkable Jewish achievement belittled, ignored, or stated to have nothing to do with prophecy; but we wonder if this is the correct attitude to take. One would think that students of the prophecies would be standing on tiptoe, watching the progress of the new state and hailing it as one of the outstanding signs of the times."

Mr. Nichols, having called attention to Luke 21:24, then explained: "When and if the Jews take over Jerusalem, that act would mean the end of Gentile times; for Jesus said that the city would remain in Gentile hands 'until the times of the Gentiles be fulfilled.' . . . When it does happen, it should, in our estimation, be hailed as a most cheering sign of Christ's approaching return."

We are encouraged, Mr. Nichols, by your timely "Israeli" editorial.

"Pray for the peace of Jerusalem" (Psalm 122:6), for "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). . . . "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7). . . . "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Send us back the King!

### Herald Subscription Campaign

Progress toward the goal of 2500 HERALD subscriptions by March 1, 1949, is still "molasses-in-January" slow! Everybody, please, lend a hand! Make THE HERALD a missionary power—statewide, nationwide, *worldwide!* Do it!

# Jacob, Type of a Christian

By Arnold Johns, Oregon Bible College

**I**N THE ACCOUNT of the birth of Esau and Jacob, we read that "his hand took hold on Esau's heel; and his name was called Jacob." The law or custom of the Hebrews directed that the firstborn always should possess the birthright, that is, the right to a double portion of the inheritance, because every firstborn male was holy to the Lord. Esau being the firstborn, Jacob had no right to the birthright according to the law of inheritance. Yet Jacob had the foresight to see the value of the promises God made to his grandfather Abraham. They were precious in his sight, but Esau despised them and sold his birthright to Jacob for a mess of pottage.

It was only fitting, therefore, since Esau despised his birthright, that Jacob also should steal the blessing from him. The name Jacob means "supplanter," and Jacob "lived up" to his name. He fully recognized and highly esteemed the values of the birthright and the blessing, which brought the following complaint to Isaac from Esau: "Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, hast thou not reserved a blessing for me?" (Gen. 27:36.)

Christians, according to the Scripture, are also supplanters. Before baptism we were "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. 2:12, 13).

Paul expressed a similar thought in his Letter to the Romans, saying, "Some of the branches [were] broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree" (Rom. 11:17). Again, we read: "Ye in times past have not believed God, yet have now obtained mercy through their unbelief" (Rom. 11:30).

Gentiles had no part in the inheritance God promised Abraham, according to the law of inheritance, as they were not descendants of Abraham. In his Epistle to the Galatians, however, Paul stated: "That no man is justified by the law in the sight of God it is evident: for, the just shall live by faith. And the law is not of faith: but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a

curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:11-14). "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" (vv. 26-29).

Jacob highly valued the promise of God, for he said to Esau, "Sell me this day thy birthright." Christians also value the promises as "exceeding great and precious." So, when Gentiles believe God and are baptized into His Son, they become Christians and heirs of the promise (Gen. 12:2, 3; 15:18; 17:6-8; 22:15-18)—not through the law, but through faith in Christ; for the inheritance was not through the law, but by promise.



Arnold Johns

Jacob was the second son of Isaac and Rebekah. Number two often is considered the number of God's choice, as Abel, being the second son of Adam, received God's acceptance and testimony of His gifts. He also obtained witness that he was righteous.

Christ was the second Son of God. He was God's choice, for at His baptism God testified, "This is my beloved Son, in whom I am well pleased." Those who would be Christians "must be born again" (John 3:3, 7). This second birth must be the birth of the Spirit, not of the flesh. They must "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). They are begotten by the Word of God. (1 Cor. 4:15; 1 Peter 1:3.)

Jacob exercised faith in obeying his mother: fetching the two kids of the goats to make savory meat to take to Isaac, that Isaac might bless Jacob before his death. Jacob feared the curse of his father, yet, through his mother's help, he gambled all and obtained the blessing.

A Christian exercises faith in obedience of baptism. He accepts the perfect Lamb of sacrifice as his Saviour to obtain the spiritual blessings from his heavenly Father in this life and in the next. A Christian gambles all this life for the next. He presents his body as a "living sacrifice." The faith of Christians is *(Please turn to page 10)*

# What Is the Devil?

By James Mattison, Riviera, Texas

**I**N THIS STUDY, we shall consider only the main issues, for we do not have space in which to explain all the so-called "devil texts."

First, *Is satan a fallen angel?* Positively not, for if so, we have no hope of a better life. Luke 20:36 states that those who are resurrected will be equal to the angels. If angels can fall into sin, and we will be equal to them, what hope is that? No hope! We do not look forward to an immortal life in which we can sin. Scripture shows clearly the immortal cannot sin.

Luke 20:36 also shows that the angels cannot die. That is how the immortal saints will be equal to the angels. Yet, God's rule for any sinner, whether angel or man, is: The one who sins will die. (Rom. 6:23.) That is why all men die. Death comes because of sin. (Rom. 5:12.)

Therefore, angels do not sin, for sin brings death. Thus, how could an immortal angel fall? It would be impossible. In the first place, an angel is beyond sin. He has no such lusts as we have, for he is immortal. In the second place, *if* an angel could sin, he would die, according to God's rule, and we have read that angels cannot die. The angels are God's immortal messengers, and resurrected Christians will be similar to them through immortality. Resurrected Christians will be superior to the angels, for they "shall judge angels" (1 Cor. 6:3).

Second, *Is the devil immortal?* Will he live forever? Certainly not! No wicked being ever was promised eternal life. *If* the devil is a fallen angel who had immortality, he has it yet, for it is contrary to the plan of God ever to take eternal life away from the ones to whom He will give it. For proof of this last thought, turn to John 6:51, which states that if we are Christ's, we shall live forever. Turn also to 1 John 2:17, which shows that godly men shall abide forever, and Revelation 22:5 which states "they shall reign for ever and ever." We state again: It is not God's purpose to take away immortality from anyone, but to give it to the faithful.

*If* the devil is an immortal wicked being, he cannot die. Yet the plan of the Scripture is that no wicked thing shall live forever. John 3:36 plainly states this law of God when it states that the unbeliever shall not have eternal life. (See also for proof: Job 31:3; Psalm 119:155; 145:20; Matt. 7:13; and 2 Thess. 1:9.)

Positive proof that the devil is not immortal is shown in Hebrews 2:14, which plainly states that Christ will destroy the devil, *whatever* it is. If the devil will be destroyed, he cannot have immortality.

Dead Christians put on immortality at the resurrection in order to enter the Kingdom. Then they shall say, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:51-55.) The immortal ones will be victorious over death. Death has no more dominion over Christ (Rom. 6:9), and we shall be like Him (1 John 3:2), nevermore to die. This is the Scriptural plan, not that immortal beings can fall, and die.

The devil is an enemy, an adversary. When it shall be destroyed (1 Cor. 15:26), the power of death upon any will be gone forever. Death is caused from sin. Therefore, the immortal saints, Christians, shall live forever and never sin or die.

Third, *What is the devil, or satan?* We have seen that he cannot be a fallen angel, and that he cannot have immortality. What *is* the devil, then? Let James and Jesus answer the question. "Every man is tempted when he is drawn away of his own lust and enticed" (James 1:14). "All these evil things come from within, and defile the man" (Mark 7:14, 15, 18-23). Satan is the adversary, the tempter, an opposer of right. "Get thee behind me, Satan," said Jesus to Peter.

Sin, transgression of the law, made man a satan—an adversary of right. When our vile bodies are made like Christ's glorious body, there shall be no more lust in our natures, and therefore no sin. We will be freed from lust, hence freed from sin. Then Jesus Christ will have fulfilled His work of destroying "him that had the power of death, that is, the devil." There being no more devil, no more sin, the last enemy will have been destroyed.

Thomas Williams says that if the devil is a literal monster being, why did God (who knew the end from the beginning) give of His nature (immortality) to one He knew would become a devil. To believe an immortal being can sin is blasphemy. Partakers of the divine nature will have "escaped the corruption that is in the world through lust" (2 Peter 1:4).

The flesh is capable of producing many evils. See Galatians 5:17-21, in which the works of the flesh are described. Why would our sinful flesh need the help of a



James Mattison

devil to lead men astray? The lust of the flesh, the lust of the eyes, and the pride of life are all that can tempt man (1 John 2:16), for they are all that are of the world.

The origin of evil is a long study, and because of lack of space we offer only one verse, Romans 5:12, "By one man sin entered the world, and death by sin." It is man, man's lusts, man's sin, that is opposing God today. Jesus came to "take away the sin of the world," and He came to destroy the devil. When one is accomplished, the other

will be accomplished, for they are the same. Jesus was tempted to misuse His great power to serve His own bodily needs, and thus sin. He did not yield. Why would there be any need of a supernatural tempter? Would not a forty-day hunger be enough?

Does the fact that satan is personified bother you? Read Romans 6:16, where obedience and sin are personified, "Know ye not that to whom ye yield yourselves servants to obey, *his* servants ye are to (Please turn to page 10)

## Basis for Tithing

By J. Arlen Marsh, Rockford, Illinois

*At a time when men are returning a share of their increase to mankind's carnal government, it seems most appropriate that they also consider returning a portion to the Giver of every good and perfect gift.*

FROM the taxpayer's standpoint, tithing is far and away the simplest way of giving. Almost invariably, the federal government assumes the truth of a claim of a flat ten per cent deduction for contributions to church and charity, whenever the long form 1040 is used as an income tax return.

The tithe should be based on the "increase"—on the profit. Business men, farmers, and professional people, therefore, are fully entitled to deduct from their gross incomes, in figuring the tithe, the legitimate business expenses which are essential to their work: business (not personal) taxes, license fees, books and magazines required by work, office and farm equipment (on a depreciation basis), and other costs fairly chargeable to the doing of the enterprises in question. Personal living expenses would not be deductible, nor would interest on personal debts, personal luxuries, and personal vacation travel.

All forms of income, whether taxable or not from the viewpoint of the government, should be lumped together to compute the tithe, subject to the deductions suggested. Salaries, interest income, gifts (which are "increase" for us all), profits from business, all should go into the hopper—with something over, if we derive a fair share of our living from gardens that have nothing to do with our wages or profits.

Since the tithe definitely belongs to God, and since offerings go above the tenth, the tither should maintain some sort of record (a record that in March of each year will pay him well) of income and outgo, just to make sure he is doing his bit. That this system pays in increased personal happiness, prosperity, and interest in the work of God, is wonderfully attested by the experience of those who actually have tried it.

## Bible Prophecies

Bible Prophecies Pose Questions  
of Unusual Future Possibilities

By James M. Watkins, Oregon, Illinois

January 17—The Biblical promise of Restitution applies, not only to peace and the weather, which we recently discussed, but to many other items of far-reaching importance.

In days before the tower of Babel, all men spoke the same language. It was only when God decreed a confusion of tongues to prevent the lofty ambitions of those erecting the tower of Babel that men lost this universal speech and the faculty of understanding one another.

In the beginning, man was given universal dominion over the beasts and things of the earth. In many ways, he has lived up to this opportunity of controlling the affairs of the earth. Yet in many other ways he has failed. While he may control many important things, there are an equal number of things over which he cannot exercise control. Perhaps the greatest of these is man himself. While he has been able to dominate the animals, floods, and forces of the earth to a certain extent, he has often failed utterly in the control of himself.

There were two standards by which God judged the things of nature that He placed upon the earth. It had to be either beautiful to the sight or good for food. This was the universal law of creation. The many thorns, thistles, ragweeds, and hay-fever producing elements that are in the world serve as a constant reminder that we have degenerated a long way from the standard that God first established. It clearly reflects the promise that it was God's intention for man to enjoy the beauty of this world and to receive the complete necessities of life.

If we are to combine these conditions which one time existed into one great possibility, we can easily see the universal promise of the future. God has said that these conditions which once existed will be restored to us. A universal language and complete domination of His environment promise unbelievable results for the future.

—Dixon Evening Telegraph.

# Thoughts on "Perish" and "Destruction"

By Glenn M. Birkey, Rochelle, Illinois

THE BIBLE concordance records the word "destruction" as occurring ninety-four times and the word "perish" ninety-seven times. In reading the verses of Scripture that contain them, I am convinced they mean exactly as Webster, in his dictionary, defines them. Here is his definition of "destruction": "The act or process of destroying; subversion; overthrow; ruin; death." His definition of "perish" is: "To lose life or vitality; decay or die; be destroyed or come to nothing."

One of the most quoted verses of Scripture is John 3:16, saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." How anyone can read this verse, carefully, and get the idea that those who do not believe in him are going to have everlasting life in eternal torment is hard to contemplate. We quote from 1 Corinthians 15:17, 18: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Therefore, even Christians are perished if there is no resurrection of the dead.

In the Old Testament, a quotation from Numbers 17:12 gives the meaning of "perish" as death. We quote, "The children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish." Psalm 49:10 reads, "He seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others." "Man being in honor abideth not: he is like the beasts that perish."

Now we shall consider a few verses of Scripture containing the word "destruction." Job 21:20 says, "His eyes shall see his destruction, and he shall drink of the wrath of the Almighty." "Do ye not know . . . that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath" (vv. 29, 30). Obadiah, speaking of Esau's posterity, states "they shall be as though they had not been" (v. 16).

In the material world, anything that is destroyed, or that has perished, no longer exists as anything useful. According to Ecclesiastes 3:19, we certainly cannot expect more of the human race.

A noted infidel said the doctrine of eternal torment was the reason for his being an infidel. We should be careful, therefore, how we interpret God's Word. The Apostle Paul, in the first chapter of Galatians, mentioned very definitely that none should teach any other doctrine than

what is in the Bible. According to Revelation 20:14, 15, the "lake of fire" means "the second death," not eternal torment. John 8:32 states, "Ye shall know the truth, and the truth shall make you free." How important, then, that we have the truth!

To show the distinction between truth and error, and the difficulty of persuading one in error to see the truth, we append a supposed dialogue between a truth seeker and a traditionalist:

## *Truth Versus Tradition*

*Truth Seeker.* "So you think man is composed of two parts: soul and body?"

*Traditionalist.* "Yes."

*Truth Seeker.* "Which is the real man; the soul or the body?"

*Traditionalist.* "The soul is the real man; the body is only the house in which man lives."

*Truth Seeker.* "Was Jesus Christ composed of two parts: soul and body?"

*Traditionalist.* "Yes, certainly!"

*Truth Seeker.* "Which was the real Christ?"

*Traditionalist.* "The soul, of course!"

*Truth Seeker.* "When Christ was crucified, did His soul die?"

*Traditionalist.* "No, it did not! How do you think an immortal soul could die?"

*Truth Seeker.* "Then it was all a mistake 'that Christ died for our sins according to the scriptures' (1 Cor. 15:3)?"

*Traditionalist.* "Oh, no, His body died for sinners."

*Truth Seeker.* "What kind of sinners?"

*Traditionalist.* "Why, just sinners, I guess—any kind of sinners."

*Truth Seeker.* "But you divide man into two parts. I want to know, For which part of man did Christ's body die?"

*Traditionalist.* "For his body, I reckon."

*Truth Seeker.* "But you argue that man's body is not the real man, and that Christ's body was not the real Christ. It seems, then, that the house in which Jesus lived died to save the house in which man lives; but Jesus Himself did not die, and man himself is not saved. What are you going to do about that?"

*Traditionalist.* "You mean old thing! You are getting me all tangled up. Boo-hoo!"

—Adapted.

## History of Church Doctrines

### Lesson 6—The Resurrection

By Norman J. McLeod, Pomona, California

*"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" (1 Corinthians 15:51, 52).*

1. First, let it be noted that the word "resurrection" is not used in the Old Testament. The resurrection is implied, however, in many places: covenant with Abraham (Gen. 12:1-3; 22:15-19; and many other places); covenant with David. Both Abraham and David are dead, yet they received eternal promises. (Heb. 11; Acts 2:29ff.) The Letter to the Hebrews (11:17-19) says that Abraham understood the resurrection when he offered Isaac, because he knew that God could bring him back from the dead. In fact, the whole of Hebrews 11 speaks of the power of the resurrection in bringing reward to those worthies. (Vv. 13, 35, especially.)
2. When Jesus was confronted by the Sadducees, He showed that Moses taught the resurrection of the dead. (Matt. 22:31, 32.)
3. It remained for the Apostle Paul to set forth the resurrection story more completely than anyone else. (1 Cor. 15; 1 Thess. 4:13ff.)
4. The word "prevent" (1 Thess. 4:16) did not mean the same when the King James Version was translated that it means now. Today it has the meaning of hinder, but in those days it meant as it did when it came from the Latin "pre," meaning before, and "vent," meaning come, that is, "prevent" meant at that time "come before." The verse makes good sense when read in that light.
5. The arguments that often possess the attention of those who are discussing the resurrection as to how the dead will be raised are answered rather curtly by the Apostle Paul in 1 Corinthians 15:36ff., "Thou fool." As to whether or not we shall know one another in the resurrection, Jesus' followers knew Him in most cases, and Thomas even went so far as to place his hand in the scars of the wounds Jesus had received. (John 20:26ff.)
6. The account of the resurrection of Lazarus (John 11) should be read with two things particularly in mind: Jesus compared death and sleep. Death and sleep are alike because consciousness ceases; they are unlike in practically every other respect. (John 11:11ff.) The statement Jesus made to Martha about being the res-

urrection and life is explained by Martha's statement (v. 24) that the resurrection shall be at the "last day."  
7. As to who shall be raised from the dead, that question is one which should be left to the Lord. Let us make sure that we attain the first resurrection, because we are told that there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Perhaps there is another salvation, but the Scriptures do not speak of it.

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## HABITS

By Mary Mae Nedrow, Oregon, Illinois

*Jesus "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).*

**B**E CAREFUL what habits you form! Remember, they gradually will take hold of you and will be firmly implanted in you. They will enfold you, and you will not be able to break away from them. If they are good habits, they will lift you up and benefit you. If they are bad habits, they will drag you down. Do not let bad habits control your life! Blot out those things that detract from the Christian way of life.

Jesus made it a habit to go to the synagogue. We believe He never went into a city or town without stopping at the house of prayer. It was His custom. Winston defines "habit" as "an action so often repeated as to become a fixed characteristic or tendency. Custom has its origin in the continued choice to keep on doing what has been done before. Habit is custom become so regular that it is automatic; so ingrained that it is spontaneous." People thought Him peculiar, just as people today think us peculiar if we do not follow the ways of the world. Some persons are ashamed to carry their Bibles. Those who do should be encouraged and not discouraged. Let us be slow in pointing the finger of scorn at another mother's boy or girl who is trying to walk the Christian way of life. One word spoken carelessly may change the whole life of a child. Likewise should the older folks be loved and respected and encouraged.

Some have said, "You can praise God just as well in your own home." It is true, we can praise God in our own homes, but nothing can quite compare with the joy of Christian fellowship. To see and to speak with those of "like precious faith" gives one an incentive to go forward and onward in service to the Lord. Nothing can equal true Christian fellowship. We are the world's Bible, the only Bible it may ever see. Worldly persons look up to us because we are Christians. Do not disappoint them!

*(Please turn to page 11)*





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**UNUSUAL.** Copy for this issue is being prepared out in the extreme southwest of our country—the Golden State; where folks not only speak well of their state, but find it convenient to uphold the weatherman with a traditional saying, "This is unusual." They will find it rather difficult to smooth over and, with easy flowing words, dismiss this present "unusual" weather. On our way here, for more than fifty miles in one of the finest fruit belts of the world, we traveled in a storm that would have done justice to that land of enchanted snow that borders the United States on the north. Being fully climatized to the rigorous winters of Minnesota and the frigidness of Canada, the Golden State's "unusual" weather did not seem too harsh, but it was a "weather beater," and broke records of which these folks out here have been reluctant to talk about to their consins from the East. After all, isn't the whole world experiencing "unusual" convulsions of various sorts? Every stratum of life in which we move and have our being is being subjected to record-breaking changes, so much so that men's hearts are failing them as result of it all. If these abnormal conditions frighten men of the world—these same conditions should challenge people of hope. These "unusual" signs say to me that "all things are not continuing as they were from the beginning of the creation." The people of California are being subjected right now to "unusual" weather and the world is being subjected to "unusual" events that are rocking the very foundations of society. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

**NATURAL TENDENCY.** Ever since the Amsterdam Meeting, the theological world has been buzzing with comments on the speech made before the meeting by Karl Barth, from whom we quoted a few issues back. Barth is a leading theologian in Switzerland and his voice is heard around the religious world. In replying to an attack by Reinhold Niebuhr, Barth had this to say about Anglo-Saxons: "I was struck by finding in our Anglo-Saxon friends a remarkable tendency . . . to theologize on their own account, that is to say, without asking on what Biblical grounds one put forward this or that professedly Christian view. They would quote the Bible according to choice . . . according as it appeared to them to strengthen their own view, and without feeling any need to ask whether the words quoted really have in their context the meaning attributed to them."

This is an indictment which we all can take to heart. It is a natural tendency to use only those Scriptures that confirm our views and teach what we want them to teach. Such biased study and use of the Scriptures will never

bring to the fore the real truth contained in the Word.

In his book, "The Destiny of the British Empire and the United States," the Roadbuilder, pen name for Colonel McKendrick, quotes the second Psalm, which in part reads: "Ask of me, and I shall give thee the heathen for thine inheritance." Here is the way he used the verse: "Ask of me, and I shall give thee (Ephraim) the heathen for thine inheritance." Peter quotes this verse and applies it to Christ, but the Roadbuilder applies it to Ephraim because it fit in with his interpretation. Such practice is common, but not without its evil implications and its certain judgment. Rightly dividing the Word is a big job!

**EARTHQUAKES.** In an article on "General Signs" based on Matthew 24, C. V. Tenney, in "Present Truth Messenger," gives the following record of earthquakes by centuries which indicates that earthquakes are on the increase as stated in the words of Jesus. He says:

"It would be tiresome to enumerate the many records, but perhaps a century by century summary will impress you. The following quakes have been recorded by centuries: First, 1; Second, 11; Third, 18; Fourth, 14; Fifth, 15; Sixth, 13; Seventh, 17; Eighth, 55; Ninth, 59; Tenth, 32; Eleventh, 53; Twelfth, 84; Thirteenth, 115; Fourteenth, 137; Fifteenth, 174; Sixteenth, 253; Seventeenth, 378; Eighteenth, 640; Nineteenth, 2,119; Twentieth, 4,000. You will see that as the years roll by and the earth wears out, they have increased."

**PASTIME READING.** Some folks are not content to let the Dionnes have the glory of being the most prolific bearers of children. The Science Digest has dug up some very interesting cases, one of which we quote. The case reported was first publicized in the "Cincinnati Lancet" in August, 1872, and reprinted in "The Columbus," a Wisconsin paper, the following month. Here is part of the story:

"On the 21st of August, Mrs. Timothy Bradlee of Trumbull County, Ohio, gave birth to eight children, three boys and five girls. They are all living and healthy, but quite small. Mr. Bradlee was married six years ago to Eunice Mowery, who weighed two hundred seventy-three pounds on the day of her marriage. She has given birth to two pairs of twins, and now eight more, making twelve children in six years. Mrs. Bradlee was a triplet, her mother and father both being twins, and her grandmother the mother of five pairs of twins."

If this sounds interesting and you want the full story, get a copy of the December issue of "Science Digest." We rather doubt

if this could be termed "the oppositions of science so called."

**QUIETISM.** The early history of our church in this country found our church fathers exceedingly zealous for the truths they had come to espouse. So enthusiastic were they for their message, they at times became almost vociferous in their elation—they so overflowed they could not contain themselves. With the passing of the years, has come a changed attitude in the religious world toward the importance of dogma. It became secondary and even anathema to many, and today there are few who have a genuine love for truth; mark you, I am not pretending to limit this "few" to my own kith and kin in the faith. Really, the tendency toward smothering our convictions on certain dogma lest we should step on someone else's creedal convictions has removed the casual conversation on Biblical themes from our conversational topics. This quietness that has settled on our talking our faith has created a condition whereby we hardly know how to talk our faith. To be sure—I am also guilty! We need to recultivate an "irresistible attitude" toward talking our faith. Without this personal mental vitality in the upholding of our doctrines, we cannot maintain a love for them. The outgrowth of this quietism and leniency toward the importance of our doctrines has brought us to the place where some are openly advocating reception of members into fellowship without regard to doctrinal faith. One of our sturdy workers, Bro. S. J. Lindsay, used to say, "Love of truth is more important than truth itself." Without love for the truth, people gradually lose truth itself. If our love for truth is on the wane—quietism has contributed to its decline.

**WONDERFUL INTRODUCTION.** The following lines appeared in the "Moody Monthly" in memorial to one of the Institution's workers: "William Norton, of Moody Bible Institute, passed into eternity, Saturday, October 23. He went immediately into the presence of the King of glory, and was there rejoicingly received by herald bands of angels who introduced him to his Lord whom he loved. It was a startling contrast to his last days here on earth where, in a hospital room, he had been surrounded for long periods by the shifting clouds of the darkness of unconsciousness."

The "Moody Monthly" publishes some very good material, but we wonder how it obtained the report of this heavenly reception and the angelic bands introducing the new-comer to the Lord! It appears to us as rather strange that the angels would know this man, but that he would be a stranger to the Lord and would have to be "introduced."

## "I WILL COME AGAIN"—JESUS

(Continued from front page)

things? *Not* to make us better Democrats, or better Americans! *Not* to make us jolly good fellows who can make more money than the next man, but that we may be prepared to meet Jesus as His own when He returns, for we read in the very next verse Jesus' own words: "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." The basis, the motive, the reason for Christian living is that it prepares us for the return of Christ.

Here is another basic teaching of Christianity—"We should not be ashamed of Christ." The Word teaches that we must be bold in our stand for Christ. We must be courageous in following Him, no matter what barrier may be placed in our path. We must seize every opportunity to testify for Christ, in an attempt to make new converts to Him. Why? Listen to the words of the Example of Courage, the Great Teacher: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). We must work for Christ, live for Christ, speak for Christ in this day, so He can speak for us in the day to come. *When Jesus comes* shall we know the reward for our lives, not in this day only.

Another essential doctrine of Christian living is diligence. We are taught to be watchful, careful, and always living as if Jesus were present. The reason for this is that Jesus may return at any time, and we should always live as if that moment were now. In Jesus' Parable of the Ten Virgins—five wise and five foolish—this truth is well illustrated. Five of those women were ready for the bridegroom to come, while five were not. When the five who were not ready came late and asked admission to the banquet hall, the master answered, "I know you not." Jesus' application, as recorded in Matthew 25:13, is this: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." We must watch and be diligent of the Lord's work, because Jesus will return!

Listen to some other Bible teachings on the reason for Christian living. One of Jesus' primary messages was repentance. He said to His followers on one occasion, "Except ye repent ye shall all perish." He taught that we must repent of our past sins, be converted, and become as little children if we would enter the Kingdom of heaven. Peter, preaching just ten days after Christ's ascension, said this in Acts 3:19, 20: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before

was preached unto you." Why repent? Not merely to make ourselves feel better and sleep better, but that we may be forgiven when Jesus returns; that we may stand spotless before God in that Day wherein all things will be made new. Repentance would be useless were it not for Jesus' return to earth to give us the fruits of repentance, which is eternal life.

Another teaching of Jesus, conspicuous in the Sermon on the Mount, was that we should not judge one another, to condemn or accuse. This is one of the vital truths of Christian living, but have you ever asked yourself why? Jesus said, "Judge not that ye be not judged." It has its present-day fulfillment in that we are judged by our friends according to the standards by which we judge them. Jesus was not a shallow thinker, however, that He would proclaim this as a great truth when it is only common sense. He had a much deeper meaning which is revealed by the Apostle Paul in 1 Corinthians 4—verses 3-5: "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." Save your judgment until Jesus comes, for then you will be equipped by Him to judge righteously, and not before then. Judge not your brother, for Jesus will do that. He is the great Judge, and judgment is to be reserved until His return.

One of the obvious duties of Christian living is to overcome evil in one's own life. This is the great battle which faces all Christ's followers. It is the most difficult of our requirements. Why should we fight this battle? For what good reason should we be tried and tempted, and told to overcome the evil into which others fall? Why did Jesus tell His followers to travel the "strait" and "narrow" path of righteousness? One reason is that it is physically good for us in this life, but the main reason appears in Colossians 3:2-5, saying:

"Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetness, which is idolatry." Because Jesus will return to judge His servants according "as their works shall be," we should strive continually to overcome evil. When Jesus returns we want to appear with Him. Mortify or destroy, therefore, the evil which is in you. According to verse 10

of this same chapter, this life is the growing period, when we are to strive toward perfection. We are created new in Jesus, and then we must grow in Him until we finally are made like Him at His coming. This is the reason for overcoming evil, that we might be with Jesus, and be like Him when He returns to this earth.

Yes, the second coming of Christ is the most practical, most comforting, and most logical reason for Christianity. It gives purpose to Christian living. It is taught by Scripture as the reason for Christian living. It is the hope of the church, the comfort of the bereaved, the culmination of prophecy, the center of Scripture, the beginning of the future Age of perfection.

The coming of Christ may occur at any moment. All indications are that it may be soon. Those who are looking for Him, living for Him, and who love His appearing, will be welcomed by Him into His Kingdom. Is the coming of Christ something real to you? Is it your hope, your purpose and desire in life? If it is not, make it so, for the good of your present and future life!

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### WHAT IS THE DEVIL?

(Continued from page 5)

whom ye obey; whether of *sin* unto death, or of *obedience* unto righteousness?" Nobody supposes these to be two literal persons. Sin is a wicked thought or act of a person. Obedience is serving God. Bro. Williams gives another reasonable thought, "The reason the devil and obedience are personified probably is because neither can exist without a person."

You may not agree with all that has been said, but perhaps it will cause you to think. If the devil is not a fallen angel, and does not have immortality, when did he begin, and how could he be living now? When we understand that the devil is created in every man as his lust leads him to sin, we see that that is the only way the devil can live from generation to generation.

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### JACOB—TYPE OF A CHRISTIAN

(Continued from page 3)

always shown in works, for "faith without works is dead." Yet, for all the works of faith that Christians have done, they are "unprofitable servants," for they have done only that which was "their duty to do." Blessings will come, however, to those who follow Christ, for we read in Mark 10:28-30:

"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."

After Jacob received the blessing, he suffered persecution—for Esau hated Jacob and purposed to slay him. (Gen. 27:41.) After a Christian receives the blessing that is in Christ, he also undergoes persecution. "Yea and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:31, 32).

Isaac charged Jacob, saying, "Thou shalt not take a wife of the daughters of Canaan." Jacob exercised his faith by obeying his father and mother in going to Haran to choose a wife from Laban's daughters. He was to marry within the family, for Laban's daughters were Jacob's cousins. Christians, likewise, are to marry within the family of faith, for we are told, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Also, we are told: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (6:17).

God revealed Himself to Jacob in a vision, renewed the promises He had made to Abraham, and promised Jacob His protection. Whereupon, Jacob, after he awoke, vowed a vow that if God would keep and protect him so he would come again to his father's house in peace, then the Lord would be his God, and of all that God would give him, he would surely give the tenth back to God. Likewise, a Christian, as more of God's Word is revealed to him, increases his faith in the promises and dedicates his life in service to God. God's Word is a staff and comfort, a guide, and for protection it is sharper than any two-edged sword. The tithe is evidence of the hope and faith of a Christian. Giving systematically is part of the plan of salvation. Jacob's labor for the daughters of Laban proved fruitful in the end, for he was increased with cattle and goods and blessed with offspring. Likewise, a Christian's blessings are one hundredfold in this life and immortality in the life to come.

Jacob, after his prayer for protection from Esau, received a second blessing from God through a man who wrestled with him until the break of day. When the man saw that he prevailed not against Jacob, he "touched the hollow of his thigh." Jacob's thigh was put out of joint and he became very weak. The man then said, "Let me

go, for the day breaketh," but Jacob answered, "I will not let thee go except thou bless me." The man of God then changed Jacob's name to "Israel," which means "prince of God."

God makes Christians weak so they must cling to Him and His Son for strength. Christians are strong only when they realize their absolute helplessness. "Without me ye can do nothing" are the words of Christ in John 15:5. Paul stated that he had besought the Lord three times to remove a thorn in his flesh, but the Lord replied, "My grace is sufficient for thee." "My strength is made perfect in weakness," said Paul, and: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then I am strong" (2 Cor. 12:9, 10).

Only when Christians realize their utter weakness are they blessed of God. When they become humble and fulfill the law of love without respect of persons, they are true sons of God. Peter was inspired of God when he said of them, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

— o —

HABITS

(Continued from page 7)

While it is true the natural man thinks only of himself and is selfish to the extreme, the one who has accepted Christ as his Saviour is a new man in Christ Jesus. Old things have passed away. He now thinks of the spiritual way of life, and not of the temporal.

Some sin by choice. They make a habit of it. They know better; still they choose to do that which is contrary to God's will. They boast about it in spite of the fact that they know it is wrong. They transgress God's law. They do it by choice. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). When one continually and knowingly sins, he transgresses God's law. The "wages of sin is death" (Rom. 6:23). Life and death (second death) are put before us. We alone must make our choice. We can obey and have the hope of eternal life when Jesus comes, or we can make a habit of disobeying and bring condemnation upon ourselves. No one can make this decision for us.

Make it your habit to "stand fast in the Lord." Do not strive with words that will profit you nothing, but will bring only sorrow. Trust in the Lord and you will receive a glorious Tomorrow. Thus says the Lord.

# BOOK PARADISE

By Arlen Marsh

A. H. Newman: *A Manual of Church History*. 2 vol. American Baptist Publication Society, Philadelphia. \$5.00.

This two-volume set has been used (and frequently condemned) by a variety of students in church history at Oregon Bible College. The condemnation, it should be noted, has stemmed from the fact that the books are typical of so many standard texts: authoritative, but dull.

Dr. Newman never will write a best-selling novel. One has only to glance over his books to tell that. But he does write with a scholarship and an authenticity that cannot be gainsaid. I have come personally to prize his set as one of the most valuable in my possession.

Volume 2 is particularly rich in information about the history of the doctrines the Church of God holds especially important: the mortality of man, the resurrection, baptism by immersion, the unity of God, the millennial Kingdom on earth, the virgin birth of Christ. Here and there, in amazing liberal amounts, Dr. Newman quotes from mediaeval creeds and treatises which indicate plainly that we who are heterodox, who are opposed to the teachings of the great churches, have a continuous history stretching back through all the persecutions to apostolic times.

The set is exceptionally documented, and the use of footnotes seems preferable to the style of some writers who rely on appendices in the backs of their books to fill in the gaps left in the text. While the author is distinctly unsympathetic to the Catholic cause, Greek and Roman, he speaks in as objective a fashion about the period from the second century A. D. to the sixteenth century as could be found anywhere.

The "dullness" of the set is purely a matter of mind. There are no samples of brilliant writing, but there is no dearth of adventure, of heroism, of clashing personalities, of high idealism. Some of the sections, if only because of the historical confirmation they give our own convictions, are positively gripping.

"Faith of Our Fathers" will have a new meaning for anyone who reads even a minor portion of Dr. Newman's work. Complaints about the comparative newness of our denomination should vanish before the facts of history.

\* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"The fear of the Lord is the instruction of wisdom; and before honour is humility" (Proverbs 15:33).*

### Only One Highway

Some think there are many roads upon which Christians may travel. There are two roads, but one is going in the opposite direction from the road that Christians travel. Today we will call them the "Road of Righteousness" and the "Road of Wickedness."

The first verse in our lesson today (Prov. 15:8-19) states, "The sacrifice of the wicked is an abomination to the Lord." To say it as we would today: "Whatever is offered to God by the unrighteous, God despises or hates."

Who are the wicked ones? Wickedness is sinfulness. All are sinners who have never accepted Christ. (Gal. 3:27.) All are sinners who have not "put on Christ" by baptism, and received His righteousness. All are sinners who are not walking after the Spirit. Those who walk after the Spirit put down (crucify) the things of the flesh (natural desires) and work for God. (Gal. 5:24.)

This lesson today is most important to everyone of you girls and boys who read this page. Those of you who will accept the wisdom of Solomon will be cleansed as those who are at least trying to find that "Road of Righteousness" on which Christians walk. That road leads upward. The other leads downward. The right road leads to life; the wrong road leads to death. Sometimes they appear, to the casual observer, to be very much alike. It sometimes is only by considering the end of a problem that one finds which road is the right road. If one forgets to consider, he may find himself on the wrong road.

Let us consider the example of two little tablets:

One night Molly was ill. She needed care because her throat was sore. Mother gave her a tablet, which made everything right. When she awoke in the morning, she was well.

Sally was well and happy, but she was careless. She took a tablet her grandpa was supposed to take, without asking anyone. She went her way alone without help. She went to sleep. They took her to the hospital, but there was no help. She did not wake up, ever.

That is a sad story, but life brings sadness, too, for those who refuse to ask help and guidance; for those who refuse to accept it when given.

### Some Interesting Helps

For the wise only!—

"The prayer of the upright is his delight" (Prov. 15:8).

God loves him who follows "after righteousness" (v. 9). "He that hateth reproof shall die" (v. 10).

"The hearts of the children of men" are before the Lord (v. 11).

Remember the words of life are in God's Word. A "wise son" makes a "glad father" (v. 20).

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (v. 17).

How important is love! It is needed in our homes. It shows itself in kindnesses. It shows itself in "give and take" among the members of the families. Those who are governed by love "studieth to answer" (v. 28).

There are two kinds of answers. One is by kindly words. The other is in kindly, thoughtful actions.

This "wise" one seeks advice (v. 21), walks uprightly (v. 22), chooses right words (v. 23), and is humble (v. 25).

What is the last verse of our lesson? "The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain" (v. 19).

### One of the Biggest

One of the biggest sins of today is hidden cleverly. It is indifference. Indifference causes lukewarmness. Those who are lukewarm, Jesus said He would spue out of His mouth. (Rev. 3:16).

Indifference closes church doors; causes Christians to tolerate evils they otherwise not only would avoid, but would not allow. This road leads to death.

### Happy Birthday Wishes

Dale Overholser, Jan. 17, age 14, Springfield, Ohio

Rachel Krogh, Jan. 19, age 7, South Bend, Ind.

Vivian Long, Jan. 19, age 12, Arapahoe, Nebr.

Elaine Lapp, Jan. 19, age 12, Grand Rapids, Mich.

William M. Cooper, Jan. 20, age 12, Washington, D. C.

Sidney Cunningham, Jan. 22, age 4, Arco, Idaho

Cecil S. Richardson, Jan. 22, age 7, Hammond, La.



*The following article by Belva Knife of Brush Creek, Ohio, is reprinted from the latest issue of the "Berean Bugler." This beautifully printed and well written ten page bulletin is the monthly production of Pastor C. R. Randall and the Brush Creek Bereans. You Bereans would do well to secure a copy as a model for your own local projects. We should be using every means available in these last, dark days to proclaim God's Word among the Gentiles, and the church paper is a means well within the reach of all of us. A well printed bulletin, widely distributed, can be the agent used of the Lord to strike a spark of response to Christ in many hearts. The Minnesota, Omaha, Oregon and Brush Creek papers are excellent examples of what can be done.*

—Berean Editor.

## THE HELMET OF SALVATION

**T**HE CHRISTIAN life is a battle, a battle of faith. In 1 Timothy 6:12, we read, "Fight the good fight of faith." The enemies in this warfare are many and strong. A vital portion of our Christian warfare is faith, for we read, "Without faith it is impossible to please him [God]: 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). Also we read the words of the Apostle Paul in Romans 14:23, "Whatsoever is not of faith is sin."

We are in the process of putting on Christian armor when we acknowledge and practice faith in God and His Son Jesus Christ. We take the name of Jesus Christ, through obedience to God, in baptism. In Galatians 3:27, we read, "For as many of you as have been baptized into Christ have put on Christ." After we have assumed this relationship, we then can say with Paul, "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).

The Apostle Paul, having told the Ephesians about the battle of the Christian soldier, admonished them to put on the whole armor of God. In 1 Thessalonians 5:8, he calls the helmet the "hope" which we have in the gospel that will bring salvation from "the wrath to be poured out upon the world." Let us "pray without ceasing" that we may be able to escape this time of trouble such as the world has never known.

We learn from the Scriptures that we will be saved from the wrath through Christ. In Romans 5:9, we read, "Much more then, being now justified by his blood, we shall be saved from wrath through him." While we are under God's protection, nothing can harm us, for we rest upon the assurance given by Paul to the Roman brethren: "If God be for us, who can be against us?"

The Scriptures are very plain in pointing out that salvation is to be found in Christ's name and in His name alone. The Apostle Peter, before Annas the high priest, testified, "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). Victory lies in our submission to, and our confidence in God. This victory of salvation does not automatically belong to us; we must seek it. Who? All who have gone astray. (Isa. 53:6.) Paul testifies, "There is none righteous, no, not one" (Rom. 3:10). Also Paul states, "All have sinned, and come short of the glory of God" (Rom. 3:23).

Why not seek diligently for pardon through the Saviour, the Lord Jesus Christ? We cannot purchase the helmet of salvation; it is a free gift from God through His Son. In Christ Jesus only can we secure salvation.

## EDITORIALY

**Finis.** This is the last Berean Page from the pen of your present editor. In resigning we wish to express thanks to past and present officers of the National Berean Society for co-operation and help extended; to contributors for their supply of material; to Editor Sydney E. Magaw for his patience and help, and for editorial freedom allowed; to the printing staff for patience and help in layout, and to all others who have extended help and encouragement these past two years.

We are pleased to hear that Alva Huffer of Morristown, Tennessee, will be your new editor. Having been privileged to work with Alva, we know you can look forward to some excellent, Christ-centered reading in the future.

Remember your new editor by sending him your bulletins, news reports, articles and suggestions. Encourage him by letting him know when you like his work. Send him suggestions and letters. The Berean Page is your page—and will reflect your interest or disinterest. Help make it pay with results for the Lord.

We have enjoyed this privilege of witnessing through the printed word and look forward to future Berean service.

—H. J. Dean, Retiring Editor.

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

February 19, 30—Northwest Quarterly Conference at Corvallis, Ore.

### FONTHILL, ONTARIO

Ladies of the Church of God, Fonthill, Ont., met in the Sunday school room December 10, 1948 at 7:45 p.m. to organize. The aim is to meet once a month for prayer and fellowship, and to do whatever work we can, that might be of some help to others. The meeting opened with prayer by Mrs. Haines, and the Scripture lesson was read by Mrs. Gordon. A motion was made by Mrs. Haines and seconded by Mrs. Merrell to have our meetings the fourth Friday of the month at 7:45 p.m., and to close at ten o'clock. It was decided to leave the name for our group until the January meeting. Officers elected are: president, Mrs. G. J. Gordon; vice president, Mrs. Dilamarter; secretary-treasurer, Mrs. W. H. Beemer. Hostesses for January are Mrs. P. Brown and Mrs. V. Haines. The meeting closed with prayer by Mrs. Gordon.—Helen Beemer, Secy.

Our Sunday school concert was held on Tuesday evening, December 21, 1948, in the church basement. The background of the platform was an artificial brick fireplace, and on each side of this were placed gaily decorated and lighted trees. The program was opened by a hymn, and prayer given by Bro. G. J. Gordon. Various vocal and instrumental numbers were given, and several readings. The little children were much enjoyed. They did very well with their recitations and flannelgraph display. The teachers presented pens to their pupils who had faithful attendance records. Bro. Joe Fletcher presented Bro. Gordon with a gift for Sr. Gordon and himself. At the close of the program the gifts were distributed from the trees, and little buckets of goodies were distributed to the children.

Tuesday evening, December 28, our annual Sunday school meeting was opened by the offering of prayer by our pastor. We had a good year during 1948 in our school work. The teachers were very faithful, and we had an average attendance of sixty-three for fifty-two Sundays. Following are the officers elected for the coming year: superintendent, W. H. Holland; assistant superintendent, Joseph Fletcher; secretary-treasurer, Joseph Fletcher IV; assistant secretary-treasurer, Dorothy Elliott; organist, Betty Elliott; assistant organist, Doris Fletcher; cradle roll superintendent, Helen Beemer; assistant cradle roll superintendent, Doris Fletcher; chairman social committee, Ross Anger; advisers, Inez Gordon and Wilson Kirkwood.

We were glad to see the young people here from Oregon Bible College at holiday time. The three Paynes we welcomed home, and we welcomed to Canada for the first time, Ruth Anderson and Warren Sorenson. Oh, yes! Bro. Howard Beemer, Jr., was here, too, from Vir-

ginia. We enjoyed the music some of the young people gave us, but it was not nearly as much as we would have liked.

The Bereans held an enjoyable social last Friday night at the home of Bro. and Sr. David Elliott.

Bro. Howard Beemer, Sr., has been confined to his bed for several weeks now. Our prayer is that he may be permitted to be active in our midst again, soon. Sr. Addie Haines has also been on the sick list.

Bro. Gordon has been giving us some splendid messages on Israel lately. With Israel so prominent in the news recently, the subject is most interesting and profitable.

We are watching the Herald subscription campaign with interest, and hope we will be able to help.

A New Years Eve watch service was held at the church, but because of a very severe storm the attendance was somewhat curtailed.

The Canadian brethren send greetings to one and all Herald readers and our sincere prayer is, "Come, Lord Jesus, and come quickly."—Irene Holland, Reporter.

### DIDN'T KNOW ABOUT PROMISES

I began tithing in 1932, during the Depression, on a salary of five dollars a week. On this salary I was supporting two children, besides my father and mother. I did not know the Bible had promised blessings to tithers. I was tithing because I thought I should. I soon discovered, however, that I had employment when so many others had none. My salary kept increasing until it was nearly thirteen times more than when I began. Then I discovered that verse in the Bible, and I knew it was true.

Our church has also advanced under a tithing program.

I have also experienced spiritual blessings because of faith.

I am one hundred per cent for tithing.  
Mrs. Lottie Piekerl.

### 1947-1948 OVER THE TOP!!!

536. Mrs. Lona Padgett	\$29.00
537. Mary C. Railton	26.50

## Gleanings from the Field

"The field is the world."—Jesus.

Thank you, Sr. Mabel Payne, for the new subscription to Alberta, Canada! That now makes a grand (?) total of two Heralds going to Alberta.

"January 10, a baby girl was born to Mr. and Mrs. Francis Howell. Her name is Linda Sue."—L. M. Howell, Tempe, Ariz. . . . Congratulations!

"We Have a Message," a tract by Evangelist M. W. Lyon, clearly presents Bible doctrines advocated by the Church of God. More, it distinguishes those doctrines from doctrines commonly taught by the larger religious bodies. Know what you believe and why. "Buy the truth and sell it not." Price of his tract, "We Have a Message," is fifteen cents per dozen; ninety cents per hundred.

Bros. G. E. Marsh, C. E. Randall, and Richard Smith, Cleveland, Brush Creek, and Lawrenceville, Ohio, pastors, respectively, exchange pulpit duties every fifth Sunday of those months having five Sundays. On January 30, Bro. Marsh will preach at Lawrenceville, Bro. Randall at Cleveland, and Bro. Smith at Brush Creek.

"The Northwest Quarterly Conference will convene in Corvallis, Ore., February 19, 20. A cordial invitation is extended."—Lena Hathaway, Corvallis, Ore.

"Mother (Mrs. Lucy Lapp, Sunnyside, Wash.) is not very well, but she loves the Lord and is true to her faith. She thanks all the brethren who have remembered her with cards and asks a continued interest in their prayers."—Ida Lapp, Box 306, Sunnyside, Wash.

Two more Herald subscriptions go this week to Washington: gift subscriptions from Sr. Lucy Lapp. . . . Thank you!

Bro. James Mattison, pioneering in gospel work at Riviera, Texas, writes appreciatively of recent Herald covers, of articles by Sr. Roscoe Dunbar and Bro. Alva Huffer, of Bro. C. E. Randall's "News and Prophecy Digest" for January 4 issue, and believes he can "dig up a few more subscriptions" to help keep Texas toward the top in The Herald campaign.

Bro. Kirby Davis, for several months the preacher at North Salem Church of God, five miles north of Plymouth, Ind., is scheduled, also, to preach at Hedrick, Ind., on Sunday, February 6, 1949.

First arrival for the Ministerial Conference is Gary France, Wenatchee, Wash.

Bro. Gordon Landry, Oregon, Ill., preached for the Ripley, Ill., congregation, January 23.

**SUBSCRIPTION CAMPAIGN  
STATE STANDINGS**

Today, January 21, the outlook of reaching 2500 Herald subscriptions by March 1, 1949, appears hopeless. Only thirty-three new subscriptions were received during the past week—indicating a terrific loss in campaign velocity. Read down through the list of states working in this subscription campaign. Possibly your state has not even started. Start it! Or, if it is in the running, give it a boost!

State	Comment	New Subs.
Illinois	Going for 100!	89
Ohio	Should reach 100, too!	53
Nebraska	Reaching her limit?	43
California	Look out, Nebraska!	41
Texas	Quit running?	27
Minnesota	Come on, Home State!	24
Louisiana	No Gain.	23
Michigan	Still Waiting.	23
Indiana	Should equal Illinois!	22
Missouri	Passed Ariz. & Ark.!	22
Arkansas	Slipped a notch.	20
Arizona	Also slipped!	19
Iowa	"Go to town," Iowa!	17
Washington	Good gain of 7!	15
North Carolina	Saturated?	10
New Mexico	No More?	6
Ontario	Evangelize Canada!	6
Pennsylvania	Need your help, Pa.	6
New York	Gained 1. Oh! Oh!	5
Oklahoma	Not yet OK.	5
West Virginia	W. V.—Waiting Velocity!	5
Colorado	Snowbound	4
Wisconsin	4! No more?	4
Wyoming	3! Up a tree!	3
Maryland	Too few!	2
Canal Zone	Greetings!	1
Florida	Flourish!	1
Kansas	Please try.	1
Kentucky	Hello Come in!	1
North Dakota	N. D.—Now Done?	1
Oregon	More pep, please.	1
South Carolina	S. C.—Slow Campaigners.	1
Virginia	Virginia love Herald?	1

**Today's Subscription Data**

Goal by March 1	2500
Previously reported	1759
This week's gain	33 1792
Yet needed to reach goal	708

**1948-1949 OVER THE TOP! ! !**

64. Mr. & Mrs. Ivan Hughes	\$70.00
65. Mr. & Mrs. Otto E. Dick	26.00

**HERALD RECEIPTS**

G. B. Sprinkle (3); A "Brother"; Lloyd Thomas (4); Mrs. L. W. Brenneman; Raymond Brown (10); Mrs. Nancy M. Moore (2); Lou M. Lyon (2); Orville Westlund; Salem Church of God S. S.; Clifford Eyster; Almeda Wertz; Blackhawk Eng. Co.; Mrs. Bess Bemis; F. Carpenter (2); Phyllis Johnson; Alta McCormack; Dr. J. W. Lent; Mrs. L. R. Hillard (2); Mrs. Ruby A. Johnson; Faye Brown; Mary E. Elton (4); Mrs. W. H. Holland (3); Glenn Birkey (2); Bud Goodwin; Mrs. E. C. Ruilsback (7); Mrs. Lucy Lapp (2); John Lehman (5); Mrs. G. A. Kuehne; Mrs. Forrest R. Long (2).

**ARKANSAS-OKLAHOMA CONFERENCE  
December Receipts and Expenses**

Receipts:	
National Bible Institution	\$100.00
Oak Grove Church	4.00
Dora Seoggins	2.00
Elder and Mrs. E. E. Giesler	6.00
McGintytown	9.01
Brooklin	20.00
Bear	24.00
Clark Chapel	9.91
Lord's Schoolhouse	12.00
Burnsville	19.00
Cleveland	15.05
Walnut Grove	16.25
Becket Mountain	8.50
Oak Grove and Little Rock	35.00
McGintytown	9.00

Expenditures:	
H. Scott Smith, salary & travel	\$120.00
W. R. Simmons, salary & travel	120.00
C. Alan McLain, salary & travel	120.00

Will you send \$1.00 a month for the Lord's work? If each member will send \$1.00 a month to the conference treasurer for this wonderful work, we can reach out into new fields where the work is needed so much. Search your hearts and ask, Am I doing all I can? Work without faith is dead, and faith without work is dead. Exercise your faith by working, so. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Peter 5:4).

Mrs. Lona Padgett, secretary-treasurer.

**GOD'S WAY** is the right way. Let's **TITHE!**  
"Render unto Caesar"—Income Tax.  
Render unto God—Tithes and Offerings.  
Tithing Campaign Committee.

**CONTEMPLATED BOOK**

Special to all who love the truth and are happy to help others be ready for endless life in the ages of joy! I am happy to report that several who love the Lord and His truth have responded with fine amounts. We are nearing the halfway mark on the expense bill of printing and mailing our 2,000 copies of "The Guiding Light of God's Truth Made Plain."

We are still waiting, praying, and trusting that God will so bless you who have not sent a small donation, in order that you have a part in this good work of love and faith. Just send a small part of His money with which He blessed you, and you will be happy. Let me plead with you to get letters in the mail, soon. I am working hard to make this booklet one of the most helpful books of our time. Will you help me do this? I trust you will.

J. M. Morgan,

Rt. 5, Bristow, Oklahoma.

**NATIONAL BIBLE INSTITUTION**

An "Isolated Sister"	\$17.00
Blessed Hope Church of God S. S., Niagara Falls, N. Y.	11.50
Ruby A. Johnson	2.50
Omaha, Nebr., Church of God	14.45

**CRISIS THEOLOGY.** The Biblical teaching that the world is heading toward a climax, in which the kingdoms of this world will become the Kingdom of our Lord and of His Christ, is being termed these days as "the crisis theology." One noted writer has said: "The crisis theology has gone to seed and can be dispensed with," which sums up the attitude the religious world is taking toward the doctrine of end-time conditions. The teaching that "evil men and seducers shall wax worse and worse, deceiving and being deceived," simply is out of step with the programs of world reformation many religious groups are sponsoring. It is not consistent to work, teach, and preach the universal brotherhood of all men now and the gradual betterment of society, and at the same time advocate the Pauline theology that the last days will be grievous. This being true, the latter has been discarded with the belief that this crisis theology has gone to seed. One reason for this laissez-faire attitude toward the fulfillment of prophecy by so many can be traced to the exaggerated interpretation of prophecy by over-zealous workers, who sincerely believed that unless they heralded the imminent return of Christ—even to setting the time of the appearing—certain damnation would rest upon them. Along with this evident consciousness of being especially delegated to give warning of an immediate dissolution of the world, others have littered around from one type of interpretation to another, until most folk have lost all faith in both the prophecy and the interpreters.

This passive interest in the prophetic Word is not only discernible in the so-called orthodox churches, but is strongly manifested within our own fellowship. Prophecy can be over-worked. In Israel's day many predicted "Peace, peace when there was no peace." In our time many have predicted, "Things, things, when there was no thing!!!" Let us be reasonable!

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

- 80. Mr. & Mrs. Ivan Hughes, Largo, Fla.
- 81. Mr. & Mrs. Otto E. Dick, Oregon, Ill.
- 82. Mr. & Mrs. Alfred Payne, Fonthill, Out.
- 83. Mrs. Jennie F. Martin, Arco, Idaho

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.



# **National Bible Institution Is Now Offering CORRESPONDENCE STUDY COURSE NO. 2**

## **Subject: Bible Interpretation**

This course consists of a series of lessons and special study assignments based on the Kings James Version Bible. It provides a complete foundation study of the major points of Scripture interpretation. The course is written by James M. Watkins, General Manager of National Bible Institution, with questions and suggestions for study and reply by Otto E. Dick, Registrar of Oregon Bible College.

The course may be taken by those desiring credit at Oregon Bible College; by those who are interested only in enlarging their own understanding of the Scriptures, and who want to submit lesson answers for grading; or by those who would like to receive all the study assignments at one time for personal and private study at home, but who do not care to return the assignments.

## **This is the course for which you have been asking**

### Price of Course

Complete with return assignments graded for  
2 semester hours of College credit.      \$15.00

With return assignments graded for personal  
profit. No College credit.      \$10.00

All study assignments submitted at one time.  
No return assignments or grading.      \$5.00

**Send in your enrollment at once**

**NATIONAL BIBLE INSTITUTION  
Oregon, Illinois**

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, FEBRUARY 1, 1949

NUMBER 17

## ISRAEL

*By (Mrs.) Mary Mac Nedrow, Oregon, Illinois*

*God "hath not dealt so with any nation" (Psalm 147:20).*

**S**PEAKING OF ISRAEL, Psalm 147:20 reads: "He [God] hath not dealt so with any nation." What people is there today who can trace their lineage like the Hebrews? First, in their lineage, there were fourteen generations from the call of Abraham to the reign of David, then fourteen generations from the reign of David to the Babylonian Exile, and thereafter fourteen generations from the Exile to the Christian dispensation. (Matt. 1:17.)

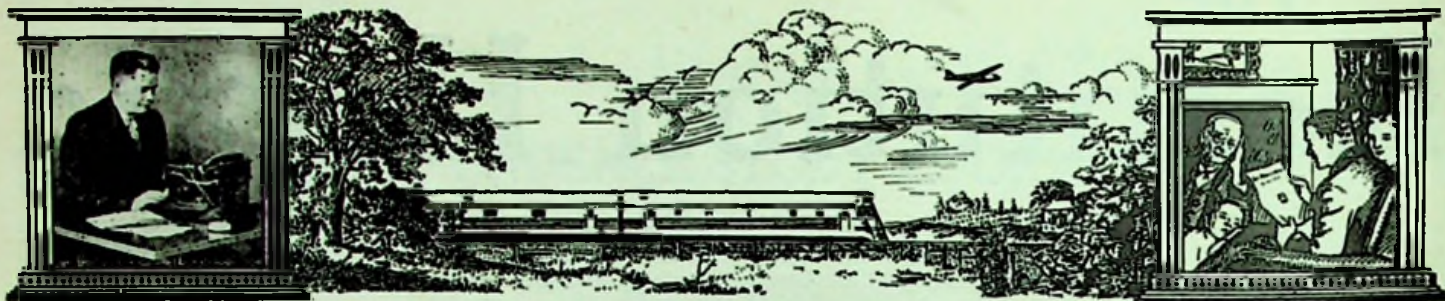
Today, we see these people of Israel walking the streets of every city and town and can identify them immediately by their national characteristics and features. This phenomenon is without equal. "He [God] hath not dealt so with any nation." Though for nearly two millenniums they have been an exiled nation, scattered and persecuted, hated and despised of all nations, still they continue to live as a distinct people.

The Israelites were chosen of God to be a witness to the world. They were to be blessed if they obeyed, but curses were to be enacted upon them if they disobeyed. (Deut. 28.) Moses foretold many curses that would come upon Israel if she ceased to obey God. The promise God made to Jeroboam (1 Kings 11:31-33) to bless the ten tribes was on condition that Jeroboam and the kings who followed him would keep God's commandments and statutes. Jeroboam and all the kings after him, apostate and wicked to the extreme, profaned the name of God. The two southern tribes did have some kings who tried desperately to get the people to reform and go back to God, but they failed in their attempt and this spiritual awakening soon passed away.

The Israelites (twelve tribes) have been scattered among all nations because of their disobedience to God, exactly as was predicted. Daniel realized the magnitude of the sins of the people, for in his prayer he said: "All Israel have transgressed thy law . . . therefore the curse is

poured upon us" (Dan. 9:11). "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth" (Deut. 28:25). All agree this prediction is being fulfilled. "The Lord shall scatter thee among all people, from one end of the earth even unto the other . . . and among these nations thou shalt find no ease, neither shall the sole of thy foot find rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:64-67). How true this was in World War II! "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee" (v. 37).

Though the Hebrew people were chosen of God to be "a peculiar people unto himself, above all the nations that are upon the earth," we know they failed miserably. Let those, however, who would persecute the Hebrew people, beware! True, God's judgments have been enacted upon Israel. Still, God in His great mercy has promised to reinstate them in His favor and restore them to their land. Thus says the Lord: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, (Please turn to page 10)



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Sydney E. Magaw, Editor

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### Twenty-Nine Ministers Convene

Twenty-nine ministers of the Church of God convened, January 24-28, for their Midwinter Ministerial Conference at Oregon, Illinois. Representing thirteen states and Ontario, they spent many hours in thought-provoking discussions of Biblical themes and practical ways of advancing the cause of Christ. Students of Oregon Bible College were appreciative guests. The attending ministers were: (Mrs.) Lucille Appleby, F. L. Austin, Howard Beemer, Francis Burnett, John Denchfield, Harold Doan, Harry Goeckler, Grover Gordon, Fred Hall, Milton Hall, Charles Howe, A. M. Jones, Delbert Jones, H. U. Krogh, Jr., C. E. Lapp, J. R. LeCrone, M. W. Lyon, Emory Macy, Sydney E. Magaw, James Mattison, C. Alan McLain, J. W. McLain, Linford Moore, Timothy Pearson, C. E. Randall, C. R. Randall, Verna Thayer, James M. Watkins, and Vernis Wolfe.

### Preview of Jerusalem's News

Palestine is in the news. Jerusalem, occasionally mentioned in today's headlines, may be expected more frequently in the news than heretofore. Zechariah 12, 13, and 14 present, we believe, a preview of Jerusalem's news.

Yet trampled underfoot by Gentile powers, Jerusalem soon will become "a cup of trembling unto all people round about, when they shall be in the siege both against Judah and against Jerusalem." God will use Jerusalem as a "burdensome stone" to smite those attacking nations. They "shall be cut in pieces," though "all people of the earth be gathered together against it."

Whether or not the atomic bombs will be outlawed, and, by reason of a false hope for peace, the usual implements of war will be destroyed, we know not, but a cavalry will be in the attack upon God's chosen City. "I will smite every horse with astonishment," says God in His preview of Jerusalem's news, "and the rider with madness." Have you many horses, Russia?

When all hope for earthly assistance has vanished, the "governors of Judah shall say in their heart, The inhab-

itants of Jerusalem shall be my strength in the Lord of hosts their God." Jerusalem's Jews will trust only in their own people and God—preparatory to their trust in Jesus.

When Jerusalem decides to trust only in her own people and God, God will make Jerusalem's leaders "like a torch of fire in a sheaf" to "devour all the people round about."

The Lord first will save the lowly of the Jews, lest the rich of the house of David suppose themselves better than the poor. "He that is feeble among them at that day shall be as David." True, also, the house of David "shall be as God," and, through these inspired and empowered people, God "will seek to destroy all the nations that come against Jerusalem."

Then, the Lord will "pour . . . upon the inhabitants of Jerusalem the spirit of grace." How? "They shall look upon me whom they have pierced." They will see the returning Christ—when He comes in "power and great glory." Then will be great mourning and repentance among the Jews. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." That will be restoration, *restitution!*

"One shall say unto him, What are these wounds in thine hands?" and Jesus will answer, "Those with which I was wounded in the house of my friends." "His feet shall stand in that day upon the Mount of Olives," and, "The Lord shall be King over all the earth." "Every pot in Jerusalem . . . shall be holiness unto the Lord of hosts." . . . This we believe, is a preview of Jerusalem in the news.

### "The Head of Every Man"

Said Paul, "The head of every man is Christ." In a special sense, Jesus is the head of the church, His body, and Leader of those willing to follow. He is, however, God's intended leader for every soul. "All we like sheep have gone astray . . . and the LORD hath laid on him the iniquity of us all"—whether Jew or Gentile, rich or poor. Who appreciates, truly loves, the Saviour? Blessed Jesus!

# A Peaceful World

By Harold J. Doan, Chicago, Illinois

**T**HOUGH the United States has been supposedly at peace for three years, at this very moment there are wars in progress in various parts of the world, and a cold world war is getting warmer every day. Yet, in all this chaos of wars and rumors of wars, a majority of the world's people long sincerely for peace. They want permanent peace in which there is security, not just a momentary lull between rounds of world grappling. What are the possibilities that we will realize peace through the agencies now sincerely striving for it? Exactly none! Man will never achieve peace upon this earth by his own efforts. We Christians must wait until the second coming of Jesus Christ before that fond dream will come true.

Jesus prophesied that there would be wars until the very end. When He comes again and sets His feet upon the Mount of Olives, at that very moment all nations in the world will be engaged in fierce battle, popularly known as Armageddon. Ezekiel, Zechariah, and Joel, all spoke of a great war in "the valley of decision" immediately preceding Jesus' return to earth. No, there will be no lasting peace on earth as a result of man's efforts to produce it. Much as we deplore the idea, this world will be bathed again in the blood of men fallen on its many battlefields.

What then is our hope? Should we not "eat, drink, and be merry"? Our hope is in the coming of the Prince of Peace who will do what we cannot do: stop war and usher in eternal peace, prosperity, and happiness upon this globe, through the agency of the Kingdom of God.

"For I will gather all nations against Jerusalem to battle, and the city shall be taken. . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives . . . and it shall be in that day, that living waters shall go out from Jerusalem . . . and the Lord shall be king over all the earth . . . and men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited" (Zech. 14:1-11). Christ shall come and inaugurate a time of eternal peace.

It is of that time after Jesus' coming that Isaiah wrote in the 35th chapter of his Book. It is in that day that these glorious prophecies will be fulfilled. First, Isaiah prophesied of the fertility of the ground in that day. With the curse removed, the earth will be again beautiful and productive, with even the deserts, the parched ground,

the swamps, and mountainsides "blossoming as a rose."

William Vogt, head of the conservation department of the Pan American Union, in a recent book, "The Road to Survival," says that today's youth may live to see the day, if present farming conditions continue, wherein the whole world will suffer from perpetual famine. This may happen, says Vogt, because of rapidly growing populations, and the greedy misuse of the rapidly diminishing expanse of fertile ground. This, he says, is a root cause of war.

Land may be reclaimed, however, as evidenced by the projects in the West and by the Zionists in Palestine, where one-time desert land produces the finest of flowers, vegetables, and citrus fruits. When Jesus comes, such reclamation will be worldwide, increasing a millionfold the number of people the earth can support. In thus eliminating a root cause of contention between peoples, war will be abolished and peace will be established. The security and prosperity pictured here will become a basis for peace, even as insecurity and want are a basis for war.

Amos pictured those days in similar terms when he said, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt" (9:13). The world of peace that shall be established at Jesus' coming will be a world of plenty, due to the greatly increased fertility of the ground.

Isaiah continued his prophecy of that peaceful world with a word picture of people also perfected. The infirm will be strengthened; the dumb shall sing; the blind shall see; the deaf shall hear, and the lame man shall leap and run like a deer. What a glorious promise that is, and what a hope it should instill in the soul of the afflicted! The healing Saviour, who demonstrated these Kingdom blessings in His ministry, will be physician then to all believers.

Paul gave a little more insight into this miracle when he said, "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). It is by resurrection to immortality at the coming of Christ that this wonderful prophecy of the healing of mankind's physical ills will be fulfilled.

(Continued on page 10)

# Should We Tithe?

By (Mrs.) Grace A. Skinner, Corvallis, Oregon

IN RESPONSE to the request in THE RESTITUTION HERALD for articles on tithing, I would like to tell you how I came to believe that tithing is the way that God intended His church to be financed. I always had been an "impulse giver," that is, I would give when I found my sympathies stirred by some plea, or when some extra money would come my way and I would feel generous. That is a very erratic way of giving, and to the thinking person entirely unsatisfactory—to say nothing of being extremely selfish. What it boils down to is merely giving for one's own satisfaction. I had, however, been brought up on the doctrine of free will, even in giving, so never questioned the method until a tract came into my hands. I do not remember the name of the tract or where it came from, but I do remember that it stressed tithing as the way God had given in the beginning for man to show his gratitude to a heavenly Father. At first, I was a bit offended; it was the work of some crank, I thought. I found that I could not put it out of my mind as easily as that, so finally I began to look up the references given. Still I was not convinced that the scriptures had not been "wrested" to seem to mean what the writer desired.

Finally, to put my mind at rest, I decided to take the matter to a member of the church who seemed to be an authority on the Bible. There I was assured that tithing was a law for Israel only, and not for those under the dispensation of grace. What a relief! I began to talk about my discovery, only to run into the amazing fact that several of our church families firmly believed that tithing was for all, and they practiced it! One hinted very gently that if it were not for those who did tithe, the funds of the church would be small indeed. Another tried to prove that Christ was in favor of tithing as evidenced by His speech to the Pharisees in Matthew 23:23, but I argued that He only said that because He was talking to those who were under the law. How wrong I was, and slow of heart to believe!

I did decide to study the whole thing out for myself, however, with the result that I had to write a letter to the woman with whom I had argued, admitting my blindness and acknowledging the truth of her contention.

I read 2 Timothy 2:15, saying: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Suddenly,

I saw that verse in a new light. I was to study. Why? To show *myself* approved unto God—not to my neighbor, nor even myself, but unto God. Where, then, could I go? Not to any person, not to my own reasoning, but to the Word of Truth—and I must be careful to *rightly* divide it. Here was a challenge, and I, wishing to serve the Lord with all my heart, accepted it. I got my Bible and my concordance and set to work, and this is what I found:

That Abram, a descendant of Shem, who was a son of Noah, had been taught about God, and that Abram's gratitude for his success in rescuing Lot prompted him to pay a tenth of his increase to Melchizedek, a priest of the Most High God. I could not find that Abram ever had been ordered to do this, but something in his teachings had caused him to react in this way. Two generations later, his grandson Jacob followed his example after a vision

God granted him when on his way to find a wife among his mother's people, in obedience to his parents' wishes. God had told them to keep their race pure, and it was through Jacob that this was accomplished. After Jacob's vision in the strange land where God renewed to him the promise given to Abraham, that through him should all nations be blessed, Jacob built an altar and promised God that he would henceforth give a tenth to Him. To Jacob, too, this seemed the fitting thing to do. These were men who found favor in God's sight, so their example in this is good. All this was before the law was given to Moses.

That this was pleasing to God seems evident to me in

## THERE IS JOY

Yes, I'm a tither! I became one shortly before entering the ministry. I had never before given very serious thought to the question until, looking into the field, I saw what a lack of system there was. What a poor financial set-up the Church of God had! I wondered if God had not set forth some plan for financing His work. A study of the Scriptures revealed that God's plan was the regular setting aside of one tenth for Him.

The practice of tithing has proved a blessing to me. There is a joy that comes from deciding where the money in the Lord's box can best be used to glorify His Name.

Linford Moore.

The foregoing testimonial was accompanied by a letter from Brother Moore addressed to the Tithing Campaign Committee. This letter says, in part: "Be assured that I am with you in this campaign, for its success is the only solution to the dangerous trend we see in our church with most of our ministers engaged in secular work. How can one divide his time between the Lord and the world? Yet what can the underpaid minister do? I am praying for your campaign."

the fact that when the law was given, tithing was incorporated into it. We find in Leviticus 27:30-33 that the tribes were to pay tithes to the Levites, who had been set aside to minister to the spiritual needs of the people, and therefore had no inheritance in the land. The Levites, in turn, were to pay tithes to the priest. It seems, too, that at the end of every third year the tenth of their increase was to be shared by the fatherless and the widows: sort of a community chest, as it were. These things were commanded the children of Israel (Deut. 14:28), that they might be a peculiar people to God, and that they might be "above all people" in praise, in name, and in honor. (Deut. 26.) What love God had for them! and how greatly they should have appreciated it! This method is honored, even today, as is shown by the tenth part of our income not being taxed if given to charity.

On through the story of Israel we find the people growing slack in living as God had ordered. We find, too, that they found themselves in serious difficulties, more and more. God sent prophets from time to time to try to

keep them, and in Malachi we see a final message being given before the birth of Jesus. The burden of this message was for the people to turn once more to the ways they had been taught. Turn to Malachi 3:6-17 and read the pleading, the solemn warning, and the generous, forgiving promises of God to these erring ones, if they would but heed. Are we being as blind and deaf today?

Now, turn to the New Testament. In Matthew 23:23, we come to the often disputed point that Jesus was belittling the tithing of the Pharisees. To me, now, it seems He was merely rebuking them for thinking that their obedience to ordinances was enough, without letting the meaning of that obedience lead them to live righteously before God. He said that the tithing should be done, but not to leave the other undone. I can see no condemnation of tithing here.

In 1 Corinthians 16:2, we find Paul giving the people instructions to lay by an offering as God had prospered them, which seems to me is taking for granted they would know the amount expected of (Continued on page 11)

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## Russian About Face on Churches

Noted by Mount Morris Speaker

By James M. Watkins, Oregon, Illinois

January 25—John L. Strohm, world traveler and former managing editor of *Prairie Farmer*, speaking recently before a forum sponsored by the churches of Mount Morris, Illinois, said that in Russia the church has been granted absolute freedom in the practice of normal church functions.

In discussing his most recent trip, he added that the head of the Russian Orthodox Church assured him that, since a reversal of policy by Russia in 1943, the church had assumed the utmost freedom in its affairs as long as its views did not conflict with government policy.

In a personal interview following his talk, we suggested that this seemed to conflict with a recent magazine article which said teachers were not permitted to mention anything of an intangible nature to their pupils—God and even fairies being outlawed from classroom discussion.

In the course of our discussion, I asked him three questions. Does this reflect a change of heart on the part of the Kremlin? Is it an attempt to control the force of the church internally rather than externally? and has it been brought about by a changed attitude or the inability to

stamp religion completely out of the lives of the people?

In reply to these questions, he said significantly, "I said, 'Change of policy,' not change of heart." He added that there were certain internal influences exercised over the church and admitted that the change of policy had been brought about because of the inability of the Kremlin to remove religion completely from the hearts of the people.

This change of policy does not herald the end of anti-religious intrigue in Russia as much as it may appear. It does reaffirm that man is born with certain inherent religious concepts. Under adversity, such as the Russian one-dollar-per-day wage, these normal trends are intensified rather than destroyed. Russia is now learning that she must use these natural factors, rather than attempt to destroy them.

It serves to remind us that the anti-godly political combination of the last days will also exercise its control over the people through a sponsored system of religious worship. Men cannot be dominated completely until this last inborn demand for religious expression is controlled. This Russia appears to have learned.

—Dixon Evening Telegram.

# Plagues—Past and Future

By Gordon Landry, Oregon Bible College

**T**HE TEN PLAGUES in the land of Egypt were sent as a result of persecution of the people of God. One man in Egypt—Pharaoh—caused these plagues to be cast upon himself and his people. It was because of Pharaoh's methods of dealing with the Israelites that God sent the first plague. Had Pharaoh then repented, no further plague would have destroyed the land, or the cattle, or the people. Pharaoh, however, was a man exalted in his own sight; after all, he was ruler of the mightiest nation on earth! Under his sway thousands toiled endlessly. The mighty Pharaoh would bow to no gods other than his own. Especially would he not bow to the God of his slaves. The thought was ridiculous! What if these men—Moses and Aaron—had turned the water of Egypt into blood through power obtained from their God. Had not his magicians done the same thing? Could they not match superhuman effort with superhuman effort?

Pharaoh witnessed the miracles wrought by his own men, as well as those wrought by the two brazen Israelites. Doubtless he was happy, though, when the blood disappeared and clean water returned. But his happiness was short-lived. Again Moses and Aaron, admitted into his august presence, had the temerity to announce another plague coming upon Egypt!

Frogs! Slimy frogs—wherever one walked; wherever one ate; wherever one slept! Pharaoh's magicians, trying to be helpful to their master, brought forth more frogs. This was too much for Pharaoh. Calling Moses and Aaron to him, he said: "I have had enough. Tell your God to call off the frogs. Go, and worship, if you desire."

"We will do better than that," said Moses. "So you will know that the Lord is God, we will give you a specific time the frogs will die."

"Well," thought Pharaoh, on the morrow, "why should I allow my slaves to go out and worship? The frogs are gone. The plague is past. It probably was mere coincidence, anyhow."

Lice were sent upon the Egyptians because of the decision of one man. Any other Egyptian, however, probably would have made the same decision. Slave labor was not costly, though it did cause inconvenience. The enchantments of Pharaoh's magicians failed, and they acknowledged, "This is the finger of God."

Flies were sent upon the Egyptians. Pharaoh, agreeing to let the people journey a short distance into the wilderness, recanted at the obliteration of the flies.

Plague after plague descended upon Egypt; still Pharaoh's heart was hardened. "Once more," said God, "once more will I send a plague upon this evil people. This time, Moses, tell the Israelites to be prepared to travel. The firstborn of Egypt will die; my people will be set free to worship me!"

True to God's word, the Israelites soon journeyed from Egypt—free at last! The ten plagues had come and gone. The Egyptians now were sorrowing. The nightmare of their past slavery was over; the Promised Land lay ahead. God was good!

The ten plagues typified the future Great Tribulation—a tribulation to come upon those who oppose God. The Tribulation, with all its horrors, will come upon mankind chiefly because of one man—Antichrist. This man, whose mighty arm again will entangle Israel

in bondage, will cause the world of his day to receive his mark—or else! "He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods . . . neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (Dan. 11:36, 37).

Antichrist, the culmination of evil forces in the world, will seek to hinder God's plan of establishing a Kingdom, as did Pharaoh. But God's two witnesses will perform miracles before him and his heinous followers. Plagues shall be brought upon evildoers, insomuch that they will gnaw their tongues for pain—and continue to blaspheme God's Name.

Not only were the Exodus incidents typical of that coming period of God's Wrath, some of the plagues themselves will be repeated, on a world-wide scale. For instance, Revelation 8:8 corresponds with the first of the Egyptian plagues: "The second angel sounded . . . and the third part of the sea became blood." The seventh plague, called forth by Moses and Aaron, consisting of "thunder and hail, and the fire" running along upon the ground, typified the destruction described in Revelation 8:7: "The first angel sounded, and there followed hail and fire mingled with blood, (Please turn to page 11)



Gordon Landry

# Kokomo's Recreational Program

By Robert K. Harvey, Recreational Director of Kokomo (Indiana) Church of God

SOMEHOW, I feel we church leaders have shirked our duty. That may be one of the reasons our churches are so nearly empty. We have been too busy satisfying our own desires in the work of the Master, and have overlooked some of our opportunities to help others.

Sunday schools and all children constitute a feeder system for church work. Today, however, some churches have only a very small handful of aged adults. We are thankful they have continued in the Faith, but, with the environment what it is, the young people are drifting farther away from the churches.

Here at Kokomo, Indiana, we adopted a plan that may help others. In our Sunday school records, we find that in 1946 the attendance was between twenty-eight and thirty-five. Present attendance ranges between seventy and eighty.

The Kokomo Church of God started a recreational program with only the fly-weight division in softball, in the summer of 1947. Basketball was started the winter of 1947-'48. (Our fly-weights were runners-up in the basketball tourney.) Last summer, we enlarged our program to the full extent of the church league program: entering both girls' and boys' teams in the fly-weight and light-weight divisions—also men's teams—in softball. The girls won the league play in their class, and the boys won the tourney in the fly-weight class. Therefore, we have two trophies for our efforts. More important, we have opportunity to teach these children about Christ.

This winter, we have entered all the divisions open in basketball. We have teams in the fly-weight, light-weight, and middle-weight divisions. Also, we have dartball teams in the men's and girls' divisions. All these teams are entered in the Y.M.C.A. Church Athletic Association, and we have planned schedules in each division. Possibly this will give you some idea of our program which has helped our church in attendance.

Here are some questions compiled by our pastor, Brother Milon Hall. The answers are my interpretation of Brother Hall's questions—respectfully submitted:

## *Social and Recreational Activities in the Church (Their Scope, Financing, and Importance)*

1. What is the over-all purpose of such activities?
  - (a) To combat *juvenile delinquency*,
  - (b) To build *Sunday school attendance*,

- (c) To build *Christian character*,
  - (d) To build strong bodies and minds; good health and sportsmanship,
  - (e) *Clean supervised play*.
2. How does this main purpose affect the development of such activities?
    - (a) The activities are an incentive for Sunday school attendance.
    - (b) In time, with correct teaching, we will see improvement in the problem of *juvenile delinquency*.
    - (c) Also, our *duty* is to teach the gospel. (Col. 1:28.) The workers are few, but the harvest is great. (Matt. 9:37.) Train up a child; he will not depart. (Prov. 22:6.)
  3. What other purpose could there be?
 

To give clean supervised entertainment to those that are already associated with the church, instead of letting our own seek the unadvised entertainment of the world.

We have shirked our duty too long. This is the reason our churches are empty today.
  4. Are there some that could not be called honorable?
 

All activities, such as athletic and physical culture could not be called dishonorable.

The body is the temple—glorify *God* in your body. (1 Cor. 6:18-20.)
  5. What should determine the extent or the limit of such activities in the church?
 

(Desires of the young people? The openings for such activities with other churches? The demands of steady church attenders? The requests of newcomers, or those thinking of attending? Available equipment?)

    - (a) The extent of the young people's interest.
    - (b) Activities with other churches promote fair competition and the same ultimate aim.
    - (c) The *request* (not *demands*) of parents in interest of their children.
    - (d) Newcomers—depends on interest, and purpose, no purpose to supersede the membership's purpose or plans of the program.
    - (e) Available equipment should be considered.
  - 6 and 7. Can there be too many such activities in the church? What is the danger of too many, or too few?
 

Compared to today's challenging environment, we need *more*, not less. These (Please turn to page 11)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**CONFERENCE.** The copy for this week's issue is being prepared at Oregon, Illinois, during the Midwinter Ministerial Conference. Though I have not counted the number of ministers in attendance, we do have a very good representation of the entire church over the country. Men have come from all sections of the area served by our church. The great advances in transportation have made it easy for people everywhere to travel to a central meeting place. The three common means of transportation—automobile, train, and plane—brought our ministers here for conference.

These midwinter meetings have contributed more than anything else for the development of the common outlook on our church problems and the growing unanimity of thought on the great teachings of the Word.

The blessings that have accrued from these winter meetings filter down into every phase of our church life.

**RECOGNITION.** The new State of Israel is now recognized officially by twenty-three different governments, and it is almost certain that England, France, and the low countries will soon give de facto recognition—perhaps that will be done before this copy reaches your readers. This recognition by several more of the great powers undoubtedly will pave the way for the acceptance of Israel into the United Nations. According to the prophetic Word, Israel was not to be reckoned among the nations—they were to dwell alone. "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Israel was to find her strength with God, rather than in entangling alliances with other nations. When she did forsake the God of her strength and make agreements with uncircumcised nations, she met with defeat and war and captivity. Should Israel pursue the course she is now seeking and become allied with the nations of earth for the primary purpose of solidifying her international position and insuring her national protection, she will run counter to the intended will of God and will find herself deeply enmeshed in the troubles that beset a weary world.

It is difficult at this stage of Israel's new position in the sun to foresee all the implications involved in her becoming a "nation like the other nations," but one may rest assured that she will not find the help she desires. This may lead to the proper course for her to take—when her people inquire of God to do it for them.

**AN AWAKENING.** Be it far from us to resort to the cheap braggadocio (?) of saying, "We told you so." Nevertheless, it is both interesting and cheerful to note the awakening taking place among our brethren, the Advent Christians, in their attitude to-

ward the restoration of Israel. They have long clung to the proposition that Israel through sin lost her favored position with God as a nation and will never come back into covenant relationship with the Father. With the happenings in Israel that have taken place in the past few years, however, many in Adventism are re-surveying their prophetic moorings and are finding that the great home-coming prophecies of Israel are being fulfilled in spite of any interpretation to the contrary.

In an editorial in the "World's Crisis," we observe this statement: "Naturally, we are interested in seeing the new Jewish state evangelized, and becoming interested in Christ. Jewish missions are doing a good work, and some Jews are turning to our Lord. There is indication in the prophetic Word that previous to the coming of Christ there may be a revival among them."

While the Church of God has long advocated the return of Israel as a nation, we have always maintained that before they could become recipients of the New Covenant, they would have to accept Christ and come under the blood of the true passover Lamb.

**GOD'S THOUGHTS.** I traveled to the Midwinter Ministerial Conference by plane. It was a rainy morning and the ceiling of visibility very low when we left the airport near Tempe, Arizona. After "taking off," we climbed several thousand feet, and soon found ourselves in the full brightness of the sun. In passing over northern New Mexico and Kansas, a storm was raging on the ground, which stalled traffic and kept one of our good preachers in Nebraska from attending the Ministerial Conference.

From our vantage, the clouds were beautiful beyond description. They appeared as great rolls of fluffiness, peaceful and soothing in design. I could not but meditate on the scripture: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Undoubtedly, the troubles that rage around us, and which seem so tempestuous, appear to God from an entirely different aspect. He sees from above; we from beneath. If we, through His Word, would bring ourselves to view the world in the light as given in this Book of inspiration, we would see things in a much different way than we now view them. At least, we would be in a more calm and complacent frame of mind.

**NO HEARSE.** At the entrance to one of the parks in the city of New York is a sign that reads, "NO HEARSE." Perhaps it is thought that a hearse is a commercial vehicle carrying a "pay load," or the sight of a funeral procession would tend to dampen

the spirits of those enjoying the recreational facilities of the park.

The tendency today is to try to get away from the sting of death. One outstanding example of this is "Forest Lawn" cemetery in California. Though it is not an old cemetery, it is rapidly becoming one of the show places of the nation and ranks almost like a national park. After being treated to a gorgeous cosmetic treatment, the silent customer is placed on a silken sofa in one of the "slumber rooms" while perhaps a record plays "Mighty Like a Rose," or "The Indian Love Call"; and then at the appointed time the resting one is taken to "Eventide," or "Vesperland."

A humanist funeral tries to avoid the idea of death, and to think of it as being a necessary part of an evolutionary process. "Life and death," they are told, "are but different and necessary aspects of the same evolutionary process."

Try as they will to remove the element of fear and the view of death being an enemy, the fact remains that it is both real and an enemy. Death remains!

**PROFANE PRAYER.** Stereotyped prayers have little appeal to me. This does not mean that prayers read or committed to memory are not heard by the heavenly Father, but merely to me, they are lifeless. Perhaps it is because I am unaccustomed to this type of prayer. On the other hand, a friend in the ministry of a strictly ritualistic church finds extemporaneous prayers more or less meaningless and vague. Thus, it would seem that it is more the individual and his attitude than the type of prayer. Possibly this is true with the prayer which is reported as being made by General George Patton of the Third Army during the Battle of the Bulge. To me, it sounds profane. This may be too strong a description, but my feeling is that it is too mild! Said Patton, according to press reports: "Sir, this is Patton talking . . . Rain, snow, more rain, more snow—and I am beginning to wonder on which side they actually are in Thy headquarters. . . . You must decide for Yourself on whose side You are standing. You must come to my help so that I can annihilate the whole German army with one stroke as a birthday for Your Prince of Peace."

Four days later he is reported as offering this prayer: "Sir, this is Patton again and I beg to report complete progress. . . . Sir, it seems to me that You have been much better informed about the situation than I was, because it was that awful weather which I cursed so much which made it possible for the German army to commit suicide. That, Sir, was a brilliant move and I bow humbly to a supreme military genius."

# Lessons on History of Church Doctrines

## Lesson 7—Baptism

By Norman J. McLeod, Pomona, California

*Memory Verses: "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" (Romans 6:3, 4).*

1. Baptism is a threefold enactment of the teachings of Christ:
  - 1) It points backward to keep in memory the sufferings, death, burial, and resurrection of Christ;
  - 2) It is concerned with our daily Christian walk now;
  - 3) It points forward to our own death, burial, and resurrection at the last day when Jesus shall come. In these three phases, it covers most of Christian teachings.
    - a. Constantly, the Apostle Paul referred to baptism as a figurative enactment of Christ's death: Romans 6:3; burial, Romans 6:4; 6:8. Even so, it enacts our own death to sins at the present time: Romans 6:4-8; 6:11; hence, we are dead to our old sins. Then, of course, we all die as is told over and over again in the Scriptures. (See also 1 Thess. 4:13ff, as regards those that are dead in Christ when He comes.) If a child were told to bury a dead animal and he took it out and sprinkled dust on it, we would know, as would he, that it was not buried. Yet how many people believe that when a few drops of water are sprinkled on a person he is buried, figuratively, even though the figure is not properly enacted!
    - b. Coming up out of the water enacts in memory the resurrection of Jesus: Romans 6 (see foregoing verses). It enacts our own new life that we are to walk free from sin: not that we cannot sin, but that now our sin is not laid up against us, if we walk with Christ in that new life. We are dead to sin; let us walk in the new life. Then baptism points forward to the great resurrection day when Christ shall come.
2. *Historically and figuratively.* We also have two historical parallels:
  - a. 1 Corinthians 10:2 shows how passing of the Red Sea by the children of Israel was a baptism, as that into Christ at the present time.
  - b. 1 Peter 3:15-22 speaks of the ark, with Noah, being a figure of baptism, in that baptism saves us by being "the answer of a good conscience toward God."
3. If we return to Genesis 9, we see that the token of the

covenant with Noah was the rainbow, which is significant of the covenant for which it stands. So is baptism: it tells of the elements of Christianity that are necessary for baptism: we must understand the facts of Christ's death, burial, and resurrection; we must see the need for our new walk with Christ; we must understand the glories of that coming day when Christ shall come, and when God's spirit shall fill the earth. If we do not understand that we are buried by Christ by baptism, coming forth to walk in a new life, our baptism becomes rather pointless.

The question often is asked: How much should one know in order to be baptized? The answer is that belief in God and Christ is so closely tied to those other concepts, that there is no way of separating them. What constitutes belief in Christ? Belief in his resurrection, which the Apostle Paul explained constitutes belief in the resurrection of the dead (as in 1 Cor. 15); and resurrection of the dead includes belief in Christ's second coming. How else would the resurrection make sense? Belief in the second coming of Christ and the resurrection of the dead is pointless, unless there is a reason for His coming, and that answer is the establishment of His Kingdom with all the wonderful blessings of that order of affairs. It includes, also, the Christian life and conduct, because that is the way we show that we believe in His second coming.

4. The question often arises as to the value of baptism if we were baptized by somebody who did not understand the gospel of Christ's Kingdom. That need not enter in so much, although it would naturally be much better to be baptized by someone who understands. After all, the covenant entered into at the time of baptism is between God and the candidate for baptism. The preacher is not entering into covenant relationship with God through Christ; he is merely the means of fulfilling the wish of the candidate.
5. Historically speaking, the rite of baptism was not performed at all for many centuries. Sprinkling was introduced quite early, and tradition tells several dif-

ferent stories of how it came about. Sholem Asch, in his two novels of Christ and Paul, says it was begun in the city of Jerusalem where water was to be found only in the pool of Siloam; in the dry season, that pool dried up, so the Christians went down there and dipped up water, pouring it on the candidate. Not until the rise of the Anabaptists in the late Middle Ages did the rite of baptism by immersion come back into use.

6. The false concept of "infant baptism" came about because it was believed the infant had an immortal soul that would be lost if the baby died without baptism. The fundamental error there is that baptism must be performed after knowledge is attained, and a baby has no knowledge. Again, of course, natural immortality is not taught in the Bible. Perhaps the only value of infant "baptism" is the idea of the God-parents who shall take care of the child's religious training in case the parents fail to provide it.

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### A PEACEFUL WORLD

*(Continued from page 3)*

John in the Revelation, speaking of that Day, said, "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). Though there is little hope for the future of man through world agencies, there is every hope for him in the world to come, if he be found in Jesus at His coming. This condition of physical well being also will contribute greatly to the peace and security of the coming Age.

Lastly, Isaiah spoke of a way that shall be there for the redeemed to walk to the very city of God to commune directly with Him. Nothing shall hurt them or detract them, and they shall sing for joy as they march to Zion to meet the Lord. This also gives us insight into the reason for the peace and prosperity in that Day. Then there will be one Lord over all the earth, one government, one political philosophy, and men will have new hearts to worship God and commune directly with their Creator. Would not such conditions foster peace? No more divided loyalties! No more unjust government, but "righteousness shall cover the earth as waters cover the sea." "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

We have no hope that man will ever achieve lasting

peace on earth. We do have hope and promise that Christ will, for He will come again to revitalize the earth, remove from it the curse, take away pain, sickness and death, and give men new hearts to seek the Lord continually. All this will make for the everlasting peace and prosperity so longingly desired by the masses of humanity.

What will all this mean to you? The world of which we speak is only for the saved, those who in this life have sought and found their Saviour. The world to come is a world reserved for the faithful, the believers, the redeemed who are in Christ Jesus. The Kingdom of God will have, as it were, walls and doors to shut out the unrepentant, the unholy, the unconverted. Christ is the door, and only through Him can we find entrance.

My friend, if you are discouraged by the wickedness about you, if you are worn by the pains and cares of this life, if you are worried about the troubles and chaos of this world and long for peace and security, seek Jesus now while He may be found. Accept Him today while the door is still open. Labor with Him now while it is day. There is no other name under heaven whereby you can find salvation in the glorious world to come, but the name of Jesus. Let Him into your life now, and He will let you into His world then.

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### ISRAEL

*(Continued from front page)*

and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and ye shall keep my judgments, and do them" (Ezek. 36:24-27).

God has not cast away His people, Israel. They were scattered because of their disobedience and unbelief. Said the Apostle Paul: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people" (Rom. 11:1, 2). Thus says the Lord: "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have [will have] gathered them unto their own land, and have left none of them any more there: Neither will I hide my face any more from them; for I have [will have] poured out my spirit upon the house of Israel, saith the Lord God" (Ezek. 39:27-29).

"He [God] hath not dealt so with any nation." In the Millennium, Israel will be blessed among all the nations, but she will suffer persecution until that Day.

## SHOULD WE TITHE?

*(Continued from page 5)*

them, which they could not know if it was not a certain percentage. It would seem, too, that the poor did not expect to be exempted, for the widow who had only two mites ( $\frac{1}{4}\text{¢}$ ), nevertheless put them into the treasury and won the approval of Jesus.

To sum the matter: If tithing was instituted before the law, evidently to care for the spiritual needs of the people, as it was paid to a priest; and if it was deemed a good thing to put into the law as given to Moses; and if its purpose was twofold, to give help to the needy and to keep the obedient one in a position to receive God's blessing; and last, but decidedly not least, was a way of showing gratitude to God, is it a thing that we of this dispensation, who have so great a salvation through Christ, should do? For me the answer is Yes. How about you?

## PLAGUES—PAST AND FUTURE

*(Continued from page 6)*

and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." Under the sounding of the third angel, waters became bitter, causing death of many men. The fourth angel sounded, and darkness resulted.

As though these plagues were insufficient to pacify the wrath of God, an angel flew "through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (V. 13.) Plagues similar to those of Egypt evidently will not cause wicked men of the last days to repent; therefore, three more angels will cause more devastating plagues to rain upon the godless of that Age.

"Are these future plagues to be literal?" one may ask. In reply, we refer to the literalness of Egypt's plagues. The Church of God is so fearful of "falling in" with "eternal torment" denominations, that we tend to spiritualize anything connected with torment of men. We lose much of the "blood and thunder" of our teaching by spiritualizing the whole of Revelation.

As Israel, in the land of Goshen, escaped many of the plagues brought upon Egypt, so Jews will escape much of the Tribulation, being given "two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:14). The church of the living God, previous to this event, will have been "caught up . . . in the clouds, to meet the Lord in the air" (1 Thess. 4:17).

As plague upon plague descends upon the remaining peoples of that day, man's idols will be crushed. Greed, hatred, intemperance, idolatry—indeed, every sin—will be plagued; still, "the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20, 21).

Man today blindly rushes to his doom! Knowledge is increased—true. Knowledge of secular fields of endeavor spirals ever upward; wisdom and knowledge of God's Word decrease. Soon a little horn—a horn of small beginning—will arise. Rapidly, he will gain strength, magnify himself, pluck up those already in authority, exalt himself "above all that is called God," and finally be destroyed by the Lord "with the brightness of his coming" (2 Thess. 2:4, 8).

The Israelites in Goshen sacrificed a lamb or similar animal to place blood on their door posts that the death angel might pass over their houses. Soon after, they began their trek to the Promised Land. The Jews living during the time of the Great Tribulation shall see the sacrifice of *the* Lamb, for "they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn" (Zech. 12:10). Shortly after, though, "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).

## KOKOMO'S RECREATIONAL PROGRAM

*(Continued from page 7)*

thoughts were injected by the WPA National Recreational Program in 1940: time spent in loitering around pool-rooms and taverns often was time spent in planning hold-ups and other misdemeanors; also, it offers time for petting parties. Leisure time spent in planned and supervised recreation will leave no time for such mischief.

8. What is the major point to consider in selecting leadership for said activities?

*Ability*

- (a) Knowledge of sports: fundamentals, rules, and regulations.
- (b) Knowledge of children: their *friendship*, their problems, their abilities.
- (c) Knowledge of Christian *(Please turn to page 15)*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us" (Isaiah 33:22).*

### The Lord, Jehovah

"The Lord is our judge." This "Lord" is not Jesus, but God. "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us" (A.R.V.). Some words describing our judge, the Lord God are: His "lips are full of indignation, and his tongue is as a devouring fire" (Isa. 30:27); and "the breath of Jehovah" is "like a stream of brimstone" (Isa. 30:33). "The Lord is our lawgiver." God said, "Hearken unto me, ye that know righteousness, the people in whose heart is my law" (Isa. 51:7). James recorded, "One only is the lawgiver and judge, even he who is able to save and to destroy" (James 4:12). Hannah said, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up."

Isaiah saw the Lord God sitting upon His throne in glory. Isaiah said, "Mine eyes have seen the King, Jehovah of hosts" (Isa. 6:5). Again, we have the promise, "It shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. . . . Then the moon shall be confounded, and the sun ashamed: for Jehovah of hosts will reign in mount Zion, and in Jerusalem, and before his elders shall be glory" (Isa. 24:21, 23).

### Christ, Our Mediator

Jesus, who is our "way" of reaching God, said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 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 12:47, 48).

Jesus said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). In His prayer (John 17) we read several times of "the men which thou gavest me out of the world" (v. 6) and "for them which thou hast given me" (v. 9); also "those that thou gavest me I have kept" (v. 12).

No one can become Christ's without God's approval: "Many are called but few are chosen." All are not called to this high calling. All are not chosen who receive the call.

### Christ, Our King

Some day Christ will reign as King. He was born to be a King. He is now our High Priest, the Prince of Peace. When Christ returns to earth it will be as King. We read "The Father loveth the Son, and hath given all things into his hand" (John 3:35). Again, we read, "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father" (John 5:22, 23).

At some time in the future, Christ will take over the work God began. When the restitution of the world is complete, we will have the pictures given us in our lesson (Isaiah 35:1-10) as follows:

The desert shall blossom as a rose.

The weak will become strong.

There will be joy and singing.

The blind shall see.

The deaf shall hear.

The lame man shall be healed.

The ones who cannot speak shall be made whole.

Streams shall water the wilderness.

There will be a highway of holiness.

### God's Law in Hearts

God is concerned today about those who "know righteousness," who have His law in their hearts.

There are written laws which can be read and explained. No reader will receive the good, however, if he does not observe those laws. The Christian people *desire in their hearts* to do God's will. We may not understand all of His Word, but we are able to understand the important steps of salvation. We can, as we grow older, go on toward perfection, striving to meet the requirements of that perfect man, who is patient, kind, loving, merciful, and holy.

### Happy Birthday Wishes

Shirley Telschow, Jan. 24, age 12, St. Cloud, Minn.

Wanda L. Macy, Jan. 27, age 8, West Milton, Ohio

Bobby Rose, Jan. 27, age 7, Welland, Ont.

Glenna Rae Hoskins, Jan. 28, age 14, Corvallis, Ore.

# THE BEREAN PAGE

Prepared by William Dick  
National President

## Working for Christ

### Berean Workers

Throughout the nation, many people are working for the interest of Berean groups. Since the National Berean Society is an organization operating for the benefit of each Berean in each local group, we wish to present those leaders who are working in the national effort this year.

The officers elected for this year are: president, William Dick; first vice president, Ernest Graham; second vice president, Joan Hunter; secretary, Mary Marsh; treasurer, Shirley Logsdon. All these are busily engaged working out plans for our young people. The president is planning youth rallies for the spreading of the Word among young Bereans and, in general, is guiding activities of the National Society. Ernest Graham prepares lessons for the *Guiding Star* and does other publication work. Our new missionary effort has been made possible by the efforts of second vice president Joan Hunter. One of her plans to help finance missions was Mission Dollar Day.

Much credit can be given to the editor of the *Guiding Star*. Arlen Marsh has developed this publication to become an attractive magazine for Berean leaders and students. Marion Otto, chairman of the Correspondence Committee, is working with members of her committee to correspond with isolated Bereans and newly baptized brethren. As a new project, the National Berean Society is sponsoring James Mattison as a missionary to Mexico. At present he is working in Texas, becoming acquainted with the Spanish-speaking people, and is hoping to cross the border into Mexico when possible.

Berean Page Editor Harold Doan has presented a vital message in THE RESTITUTION HERALD, week after week. Young readers everywhere have been enriched by the attractive messages on the Berean Page. The pressure of so many other responsibilities, however, has forced him to discontinue as editor.

“To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.”

### The New Editor

Due to the resignation of Harold Doan, we have appointed Alva Huffer as the new editor. To help you become acquainted with him, we will tell you something about him.

Alva's work in the service of the King began in his youth while he attended the Church of God at Hillisburg, Indiana. He was so zealous and outstanding, that he taught the young people's Sunday school class when he was thirteen years of age. Soon he became a member of the Junior Social Correspondence Committee and began to show his interest in Berean work. He worked with the writer in organizing the Light Bearers' Berean Society of young people of the Hillisburg Church.

During his studies in high school he was not only at the top of his class but took an examination in his senior year and received the county scholarship. He also ranked first in the Indiana state contest in geometry. Alva's high scholastic standing made it tempting for him to enter many fields, but he chose to become a minister.

While attending Oregon Bible College he received the L. E. Conner Scholarship. Between his studies, he could be found preparing sermons to present to the East Oregon Chapel where he was superintendent. As second vice president of the National Berean Society, he pioneered many new ideas for growth and co-ordination among Bereans over the whole nation.

Since Alva's graduation from college, his whole time has been devoted to winning others to Christ. At present, he has started a new work in Morristown, Tennessee, where he is pastor of the Downtown Chapel, 206 West Main Street. We hope that the new editor will enjoy preparing the Berean Page, and that he will receive co-operation and expressions of appreciation from all its readers.

“Do not think of your faults; still less of others' faults; look for what is good and strong; and try to imitate it; your faults will drop off, like dead leaves, when their times come.”

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

February 13—Fortieth Anniversary services of the Fonthill (Ont.) Church of God.  
 February 13-20—Evangelistic meetings at Fonthill, Ont. (F. L. Austin, guest speaker.)  
 February 19, 20—Northwest Quarterly Conference at Corvallis, Ore.

### ANDERSEN - ANDREW

Miss June Andersen, daughter of Mr. and Mrs. Magnus Andersen of Capron, Illinois, became the bride of Mr. William Andrew, son of Mr. and Mrs. Delos Andrew of Oregon, Ill., on Saturday, January 22.

A simple double ring service was conducted before a group of friends and relatives in the Blaine Methodist Church near Capron. A reception was held in the church parlor, following the wedding.

The bride recently completed nurses' training at Saint Anthony's Hospital in Rockford, Ill. The groom is a graduate of the Coyne electrical school of Chicago, and is employed by the Illinois Northern Utility Company at Oregon. After a brief honeymoon, they will be at home in Oregon, where they have prepared an apartment on Washington Street.

James M. Watkins.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sympathy is extended to a sorrowing mother and daughter, Sr. Pauline and Yvonne Whorton, London, Ark., whose husband and father, Alfred Whorton, died on January 16, 1949.

Bro. Curtis Simpson, a member of the Penwood Church of God, Grand Rapids, Mich., has registered as a freshman for the second semester at Oregon Bible College. Welcome!

Bro. and Sr. Jesse Chase of Coats Grove, Mich., celebrated their golden wedding anniversary, Sunday, January 23, with open house from two o'clock until four o'clock at the home of their son, Lawrence. . . . Congratulations!

A new Herald subscription for Alabama arrived recently, accompanied with the following quotation: "I'm getting tired of seeing that big '0 heading the list' for Alabama, my home state! Sorry I did not do something about it sooner."—Lucile Wilmot, Mesa, Ariz.

"Bro. and Sr. Harry Sheets are doing good work in the Burr Oak (Ind.) Church of God."—Anna Cochran, Knox, Ind.

Howard Shute, Fonthill, Ont., was baptized, January 23, by Bro. Grover Gordon, his pastor. Howard is a great-grandson of Peter Bouk, a pioneer of the Fonthill Church of God.

## Herald Subscription Campaign

### SUBSCRIPTION CAMPAIGN

### HOW MANY HERALDS TO YOUR STATE?

#### State Standings

Today, January 28, we are happy to report fifty-three new subscriptions received since last week's tabulation. Smothering much of that joy, however, are so many expirations, not renewed, that last week's gain little more than compensated for the non-renewed January expirations.

Now, in about the seventh inning of this campaign, the score stands 2500 to 1798 against us. Will we lose! or shall we win? Satan is an excellent pitcher—a curve-ball artist. Who will step up to the plate and knock him out of the box? We need a few home runs! Look at Illinois! Already, she has passed the 100 mark. Ohio could do it, too—and several other states are working far below their potential strength. If you are unable, financially, to submit new subscriptions, you are invited to submit names and addresses without cash! What an offer! What an opportunity to do a missionary work! Or, if you wish to help in this campaign (2500 Heralds by March 1), but do not know persons who would appreciate THE HERALD, you are invited to send money for this purpose—and we will use it for names submitted by somebody else. Give your own state a boost! Here are the present state standings for new subscriptions:

Illinois—Go to the showers! 102; Ohio—Should reach 100, too! 56; California—Again leads Nebraska. 47; Nebraska—Like Jacob, a contender. 46; Minnesota—At last running again. 31; Missouri—Good going. 28; Texas—No gain this week. 27; Michigan—Come, on, Wolverines, 26; Louisiana—Really trying? 24; Indiana—Lukewarm. 23; Arkansas—Try for fifty! 22; Arizona—Try for forty-nine! 21; Iowa—Coasting. 17; Washington—No gain this week. 15; North Carolina—Saturated? 10; New Mexico—No more? 6; Ontario—Evangelize Canada! 6; Virginia—Gained five this week. 6; Pennsylvania—Need your help, Pa. 6; New York—Only 5 in 13,479,142! 5; Oklahoma—Not yet O.K. 5; West Virginia—W.V.—Waiting Velocity. 5; Colorado—Snowbound. 4; Wisconsin—4! No more? 4; Wyoming—3! Up a tree! 3; Kansas—Gained only one. 2; Maryland—Too few! 2; Canal Zone—Greetings! 1; Florida—Flourish. 1; Kentucky—Where they race. 1; North Dakota—N.D.—Now Done? 1; Oregon—More pep, Alfred! South Carolina—S.C.—Slow Campaigners!

As an incentive toward achieving the goal of 2500 Herald subscriptions by March 1, 1949, we publish this state roll call, showing the number of Heralds being mailed, weekly, throughout the nation and abroad. Let us put at least twenty-five Heralds into every state! Who will be a sponsor for the Zero State of Maine? of New Hampshire? of New Jersey? and of Rhode Island?

New subscriptions are reduced to \$2.00 per year, or \$1.00 for six months, until March 1. Send either money or addresses—or both—to boost this campaign.

Here is today's state-by-state roll call: Alabama 3, Arizona 37, Arkansas 69, California 105, Colorado 17, Connecticut 3, Delaware 2, Florida 14, Georgia 1, Idaho 8, Illinois 297, Indiana 115, Iowa 57, Kansas 22, Kentucky 11, Louisiana 39, Maine 0, Maryland 9, Massachusetts 2, Michigan 88, Minnesota 82, Mississippi 3, Missouri 73, Montana 5, Nebraska 129, Nevada 2, New Hampshire 0, New Jersey 0, New Mexico 12, New York 21, North Carolina 26, North Dakota 3, Ohio 148, Oklahoma 20, Oregon 25, Pennsylvania 10, Rhode Island 0, South Carolina 8, South Dakota 2, Tennessee 7, Texas 81, Utah 2, Vermont 1, Virginia 36, Washington 74, Washington, D. C. 8, West Virginia 7, Wisconsin 24, Wyoming 9, Ontario 59, British Columbia 2, Saskatchewan 1, Alberta 2, Aruba, N. W. I. 1, Australia 1, Alaska 1, New Zealand 1, Canal Zone 2, India 1, South India 3, England 2, Puerto Rico 1, France 1, Palestine 1, and Newfoundland 1, making a total today, January 28, of 1798.

### HERALD RECEIPTS

Mrs. W. H. Klindt; Sydney E. Magaw; Dewey Overmyer; V. R. Kincheloc (2); Mrs. G. W. Kinsey (2); Ruth (Humphreys) Kinsey (2); Osby D. Claypool; Mrs. J. E. Lawrence; Mrs. John Pifer (2); Mrs. J. E. Hatch (5); Lucile Wilmot; Luther R. Bengt (2); Mrs. Anna Cochran; Tella Griffin; C. E. Lapp (4); Harry Goekler (3); I. M. Johnson; Mrs. Amber Koontz (5); Ralph E. Thomas; Walter C. Kuhlmeier; Francis Burnett (5); Harold Starbuck (5); Mrs. Allen Johnson (2); H. Hamilton (3); Mrs. E. C. Railsback (2); C. R. Randall; Royal Mastain; Delbert Jones; Mrs. Frank B. Fox; Mrs. Lulu Metzger; Timothy Pearson; Linford W. Moore (2); Mrs. J. A. Swihart; O. M. Marsh (2); Olnf Lewis (2); Mrs. Clara Chaffee; Howard Beemer (5); Ernest Davis; Mrs. Ida Jeffrey; Faye Werneke; William Driver (5); Mrs. J. A. Irons; Mrs. Elmer Magaw (2); Mrs. F. Zbinden; Mrs. Iva Moore; Mrs. James A. Patrick (3).

#### Today's Subscription Data

Goal by March 1	2500
Today's total	1798
Yet needed to reach goal	702

**R. M. WILLIAMSON**

On January 20, 1949, R. M. Williamson fell asleep in Christ. He learned the terms and conditions required to receive eternal life, and obeyed, in 1905. He was baptized by Elder E. M. Anderson. Bro. Williamson was a lover and defender of the truth, was active until his last few years, living to the age of ninety-one years. We laid him to rest by the side of his wife at Guthrie Grove Church of God.

He leaves two sons and two daughters. He was this writer's father. A host of friends met to pay last respects to him. We sorrow not, knowing his faith and hope. We believe he will sleep only a little while.

Bro. Robert L. Jones read the lesson from 1 Thessalonians 4. Bro. Alva Huffer spoke words of comfort to the family and friends, showing the passing of this life, then pointing to Bible hope of a resurrection to an everlasting life and eternal home on the earth. Jesus will return to finish the Father's work and to reign until all things are put under Him. Then He will deliver the Kingdom to His Father, so God can become all and in all.

Sleep on, dear Father, until the hour comes. Then you can hear Jesus' voice. Then you and mother, with others of like precious Faith, can hear Jesus say, "Well done . . . enter thou into the joys of thy Lord."

M. O. Williamson.

**GOD'S WAY is the right way. Let's TITHE!**  
 "Render unto Caesar"—Income Tax.  
 Render unto God—Tithes and Offerings.  
 Tithing Campaign Committee.

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Amy Young	10.00
Alice Young	5.00
Hope Chapel, South Bend, Ind.	32.65
Oregon, Ill., Church of God	7.50
Alan McLain	10.00

**KOKOMO'S RECREATIONAL PROGRAM**  
 (Continued from page 11)

leadership: Spiritually, morally, and ability to assist in teaching.

(d) Member of the Church of God, if it is possible to find one with these talents in the church. As to knowledge of sports, one can be trained if interested in this kind of work.

9. Should the young people have a voice in this selection?

Yes, for:

(a) It gives them the opportunity to help make a selection with whom they feel they can co-operate, and they will feel they are the program instead of just a part of it.

(b) Their choice, however, should not overrule that of the church membership, as popularity is not the chief requirement. (Note 8.)

10. Should the one selected be paid?

Yes.

(a) The activities will require much more time than can be anticipated.

(b) The laborer is "worthy of his hire." (1 Tim. 5:18; Luke 10:7; Matt. 10:10.)

11. How much voice in the program should he have?

The one selected should have complete charge and voice.

12. Should he have the same over-all purpose as the activities?

Yes. Each member of the church should have the same over-all purpose. All are to serve Christ to the best of their ability.

13. What restrictions, if any, should be placed on the scope of this leader's authority? None:

(a) Restricted authority will weaken the program.

(b) It is the duty of the membership to make a selection of one whom they think is qualified (not a novice).

(c) Others interfering with the program will prove—"Too many cooks spoil the broth," or "Everyone is out of step but Johnny."

**Scope**

14. Should our church teams associate with teams of other denominations?

There is no harm in church fellowship. There may be an opportunity to serve a neighbor. The importance lies in, "We earnestly contend for the faith."

15. How is a team to know when it is stepping out of its class in activity associations?

As long as it associates with other church teams, it will continue in its class of activity associations.

16. What is the importance of carefully selected competition?

The same ultimate aim.

17. How many times in a week may a young person be called upon to participate in church activities?

That should depend upon the individual—

(a) According to the scope of the said church program.

(b) Class attendance requirements set by the Church Athletic Association are two times per month.

(c) I have requested the participants to attend some service each week.

18. How does the over-all purpose affect the scope?

It limits the scope.

20. Should there be an age limit of those participating?

Definitely:

(a) To govern fair competition.

(b) Surely an adult would not expect to compete against a child.

**Financing**

21. What should be the main source of financing?

(a) A portion of the tithe.

(b) By pledge.

(c) Some assistance from the Sunday school treasurer.

22. Should the young people be expected to help?

In collections, yes.

23. Should the participant own his personal equipment?

Yes.

24. What are the disadvantages of having different groups in the church using the same equipment?

When two teams play at the same time, equipment is limited.

25. Should there be a charge for games? Why?

No; it is not a worldly profit organization.

26. Who should pay the fees for joining associations, such as the Y.M.C.A.?

The participant. The "Y" furnishes a full program for members; therefore, the participant receives value for money paid out.

The sponsor should pay all entry fees and association fees.

27. Should the recreational director have charge of all money matters?

Yes. In most cases it should be all right.

(a) He knows the needs and the financial status.

(b) He generally is in position to know the sporting goods company, and, in most cases, can receive team prices.

(c) He should be trusted to do the best of his ability (being a member of the church). He will have every participant's interest at heart.

28. Should the church pay for transportation? Yes. It is part of the sponsor's obligation.

(a) It is expecting too much of the children to pay their way.

(b) Those working should help finance their own project. (Adults.)

**Importance**

29. How important should be rated the work of the recreational director?

One of the most important in the church.

(a) The responsibility may be even more than that of the pastor or the Sunday school superintendent.

(a) The director must practically live with the children.

(b) He must set correct example.

(c) He must be able, spiritually and morally, to teach sports.

(d) Supervise and settle disputes,

(e) Be non-partial.

(f) First aid: take care of accidents.

30. What effect do such activities have on young people?

Opportunity for Christian environment definitely has proved beneficial, locally. It has led to the baptism of one of the toughest boys in the neighborhood. He is attending services, regularly, and showing fruits of the work being done.

(a) Self-control, temper.

(b) Discipline (which some never learn at home).

(c) Respect of others' rights.

(d) Co-operation.

(e) Brotherly love. (Jesus commanded to love one another.)

31. How may the importance of such activities be placed effectively before laymen?

The importance of such a program has been sufficiently answered. Other churches, having adopted this plan, have proved the benefits. The cost is almost nothing when compared to the lives our Master requested us to help harvest.

We know the end is near. Let us make every minute count. I sincerely hope this may be of some assistance in the work of our Lord. May His coming be soon.



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**NATIONAL BIBLE INSTITUTION  
Oregon, Illinois**

February 8, 1949

# The Restitution Herald

VOLUME 38

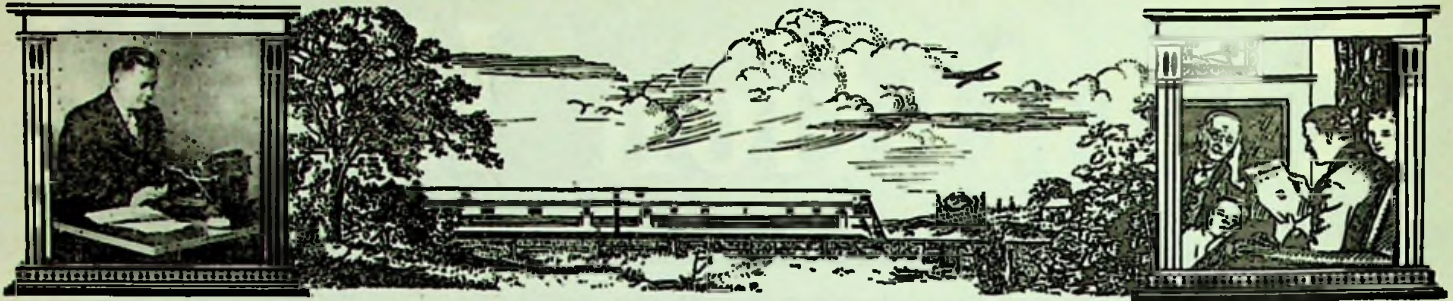
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 18



"I Will Look to the Hills"

—Courtesy Great Northern Railway



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Help From Heaven

The front-page mountain scene, showing Blackfeet Glacier (Glacier National Park, Montana), inspires thought about the Creator, whose goodness and grandeur are expressed frequently, especially in the Psalms, through imagery of lofty mountains. "I will lift up mine eyes unto the hills," sang David, "from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (121:1, 2).

Indeed, how much better is it to look upward and beyond the tallest mountain peak, as though it were merely a marksman's sight, to the invisible but living and gracious God who made the mountains! "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Touring the Rockies is not necessarily a pilgrimage toward Jehovah. "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel" (Jer. 3:23).

"They that trust *in the Lord* shall be as mount Zion, which cannot be removed, but abideth for ever," for, as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Psalm 125:1, 2).

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens" (123:1). "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (130:6), for what is the profit of any new day if there is no Communion?

## Fred Allair

Fred Allair was born eighty-seven years ago in North Hampton, Massachusetts, moved to Chicago in 1912, and resided there until his death a few days ago. He was a machinist, a tool-and-diemaker. Wednesday afternoon, February 2, 1949, we laid him away in the Lighthouse

Cemetery (near Oregon, Illinois) to sleep in his grave until resurrection of the dead.

You probably did not know Fred Allair; nor did we. You may never have seen him; nor have we—the casket not being opened at time of burial. A few friends, very few, stood in the cold to hear reading of his last rites. There were no sorrowing relatives; indeed, no relatives! Fred Allair, in so far as his friends know, was last of his family, not having even a cousin to survive.

The end? *The end* of Fred Allair!—if only man is grappler in this game of life. What more, though, have you and I? Will our graves be only half so deep? or in warmer, softer ground? Though surviving relatives a thousandfold attend and salt our graves, what more have we than Fred Allair? Yet not the end of him or you or me, for rings this voice from out the tomb, "Because I live, ye too, ye too, shall live."

## Honest Abe

Born, February 12, 1808, in a log cabin in the backwoods of Kentucky, Abraham Lincoln fought poverty and adversity until by that struggle he became a national hero strong of body and courageous of soul. Youthful reading of the Bible and rail splitting forged a character destined as President to meet his nation's most crucial testing. Resolute as cold steel in his decisions, "Honest Abe" possessed a deep kindness that flowered in "malice toward none and charity for all" when lesser statesmen cried for revenge. . . . Then came holiday for negro slaves, party rebellion, and intrigue. Then came, too, Booth, his bullet, and, on April 14, 1865, Honest Abe was dead! He was not the first, though, to suffer shame. Behold! A greater than Lincoln is here!—now "alive for evermore"! Honest and Kind and Strong!



# The Race



By  
Orville Westlund

**H**AVE YOU ever been a spectator at a collegiate track meet? If so, you observed many competitive events and participants, each athlete representing his college. Obviously, you noticed the many college colors arrayed on the athletic field and worn by the participants for identification and for building college spirit. In the Christian world, many denominational organizations have their own leaders and doctrines—their identifying colors.

At a collegiate track race, one would see the contestants arranged in their individual running lanes. He would hear the referee tell them to prepare to start—then, at a signal of the referee and the firing of an automatic pistol, one would see these competitive runners, in fast-moving action, come speedily down their cinder lanes towards a designated finish line. The result of such an event is only one winner. Only one can possibly win, regardless of the number who participated in the event. The Apostle Paul, speaking about the church and the Christian race, said, “Know ye not that they which run in a race run all, but *one* receiveth the prize?”

*One* receives the coveted prize. The time, effort, and coaching on behalf of the other runners become worthless for winning that glorious prize. The true Church of God, the called for God’s service, in these modern and evil days are competing with innumerable heresies and unsavable teachings. “All run, but *one* receiveth the prize.” Let us who serve the Lord and love His appearing never underestimate our high calling in this race of life. Let us, as those who are “called out” for service now and in tomorrow’s Kingdom, show forth our colors and compete with this world of unbelievers and Scripture contortionists. Undertaking this, let us never forget certain words of Caleb, a servant of God.

There was no hesitation in the mind of God’s servant Caleb, who was sent to spy out the Promised Land, when Israel began its race about fifteen hundred years before Christ. Caleb pleaded, “Let us go up at once, and possess it [the land of Canaan]; for we are well able to overcome it.” Why should we members of the Church of God fear competition and opposition? If we, as members of the body of Christ in these evil days, can overcome the temptations of this present dispensation and uphold the teachings of Christ, we shall possess our promised land, the Kingdom of God. We shall have won our race! “We can do all things through Christ, which strengtheneth us”!

Jesus, our High Priest and Mediator, prayed to God for us in these words: “As thou hast sent me into the world,

even so have I also sent them into the world.” Our Coach knows us by name, and we know Him; and He tells us: “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)—glory incomprehensible! “As in Adam all die,” which is the end of man’s worldly race, “even so in Christ shall all be made alive.” Taking these facts into consideration, there appear endless blessings to those who run the Christian race. The Book of Hebrews is rich in such testimony. We quote:

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God (12:1, 2).

God, who sees the sparrows, sees us, and cares for us. The Apostle Paul, further elaborating on running the Christian race, explained the goal, stating:

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (1 Cor. 9:25-27).

Our bodies, to serve our God, must be pure and tempered in righteousness; and our minds must be filled with the love of God. We must run with certainty, and fight, ever understanding that we must be in an excellent state of condition, both physically and mentally. Can a track athlete win a crucial race if he indulges in liquor? smoking? or other harmful excesses? Can a Christian be worthy of the Kingdom of God if he seeks after the lusts of the flesh? To win our race for eternity, we must know the qualifications and we must obey the rules.

Therefore, let us, as the Church of God, not hesitate, but strive towards our goal, the Kingdom of God. “I press,” said Paul, “toward the mark for the prize of the high calling of God in Christ Jesus.” Let us, in pure religion, run an enduring race, because it offers a threefold prize: 1) Immortality (1 Cor. 15:52, 53); 2) an eternal inheritance (Rom. 8:17; Gal. 3:29); 3) being kings and priests (Rev. 5:10). “All run, but *one* receiveth the prize.”

# The Pre-Existent and Present Deity of Jesus

## Are These Doctrines Scriptural?—Article 1

By R. H. Judd, Colborne, Ontario

ONE of the most remarkable attempts to prove that "Jesus is God" came to the hand of this writer from Mr. Oswald J. Smith, widely known pastor of Peoples Church, Toronto. Stirred by the fact that his teaching had been challenged, he forwarded to me a copy of his book "Building a Better World," inside of which had been placed a brief note calling attention to chapter 3, bearing the title, "The Deity of Jesus Christ."

It may be well to state for the benefit of the reader that the book referred to above has passed through three editions. The remarks therein of Dr. Smith may be safely considered, therefore, as his settled convictions, and in following these possibility of misrepresenting his views is practically eliminated.

The opening sentence of the chapter is a fair representative instance of what is known as "begging the question." We quote it herewith: "The Bible most emphatically declares that Jesus is God. Therefore if you are going to take issue with the deity of Christ, you will have to discard the Scriptures."

In his whole chapter, however, Dr. Smith has failed to quote a single instance where Jesus the Christ ever claimed to be God. Others made the charge against Him (John 10:33), but Jesus denied it in verse 36 by declaring that He was "Son of God," for obviously He could not be both. The author of "Building a Better World" is evidently one of those who consider that strong language is a sufficient equivalent for actual proof. Again we quote:

There are only two possible alternatives. Jesus Christ was either a mere man, or else He was what He claimed to be, the Son of God. But since He claimed to be the Son of God, then if He was only a mere man, He was an impostor and a deceiver.

If he was an impostor and a deceiver, He was a liar, unworthy of our reverence, unsafe as a guide and teacher, and imperfect as an example. Which means that if He was a mere man, He was not the noblest and the best, the finest and highest specimen of the human race.

Such a man, I for one, would not follow. I do not want an impostor and a deceiver for my example. A man who is not what He Himself claimed to be is not going to win my respect.

Surely any person endowed with some degree of common caution could not fail to be amazed that language such as we have quoted should come from the lips of any

minister. The Scriptures say nothing whatever concerning Jesus the Christ being "mere" man; but again and again do they testify to the fact that Jesus the Christ was "a man" and He Himself gave evidence to that fact in John 8:40, a fact which Dr. Smith acknowledged in his foregoing remarks. Nor can he deny that the Scriptures declare, "God is *not* a man" (Num. 23:19; 1 Sam. 15:29). Therefore, it is equally true that man cannot be God.

On whose authority, other than his own, does he stake his reputation on the statement that "there are only two alternatives"? Has he forgotten that Adam—who certainly according to Dr. Smith was no more than man—was also according to Scripture (Luke 3:38) "the son of God"? The difference was that Adam was made or *formed* (Gen. 2:7), and Christ was *begotten* and *made* (Luke 1:35; John 3:16; Gal. 4:4). So close indeed is the relationship, that Scripture speaks of Jesus Christ as "the second man" (1 Cor. 15:47): a veritable impossibility, according to Scriptures already referred to, had Jesus the Christ been God. An impossibility made doubly certain when it is remembered that without equivocation the



R. H. Judd

Scriptures combine to declare that "there is *none other God but one.*" (1 Cor. 8:4.)

We are in full and hearty accord with Dr. Smith when he says, "Jesus Christ . . . was none other than the unique and only begotten Son of God." We differ when he essays to make Jesus the Christ to be *Son of God*, at the same time declaring it his belief that "*Jesus is God*," for both statements cannot be true.

The next important remark to be noticed is: "The deity of Jesus Christ rests on a four-four testimony, and a four-four strand is not easily broken." The latter portion of that statement is readily admitted, but it is also true that "no chain is stronger than its weakest link." Abundant testimony has been brought to prove that Jesus Christ is "the Son of God," but in his attempt to prove that "*Jesus is God*" he has failed to bring a single Scripture from the lips of Jesus in evidence of that theory. Moreover, he has overlooked that it was "the man Christ Jesus" and "none other" who is declared to be "the only begotten Son of God."

First among these "four-four" testimonies he rightly places *The Testimony of Jesus Christ*. This he endeavors to give in eight numbered paragraphs. Let us examine these to see if there is in any one of them claim to deity by Jesus Christ.

(1.) Here reference is made to the words of the woman at the well, and the answer of Jesus to her remarks. The woman said, "I know that the Messiah cometh which is called Christ." To which Jesus made reply, "I that speak unto thee am he." (John 4:25, 26.) That the woman had no thought of the One who spoke to her being deity is abundantly proved by verse 29 of this same chapter—"Come see a man which told me all things that ever I did; is not this the Christ?" Her reply also indicates that the general expectation was that the Messiah was to be a man.

(2.) Here the question of Jesus to the blind man—"Dost thou believe on the Son of God?" (John 9:35)—is brought as evidence that "Jesus is God." Once more the reply of Jesus settles the question, for He said, "I that speak unto thee am he." That the blind man had no doubt who had *spoken* to him is plain from verse 33, "If

this man were not from God he could do nothing" (R.V.).

(3.) Judging from past experience with other trinitarians, the remarks of this paragraph are just what might be expected to follow the two previous ones. Even a schoolboy, trained to think logically, immediately would discern the inconsistent trend of the argument put forward. The question asked by the high priest was, "Art thou the Christ, the son of the Blessed?" To which Jesus made reply, "I am" (Mark 14:61, 62). To this, Dr. Smith adds the astounding remarks—"And He used the words that God had used to Moses, 'I AM.' He, Jesus, was none other than the great 'I AM.'" If ever a critic was justified in charging another with something akin to blasphemy, and uttering an untruth, this is an instance in point. That the high priest had not even thought that Jesus was God is proved by the question asked, and the answer exactly fitted the question. Further, the high priest was well aware that the title "Christ" never could be applied to God. A little thought would have saved the author of "Building a Better World" from serious error, but that is not all. The words "I am" (*ego eimi*) occur frequently in the New Testament, (Turn to page 10)

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## United States' Faith in Israel's Future

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By James M. Watkins, Oregon, Illinois

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*February 1.*—On January 19, the United States announced that a loan of \$100,000,000 was being made through the Export-Import Bank to the new nation of Israel—\$35,000,000 to be made available immediately and the balance before December 31.

Our government has shown itself willing to risk such a loan only when it feels assured that the government to whom the loan is made will continue to exist; that it has at least some promise of resources to repay the loan; and, that the United States in turn has something to gain.

To the prophetic student, these factors are highly important. If the nation of Israel is to continue in existence, it means that the final events of prophecy are at hand. When our nation is willing to gamble \$100,000,000 upon this fact, it is more than a religious theory. Israel still may have many problems, but certainly there are those in authority who are convinced that these problems will be met satisfactorily in the near future.

The fact that Israel, if properly developed, has the natural resources to repay such a loan seems to stand with-

out question. Reclamation of the mineral wealth of the Dead Sea that has gone on since World War I makes this clear. It also brings to mind a clear-cut statement of the Prophet Isaiah:

"Because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

The ability and means which make us so sure Israel will be able to return our money may be the signal to ring down the curtain on the final act of our present Age.

If we expect a personal return, it means we are recognizing more and more the ever-widening circle of Russian influence reaching out to engulf the Near East and the Holy Land.

The Land of Israel is fast taking on an importance in international affairs completely out of keeping with its insignificance during the past 2500 years. At least the United States is willing to say, to the tune of \$100,000,000, that we believe the Biblical future of Palestine is assured.

—Dixon Evening Telegraph.

# How Shall We Stand in the Judgment?

By H. J. Doan, Chicago, Illinois

**WE HEAR** little today about the Judgment Day, partly because people dislike to be told they must face trial for their sins before the righteous Judge Christ, into whose hands all judgment has been given. Though we like to please our hearers, we preachers cannot rightly ignore that subject so greatly emphasized in the Scriptures. The prophets, historians, apostles, and Jesus Himself remind us too frequently of the fact of the Judgment Day for us to escape its implications for very long. Notice, for instance, these words of Jesus:

"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" (Matt. 25: 31, 32). . . . In another place, Jesus said:

"The Father . . . hath committed all judgment unto the Son. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:22, 28, 29). The fact that all men will be resurrected from the dead to stand in judgment before Christ was an intimate part of Jesus' message.

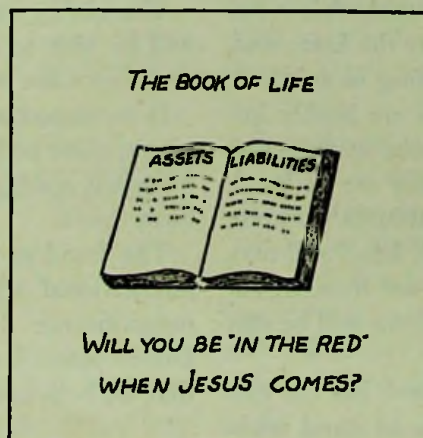
The knowledge that "it is appointed unto men once to die, but after this [comes] the judgment" (Heb. 9: 27), is deeply lodged in the human mind. The proverbs of the world bear this out. "Punishment is lame, but it comes"; "God is a creditor who has no bad debts"; "God moves with leaden feet, but strikes with iron hands"—all these proverbs point out man's inherent knowledge that the Day will come when he must give account and balance the books of life. Strauss, the Austrian waltz composer, wrote at the end of his life, "I have overstepped the threshold of old age. There every earnest man must listen to the Voice within, saying, 'Give an account of thy stewardship, for thou are no longer a steward.'"

As sure as death and taxes is the fact that everyone must face judgment, for "we shall *all* stand before the judgment seat of Christ" (Rom. 14:10). There is nothing we can do to

avoid that, but there is something we can do to assure being "presented faultless before the presence of his glory" (Jude 24). That "something" is to come under the blood of Christ in this life, and to live by His Spirit until death or His coming, for "being justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

For this reason, the Day of Judgment is vigorously taught in Scripture: that men might be warned of the wrath to come upon sinners and repent of their ways, accepting the salvation Jesus offered. Quoting from 2 Thessalonians 1:5-12, we read, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." Paul here was speaking of people in Christ who were suffering persecutions, yet keeping the faith strong. He said that such ones will find eternal rest when Jesus comes to judge the world and to reward His servants. That vital combination of faith and works will be rewarded, when Jesus comes, with an eternity of peace and rest from trouble. This is one side of the judgment, and how we should strive to be numbered with those faithful Thessalonians! To the others in the world, the scoffers, the unrepentant, the persecutors, the sinners outside of Christ, His coming judgment will mean something far different. "Jesus shall be revealed . . . 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." Here we see the two opposite results of judgment: the faithful overcomers shall enter into eternal rest, but sinners into everlasting destruction—death for all eternity! How will *you* stand in the Judgment? Among the sheep? or among the goats? Among the saved? or among the lost? You can decide, you know!

Hear the words of the Apostle Paul spoken to Athenians while he was facing judgment in the Areopagus on Mars' Hill: God "now commandeth all men every where to repent: *because* he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:30, 31). Paul's message, which many Athenians believed, was, Repent because a



Day of Judgment is coming in which all will have to give account.

Repent and turn to Christ, that you may be prepared for that Great Day when the dead, small and great, are brought forth from their graves to stand beside the living before the throne of the Lord. You cannot escape that Day, for the Lord will find you wherever you are. "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring

them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them" (Amos 9:2, 3). You cannot escape judgment, but you can prepare by repentance. Turn away from sin, which the Lord hates and must one day destroy; turn to Christ who only can save you. Once you may have been ignorant of your sins, but now (Please turn to page 11)

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## Should the Church Fast?

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By L. W. Moore, Macomb, Illinois

**S**HOULD the church fast? We seek not to answer the question, fully, but to promote study of the subject.

Webster's Dictionary gives the verb "fast" this definition: 1) "to abstain from food," or 2) "to abstain from certain kinds of food." The Scriptural fast usually carried the first of these meanings.

John D. Davis' Dictionary of the Bible suggests that there are two kinds of fasting: 1) "involuntary, arising from the fact that nothing to eat is procurable," and 2) "voluntary, from religious motives." Davis gives these three examples of involuntary fasting: Exodus 34:28—Moses fasted forty days when in the Mount receiving the Ten Commandments; 1 Kings 19:8—Elijah fasted forty days in the wilderness; Matthew 4:2—Jesus fasted forty days in the wilderness when being tempted.

It is entirely possible that these were involuntary fasts, though I am inclined to question it a little. At any rate, we observe that each received a blessing upon the occasion. Moses received the law; Elijah heard the still small voice of God; and Jesus overcame the temptation to use His power to His own glory. Did the fast have anything to do with the blessing?

The Mosaic law contained no definite command to fast. The word "fast" does not occur in the Pentateuch. There seems to be, however, a commandment in Leviticus 16:29-31 to fast. The Israelites were commanded on the Day of Atonement to "afflict [their] souls." Among the authorities that interpret this to mean a fast are The Companion Bible, James Moffatt, and The Abingdon Commentary. Also, the very best commentary, the Bible itself, seems to use "fasted" interchangeably with "afflicted our soul" (Isa. 58:3).



L. W. Moore

There are many records of fasts in the Old Testament. Usually they are associated with sorrow, repentance, prayer, and often with a blessing received. Let us study a few:

David fasted when sorrowing over his sin and the sickness of his son. (2 Sam. 12:16.)

King Darius fasted after his decree that no one should offer prayer to anyone but him for thirty days had caused Daniel to be cast into the den of lions. (Dan. 6:18.)

While Daniel was praying and *fasting*, he received the revelation of the seventy weeks. (Dan. 9:3.)

Then there are the records of public fasts: Ezra proclaimed a public fast upon the return from Babylon. (Ezra 8:21.)

Israel fasted with repentance. (Neh. 9:1.)

The Jews fasted when mourning Haman's decree. (Esther 4:3.)

Joel called for a fast and a solemn assembly because of sin. (Joel 1:14.) A solemn assembly referred to a day of restraint. Could it be compared to the "Berean Self-Denial Week"?

The New Testament also tells of people who fasted: Anna served God with fasting and prayer. (Luke 2:37, 38.)

Jesus taught that it was wrong to fast for show. (Matt. 6:16-18.) He took it for granted, however, that His disciples would fast, saying, "When thou fastest," and promised a blessing from God. This is very similar to His teaching about prayer. You believe in prayer. What about fasting?

Though Jesus' disciples did not fast while He was with them (Matt. 9:14, 15), He (Continued on page 10)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**OTHERS TOO.** The following short article appeared in a Baptist church bulletin in a western city. Passing it along to our readers, we suggest that, without using much imagination, we can find a goodly portion of it applicable to our church life. It reads:

"No one can tell Baptists what they must believe. So, the average Baptist does not know what he believes and, therefore, it makes very little difference in his life.

"No one can tell Baptists when or where or how they must worship. So, the average Baptist makes it a matter of convenience. He does not read his Bible, does not pray, and does not go to church regularly.

"No one can force a Baptist to be a witness for Christ. So, ninety-five per cent of the members of the average Baptist church never witness, never try to win a soul, would not know how to lead a seeker to Christ.

"No one can dictate to a Baptist how much he must give. So, tithing is legalism and Baptists are free from legalism. He rejoices and drops a dime in the plate when he is at church.

"We call that Baptist freedom.

"Its real title is slavery.

"It is Christianity with the spirit of Christ missing.

"It is the gospel with the cross left out.

"It is license to do as we please, rather than liberty to do the will of God.

"It is serving mammon under the banner of God.

"It is a serious question whether or not we will help the Kingdom of God if we add another million such members to our church rolls.

"It is time for Baptists to be Baptists in Deed as well as in Name."

Charles Banning has analyzed the nominal church member pretty accurately.

**FAMINE.** A peculiar type of famine was mentioned by the Prophet Amos. He called it a famine for hearing the Word of the Lord. A famine means a scarcity or lack of something. To have a famine of the Word means that the Word will not be available. When this famine strikes, people will begin to hunt for the Word and will not be able to find it, though they "wander from sea to sea." Up to this time, we have not had such a famine. People always have been able to find the Word of the Lord. The day is coming, however, when there will be a famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

When will this time come? Not as long as God has the witnessing church in the earth. The Great Commission calls for the spreading of the message of the gospel of the Kingdom as a witness throughout the whole world. It will come when the church is translated and

caught up to meet the Lord in the air. With the translation of the church as a means of escape from the great time of trouble, which Jesus promised, people will hunt for the Word of the Lord, and, as the Prophet warned, will "wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

While the Word is available, it is expedient that people seek the Lord, which the Word reveals, for the time is coming when men will not be able to find the Lord through the Word. Now is the acceptable time; now is the day of salvation.

**SOCIAL DRIVE.** New York City is making a drive on venereal disease. In reporting the campaign, the "Union Signal" says: "Community organizations under the leadership of district health officers, laboratories, industry-wide conferences, informational material, and co-operation with colleges on medical research are the methods our largest city is using to wake up its citizens to a realization of the danger, prevention, and treatment of venereal disease.

"Religion and education leaders have joined with newspaper editors all over the country in praising this historic civic enterprise which is virtually unparalleled in the history of public health education," the commissioner said in his report to the mayor."

Nearly all these campaigns seek to remove the stigma and evil of social diseases, and put emphasis on control and prevention.

There is only one solution to all the social problems plaguing mankind, and that is a clean life. Public health education can never take the place of virtuous living; neither can prevention be a substitute for abstention.

**MARRIAGE AND RELIGION.** This page many times has called attention to the evils of mixed marriages—believers and unbelievers, and persons of different faiths. Sociology Professor Murray H. Leiffer led in a study of the effects on the home where interfaith marriages were consummated. Among his conclusions, we find this observation:

"It is abundantly clear that interfaith marriages have unfortunate results for organized religion."

The research also revealed that in the majority of cases one or the other in the marriage gave up church work, altogether, to preserve a semblance of harmony in the home. The report states:

"Of the 444 men who were involved in a Roman Catholic-Protestant marriage, 110 no longer had even a nominal connection with their old church, and 124 had not attended church for a year. Of 449 wives involved in such a marriage . . . 60 claimed no church af-

filiation, and 91 had not attended church for a year."

The more Church-of-God young people will marry in the Faith, the more our young folk will be happily married.

**MILLENNIUM.** There appears to be a growing interest in the Millennium among Bible students of all religious faiths. I have before me a copy of the "Bible Standard," published in Auckland, N. Z., in which Pastor William Campbell writes on the subject, "Is the Millennium Past?" He opens his subject with the following proposition:

"This magazine is issued by an association which from its beginnings has set forth a conviction that the Bible clearly indicates that the Jews will return to Palestine; at first 'in unbelief,' godless, proud, nationalistic; that when the Lord Jesus visibly descends at His return, the Jews will be converted and made the greatest nation on earth; and the world will be blessed for 1,000 years while Christ reigns from Jerusalem."

With this statement of belief we are in hearty accord. Pastor Campbell finds, however, as we all do who believe in the Millennium, that there are some who would emasculate the reality of the period by symbolizing it and reducing it to a more-or-less insignificant period of time. He quotes Mr. Mauro, of the United States, as affirming: "Prophetic periods are not to be understood literally; they are all 'symbolic.' 'A thousand years' symbolizes a very long time. The 144,000 Israelites symbolizes the whole number of the elect. Further, all the glowing prophecies of blessings in Canaan are symbolic of spiritual blessings either in the hearts of the believers here or in heaven, and are being fulfilled now."

We do not deny that there are some scriptures that lend to the symbolic and do have a spiritual application, but—and it is a big but, too—any interpretation of Scripture if in harmony with its intended purpose is of spiritual consequence. When we come to symbols, however, it should be remembered that back of every symbol there is a literal. The only reason symbols are used, or figures of speech employed, is that they bring out the truth intended more clearly than would be the case if literal language were used. "Behold, the lamb of God!" is a truth expressed in figurative language. The symbol employed—a lamb—brings out a grand truth which no other construction of language could portray. I would like to close this item with a further quote from Pastor Campbell in which he quotes an English theologian, as follows:

"I hold it for a most infallible rule in exposition of the sacred Scriptures, that when a literal construction will stand, the furthest from the letter is commonly the worst."

# Lessons on History of Church Doctrines

## Lesson 8—Communion

By Norman J. McLeod, Pomona, California

*Said Jesus to His apostles: "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).*

(1.) Historically, the Communion service is imbedded in the Passover to such an extent that many people think it should be celebrated only once a year. If the facts are examined carefully, one will see the Communion is in no way connected with the Passover, ritualistically. It was instituted at the Passover supper, but otherwise has no connection. Like other things of Christianity, the law is one of free will. That is, we may keep the Communion service as often as we feel inclined, without regard to legalistic attachment. We are to partake of it "in spirit and in truth."

(2.) Like the rite of baptism, Communion has the same three phases. It keeps in memory the death and resurrection of Christ; it is for constant renewal of our Christian walk; and it points forward to the coming of Christ and partaking of it anew with Him in His Kingdom. The chief reason for selecting our memory verse is that it speaks of partaking of it new in His Kingdom. Romans 12:2 says, "Be ye transformed by the renewing of your mind." God knew that mortal man must be constantly reminded of the Word in order to continue a Christian walk.

(3.) The Corinthian church was not partaking of the Communion in a worthy manner. The effect of that is more explicit if we read the account in the Goodspeed edition of the Bible. (1 Cor. 11:17-34.) We see a situation of utter confusion. Some even came to the Communion service while they were drunken. The Apostle Paul said that every man is to examine *himself*, and "then let him partake." This passage tells that our Communion service is not to be "closed," as some people advocate. We are not to examine one another, but each man is to examine himself.

(4.) Christ's discourse in John 6 about eating His flesh and drinking His blood does not apply directly to the Communion service. Many of the facts set forth there can well be used at the Communion service, but they do not directly pertain to it. The church of the Middle Ages

came to accept that passage of Scripture literally: believing that when a priest said a prayer over the bread and wine, they actually became the flesh and blood of Christ. That is known as the doctrine of transubstantiation. Coupled with it was an idea that we cannot condemn so strongly: the doctrine of the "real presence"—that Christ actually is present at the Communion.

During the Middle Ages, also, it came about that only the regular clergy partook of the Communion. Later,

Luther advocated that the Communion be restored to the people. Still later, Communion of both kinds was restored. Now, the modern churches partake of the bread and the wine. The doctrine of transubstantiation has been discarded by most of the Christian churches.

The discourse in John 6 is not speaking actually of Jesus' flesh and blood, but is speaking in figures of speech about the truths that Jesus taught. Those truths are embodied in the Communion service, and thus the discourse may well be used in connection with

the Communion service.

(5.) The Communion takes on a much more obligatory note if we apply to it verses 35, 50, 51, 53, 54, 58—unless we eat and drink of the Son, we have no life in us. (John 6.) When we realize, however, that these words were spoken before the Communion was instituted at the "Last Supper," they take on a different aspect.

If a person should drop dead after baptism, before he could partake of the Communion service, we could not conceive that that would affect his eternal salvation, because, after all is said and done, the emblems are symbols of truth that Jesus taught. If we believe those things, we have partaken of His flesh and blood, because they represent truths that were taught. Even the most ardent believer in transubstantiation would be forced to admit upon closer examination that the bread and wine have not changed chemically, and are still, in spite of all prayers and beliefs, bread and wine, not actually flesh and blood. . These emblems well represent the atoning Christ.



Norman J. McLeod

## SHOULD THE CHURCH FAST?

(Continued from page 7)

taught that they should fast when He was gone. Do you?

From the Book of Acts, we learn that after the Bridegroom had ascended into heaven, certain of the disciples did fast:

Paul's friends at Antioch fasted before sending him on his first missionary journey. (Acts 13:1-3.)

Paul and Barnabas fasted. (Acts 14:23.)

Everyone aboard Paul's ship to Rome fasted for fourteen days. (Acts 27:33.)

There can be no doubt that the most important fast in God's sight is to fast from wickedness and oppression of the poor. (Isa. 59:3-8.) Would not a fast from food, however, be profitable to Christians today? Does Jesus' teaching apply to us? Ministers frequently fast the meal before a sermon. Do any of you fast for longer periods? Should the ministry teach their congregations how to fast as they teach them how to pray?

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## THE PRE-EXISTENT AND PRESENT DEITY OF JESUS

(Continued from page 5)

and in almost every instance the translators have rendered the phrase by the words, "I am he," or "It is I." Christ Himself is said to have used it some fifteen times. In each case, the word "he" has been added as being obviously necessary to complete the sense intended, exactly as is done in John 9:9, where it could not possibly carry the sense indicated by Dr. Smith. Paul used it in Acts 13:28 and 1 Corinthians 15:9. In Luke 1:19, it is used by the Angel Gabriel. Peter made use of it in Acts 10:21. Paul's remark in 1 Corinthians 15:10, "I am what I am" (*eimi ho eimi*), is even nearer, than those already quoted, to the words of Exodus 3:14; and not even Dr. Smith would say that Paul "used the words that God had used to Moses." There is, however, still further proof of the error of the aforementioned writer. These words *ego eimi* do not represent, nor are they a translation of, the Hebrew in Exodus 3:14 where, in reply to Moses, God said, "chye, asher chye" (Heb.). "I am that I am," or more nearly, "I will be what I will be" (indicating the unsearchableness of God) is translated in the Septuagint not merely by the quite ordinary words *ego eimi* (the words Jesus used) but by the words *HO ON*, "The Being," the full phrase being "*ego eimi Ho On*"—"I am the being."

(4. 5.) John 10:36; Matt. 27:43. We are agreed that Jesus said, "I am the Son of God." We are not agreed that such a statement declares Him to be God. The declara-

tion of the enemies of the Christ has no weight with us. No son of the King of England and the Commonwealth can be king while his father lives. Though the Scriptures often declare Jesus Christ to be "Son of God," they persist in proclaiming that "there is none other God but one."

(6.) Here the Doctor quotes—"I and my Father are one" (John 10:30). To this he adds—"Thou being a man," responded the Pharisees, "makest thyself God" (v. 33). Again he adds—"Full well they understood His meaning. He claimed to be God." How very true are the words of Scripture in Matthew 13:15—"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted." A little calm careful analysis of the words of Jesus would have convinced that He made no claim to be God. They knew He looked upon God as His Father, and that conversely His Father was God, and that He had taught that His Father is "the only God" (John 5:44, R.V.). Consequently, when He said, "I and my Father are one," He disassociated Himself from the Person of the Father, making two distinct Persons. This much should have been plain to the author of the work under review.

Further, it is not unreasonable to suppose that he had read the words of Jesus in John 17:22—"that they [His disciples] may be one, even as we are one." Thus, if claiming to be one with God makes Jesus the Christ to be God, by the same reasoning His disciples are also God! Really, we cannot but marvel at the tortuous teaching of those leaders in the churches who so thoughtlessly state their case.

(7.) Here again note the fallacious reasoning of this "orthodox" divine. He quotes—"All men should honour the Son even as they honour the Father. He that honour-eth not the Son honour-eth not the Father which hath sent him" (John 5:23). To that he adds, "Thus Jesus places Himself on the same level as His Father, by using the words 'even as.' He claimed for Himself the honor due to God alone, for He is God." At such a statement we protest. Why has the Doctor not connected this verse with the previous verse? and why has he failed to quote the significant commencing word "that" (Gr., *iva*), meaning "so that," or "in order that"? In the previous verse the Father "hath committed all judgment unto the Son"—an act which clearly shows that the Father is "greater than" the Son (John 14:28) and making clear distinction between the two. "So that all men may (R.V.) honour the Son even as they honour the Father . . . which hath sent him." Common sense, yes, and common honesty, demand that recognition be taken of the fact that here Jesus

is the *sent* One. Under no conditions can an ambassador claim to be both sender and sent, and though the treatment accorded an ambassador is rightly taken as treatment to the one who sent him, never does an ambassador consider himself to be the equal of the one who sent him. In other words, even as honor is given to the Father as "the *only true* God," so, in like manner, should honor be given to the Son as "the *only begotten* Son of God," as the only "Mediator *between* God and men."

(8.) "He said that God was His Father, *making himself equal with God*" (John 5:18). The words in italics are thus emphasized by Dr. Smith, in this way placing himself on the side of the enemies of Christ—His false accusers—and denying the words of the Lord Jesus in John 14:28 that His Father is "greater than" Himself. Has Dr. Smith never read Isaiah 40:25? or Isaiah 45:5? or Isaiah 46:5? (To be concluded)

## BOOK PARADISE

By Arlen Marsh

What leads us to mention *Lost Men of American History* (Macmillan; \$3.50) is Author Stewart H. Holbrook's frequent allusions to characters who have guided, or who at least have influenced, the religious destinies of the United States. It does no harm, in any case, for one who intends to spend his life in the United States to know something of its history.

Mr. Holbrook effectually explodes the myth that the colonies joined wholeheartedly in the effort to win independence from Britain. He explodes the myth—for myth it is, as any competent historian will tell you—that any patriotism leaped spontaneously into the early American bosom. His description of those who successfully bullied, cajoled, and propagandized the colonies into rebellion is factual; that it is also delightful reading makes *Lost Men* a special joy.

The book marches on through Noah Webster and the Shays Rebellion to one Jemimah Wilkinson, who, as The Friend, established the first of the cults that turned to showmanship and visions more than to religion. A marked similarity between Miss Wilkinson and the later women who swept to fame through culthood is noted by Mr. Holbrook; but—possibly to avoid libel suits—he astutely mentions no names.

Jehudi Ashmun (that was really his name) was a preacher, an Episcopal editor, and almost single-handed founder of the Republic of Liberia. His skeletonized biography is one of the gems of *Lost Men*. He put the golden rule to work; but he might have been the inventor of that famous exhortation to "praise the Lord and pass the ammunition."

The book moves right on down to Lieutenant Rowan and the message to Garcia, and what it says of Elbert Hubbard's factual accuracy is not nice. It is all written with a vein of humor—just a vein, no more; and Mr. Holbrook has spent no small pains in attaining historical authenticity. Because of these pains, no doubt, a good measure of the humor is directed at those who have built up the American folklore; but the humor is nowhere sarcasm, and it appears only as a means of improving readability. Definitely, we recommend it!

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Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

### HOW SHALL WE STAND IN THE JUDGMENT?

(Continued from page 7)

you know, and God commands you to repent and to come into His fold, following the footsteps of the Good Shepherd.

Yes, friend, judgment is sure. A Day has been appointed, and the Lord has drawn a circle around it on His calendar. Jesus will come to raise the dead, and, on the Day appointed, you and I will face Him, and He will open the Books. Reading from our hearts, our lives, our minds, our deeds and our thoughts, He will then pass judgment. If He sees upon us the mark of the blood of the Lamb, if He reads in our lives a sincere striving for godliness, if He reads in our minds pure thoughts, He will say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." If, however, Jesus sees not upon us the mark of the blood of the Lamb, if He perceives that we have not been His believers and followers in this life, but have followed our desires, been rebellious and unrepentant, and have not been washed of our sins and sanctified by His Spirit, He will say, "I never knew you: depart from me, ye that work iniquity."

This is a question not to be lightly considered, for it involves your eternal life. Consider carefully and prayerfully the question, "How will *you* stand in the Judgment?" If you are not now on Christ's side, accept Him today, turn to Him and to His life now while it is the day of grace, while the door is still open, for "it shall be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:49, 50).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently this is acceptable with God" (1 Peter 2:20).*

### Called—To Be Chosen

Peter was talking, not to the Israelites, but to the "strangers" or Gentiles. He had a special message to those who hear the call of Christ and hope to be among others chosen as the bride of Christ.

Those who are "called to be saints" will live in such a way as to be "a peculiar people." Those peculiar people are doing "good works." They are zealous or ambitious, not for themselves and their own gain, but for God's work. Those who are "called" have a "vision," a picture in their minds of much happier living, of a much more glorious place, without the curse of weeds and insects and angry beasts, eternal life with Christ.

### Because We Love God

We know God loves us, He has done so many wonderful things for mankind that when we come to know Him and His goodness, we love Him. He is merciful and understanding. He has made many wonderful promises to those whom He calls to follow Him.

Today, Peter gives us some advice. He tells us to keep from sinning. We are tempted often, but because we belong to Christ, we can be overcomers. Peter asks us to keep from doing those natural things which are of the flesh. The natural nature wars, or fights, with the spiritual nature. For example: we may see an excellent pair of skates left upon the rink. Should we not turn them in at the warming house? or just say we "found them" and take them home for ourselves? We are told as Christians to do unto others as we would like to have others do to us. If *you* lost the skates, would you not want the finder to return them? Of course! Therefore, we know we must return them to the warming house, and find the owner.

Some desires are harder to win over, because they are only in the mind. Envy, jealousy, and such feelings are harder to conquer. They may keep creeping upon us, but even though the wrong thoughts may enter our minds, we are not to keep thinking of them.

### A Way to Avoid Suffering?

Is there a way to avoid suffering for our doings? If we

do wrong, we generally are made to suffer. If man does not see us, God does, and He also chastises His children.

There is a difference in being punished for our own misdeeds than in being avoided or punished in some way when we are doing God's work. The only boy or girl who does not get scolded or corrected is the boy or girl who does nothing. He should be scolded for that, too. We are told to "work" the works of God. He has no one else to do His work today. If you or I are called of God and refuse, He surely will choose someone else to do His work. He will accomplish His will, whether we have a share in it or not. He does not need us, but, Oh! how we need Him! We have this promise that if we walk uprightly before Him, He will withhold nothing that is good for us. His idea of what is good for us and what we think is good for us may be different. True children of God will walk uprightly and continue to trust Him always.

### We Are Happy

We are so happy to enroll Sharon Jean Bennett of Mora, Minnesota, in our ECE Club. Her name was sent in by her mother, Mrs. Carroll Bennett. Also, we are happy to enroll Robert and Gerald Barck and Thomas and Sarah Ellis of Waterloo, Iowa, whose names were sent in by their grandmother, Mrs. T. J. Ellis. We are happy to enroll Karen Sue Lansbery of Bridgeport, Indiana, whose name was sent by her grandmother, Mrs. Lucy Fuson, Newton, Illinois. Also happily, we enroll June Bushirk of Grand Rapids, Michigan, whose name was sent to the Herald office. Their enrollment cards will be sent to them.

### Happy Birthday Wishes

Karen Sue Lansbery, Jan. 25, age 6, Bridgeport, Ind.  
June Buskirk, Feb. 3, age 8, Grand Rapids, Mich.  
Evelyn Janet Garner, Feb. 3, age 8, Grand Prairie, Tex.  
Lee Philips, Feb. 5, age 14, Hammond, La.  
Ruby Wendroth, Feb. 5, age 8, Eden Valley, Minn.  
David Kirkpatrick, Feb. 6, age 6, Eden Valley, Minn.  
Marilyn Haines, Feb. 10, age 9, Fonthill, Ont.  
Dorothy Richardson, Feb. 10, age 14, Hammond, La.  
Mary Overholser, Feb. 12, age 10, Lawrenceville, Ohio

# THE BEREAN PAGE

*Alva Huffer, Berean Editor  
Morristown, Tennessee*

## Man's Heavenly Friend



ANY CENTURIES ago, there came to the throne of a small kingdom, a shrewd and warlike king. His name is preserved in history books to this day. He found his country happily poor. He drove his subjects into mines, fields, and factories. He made them unhappily rich. He took its gold, iron, and grain and turned it into the mightiest army of that age. He turned that army on his neighbors and made them into slaves. He plundered the wealth of all that fell before him. He spread his power from sea to sea.

One day this mighty man failed to rise from his bed. From far and near came the greatest healers to care for him. In every corner of his kingdom, the people were ordered to the temples to pray for their king. Still he weakened. He was wasting away. The wise men were puzzled.

The end was near. Around the royal deathbed stood a host of servants. "Is there anything Your Highness needs?" they asked. "Yes," whispered the king, "a friend!"

### Men Need Friendship

In the last days, according to a prophecy in 2 Timothy 3, men will be "without natural affection" and "lovers of their own selves." The modern every-man-for-himself attitude seems to be fulfilling this prophecy. Men are living more and more to themselves. They are becoming more self-sufficient and thus more self-centered. This selfishness and personal competition produce crying hunger for human appreciation and friendship.

What the world needs today is more honest, sincere friendship. One needs to have a genuine interest in others. He needs to feel that he *is* his "brother's keeper" and that he has a personal responsibility for his welfare and happiness. "Bear ye one another's burdens," urged the Apostle, "and so fulfil the law of Christ" (Gal. 6:2).

### Spiritual Loneliness

Man needs more, however, than human friendship. Down deep in every man's heart comes a feeling of solitude and loneliness that no human fellowship can ever satisfy. Human love, though strong and pure, is limited. Although we may live two by two, each man stands before God, one by one.

The Creator has put an empty place in the center of

man's heart. That inner sanctuary is to be filled with His own presence. If God's presence does not fill that empty place, it remains empty. Moreover, emptiness spreads from that central spot into the whole circumference of life. Thus, one's existence—though filled with people and things—becomes empty and without meaning.

In moments of complete honesty, men who have everything money can buy, but not those things money cannot buy, have confessed that their lives are empty. After seeing everything that can be seen, and being thrilled with everything that offers to thrill, they ask the question, "So what?" One who is spiritually empty finds his entire life in the same condition.

### Jesus the Friend

God made men with spiritual loneliness that they might seek the friendship of His Son. Jesus is Friend of the friendless, Bearer of life's burdens, Lover of children. He has become known as the "Sinner's Friend." He demonstrated His love for mankind when He endured the torture and agony of the cross. The highest conception of the Christian life is that of a personal friendship between a Christian and Christ.

Friendship and obedience are interdependent. Jesus told His disciples, "Ye are my friends, if ye do whatsoever I command you." Never yet has man been able to force a person to become a genuine Christian. People do what they want to do. Knowing this, God appealed to man's "want to" when He sent Jesus to be man's best Friend. In this way, believers obey Christ not as a matter of law, but a matter of friendship. Through inspiring love from man, God takes the policeman off the corner and puts him in man's heart. Thus, Christians obey because they love Christ. Friendship blends obedience and liberty.

Like the lonely king, the world needs friends. Bereans can show genuine affection and appreciation to the friendless and lonely. Through the Christian friendship, they can introduce mankind to their heavenly Friend. When each individual accepts Jesus as his Saviour and Friend, then he can join the chorus of voices who sing:

"What a Friend we have in Jesus,  
All our sins and griefs to bear  
What a privilege to carry  
Everything to God in prayer!"

# AMONG THE CHURCHES

## BIBLE SCHOOL EVANGELISM

Just six weeks ago we finished the last Bible school for 1948. This week we are leaving for Arkansas to start the first school in 1949. This will be held at Mountain Springs. My helper this year is to be Mary C. Railton of Rockford, Ill. She is a student of Oregon Bible College and will resume her work at the College next fall. A complete schedule of the Bible schools will appear later, as all arrangements of dates is not yet completed.

The traveling part of the work will be much more joyous this summer, due to the fact that the new car finally arrived, a Special Deluxe Plymouth Coupe. May I express my thanks to all who so generously contributed toward it. We ask for your prayers for our evangelistic work in behalf of our boys and girls.

—Verna C. Thayer.

## NORTHEASTERN OHIO

During January, about three weeks were spent in Ohio in and around Cleveland, my old home.

On the way from Oregon, Ill., I stopped overnight at South Bend, Ind., January 4, sampling the comforts of the parsonage as guest of Bro. and Sr. H. U. Krogh, Jr. A day was spent at Delta, Ohio, visiting Bro. J. W. McLain and his family and the Dunbars. The work there is reported to be building up noticeably since Bro. McLain has been their pastor.

On January 9, it was my privilege to visit with the brethren at Salem, Ohio, fulfilling a desire of many years standing. They have a fine building there and a good-sized congregation. Bro. George Tabor is the pastor, and preaches regularly.

The following two weeks were spent in Cleveland, much of the time occupied in shopping to replenish supplies during the January sales. It was good to see so many of the brethren there of long years' acquaintance. Bro. and Sr. G. E. Marsh were both somewhat ill while I was there, Sr. Marsh the more so, but they are both improved now, happily. The church is enjoying Bro. Marsh's ministry, and we look for a fruitful harvest during his pastorate. At Bro. Marsh's invitation, I occupied the pulpit at the morning service, January 16.

The following Sunday, January 23, I was happy to visit the church at Madison, and conducted the morning service at the request of Bro. J. I. Titman, the pastor. I was very pleased at the cordial reception. At their request, I am to return on February 19 and 20 to show motion pictures on Saturday and Sunday nights. All brethren and friends in the area are invited to be with us that week end. They meet in the Grange Hall at Madison.

After the Ministerial Conference at Oregon, Ill., I am returning to Ohio to finish the state work, and will visit the places I did not reach on previous trips.

M. W. Lyon, Evangelist.

## HERALD SUBSCRIPTION CAMPAIGN

### State Standings

As March 1, 1949, rapidly draws near, achieving the goal of 2500 subscription appears hopeless. Last week, eighty-one new subscriptions were paid, for which we are grateful, but that figure is considerably too low to justify exuberation. Have we any sprint left in us to finish this work like we should? Or shall we fold our dainty hands and say we are too weak and too tired to get twenty-five hundred subscriptions? Here are today's standings:

Illinois	Gained 29 more!	131
Ohio	Should reach 100!	60
California	Still leading Nebraska!	52
Nebraska	Sprint for 2nd place!	50
Minnesota	Excellent gain of 11!	42
Missouri	Work like mules!	30
Indiana	Dribble faster!	30
Texas	Come on, Big State!	27
Michigan	Sorry; no gain.	26
Arizona	Climbing Jacob's ladder.	25
Louisiana	Standing still.	22
Arkansas	Really try!	24
New York	Rousing gain of 13!	18
Iowa	Stuck?	17
Washington	Come, cherry-tree zip!	15
Virginia	Encouraging gain of 5.	11
North Carolina	Saturated?	10
New Mexico	No more?	6
Ontario	Evangelize Canada!	6
Pennsylvania	Come, turnpike speed!	6
Oklahoma	Not yet OK.	5
West Virginia	Waning Velocity.	5
Colorado	Snowbound.	4
Wisconsin	4, no more?	4
Wyoming	3, up a tree?	3
Kansas	Canned the Campaign.	2
Maryland	2, too few.	2
Canal Zone	Greetings!	1
Florida	Flourish.	1
Kentucky	Run a derby!	1
North Dakota	Now done?	1
Oregon	Nothing doing?	1
South Carolina	Slow Campaigners!	1

### Today's Subscription Data

Goal by March 1	2500
Previously reported	1798
Received last week	81
Today's total	1879
Yet needed to reach goal	621

## IT BRINGS PEACE AND CONTENTMENT

The Christian practice of tithing had been taught us from our early youth. Since adopting the plan, we have certainly been blessed in a material way. But, much more than that, it brings peace and contentment with the knowledge that one is following in the way that was outlined by God.—Mr. and Mrs. John A. Railton, Rockford, Ill.

## CALENDAR OF SPECIAL EVENTS

February 13-20—Evangelistic meetings at Fonthill, Ont. (F. L. Austin, guest speaker.)

February 19, 20—Northwest Quarterly Conference at Corvallis, Ore.

### OVER THE TOP—1948-1949

66. Maybelle Hanson	\$27.00
67. Mrs. L. Drake	26.00
68. Jessie W. Donaldson	26.00
69. W. A. Hanson	26.00
70. Mrs. T. J. Ellis	26.50
71. Silas M. Claypool	26.50
72. Mrs. Allen Claypool	26.50
73. Mr. & Mrs. Vernon Chaplin	53.00
74. Allen Chaplin	26.50

## LAYMEN'S CAMPAIGN ENROLLMENTS

1948-1949

84. Maybelle Hanson, Chicago, Ill.
85. Jessie W. Donaldson, Hamden, Conn.
86. Mr. & Mrs. Howard Moore, Crannell, Cal.
87. W. A. Hanson, Caledonia, Mich.
88. Mrs. T. J. Ellis, Waterloo, Iowa
89. Silas M. Claypool, Robinson, Ill.
90. Mrs. Allen Claypool, Marshall, Ill.
91. Timothy Pearson, Hammond, La.
92. Mrs. Timothy Pearson, Hammond, La.
93. Lyle Doan, Mount Morris, Ill.
94. Martha Doan, Mount Morris, Ill.
95. Mr. & Mrs. Vernon Chaplin, Arkansas City, Kan.
96. Allen C. Chaplin, Arkansas City, Kan.

GOD'S WAY is the right way. Let's TITHE!

The tithing church is a healthy church.

Tithing Campaign Committee.

## HERALD RECEIPTS

Mrs. Myrtle Houser (2); Emily Blackwell (3); Mrs. Emma Swan (2); E. F. Marsh (2); Cora G. Pace (3); E. T. Renner (3); Maybelle Hanson (3); Wm. Wachtel; Mrs. Annie Broberg; Robert Follins (3); James Maggard; Mrs. Harold Huber; Ella M. Siple (2); Mrs. Lillio Larington; Mrs. Ethel Watson (2); George O. Renner (3); Mrs. George Redfern; Mrs. M. S. Guest; Mrs. Paul McPherson (3); William J. Coulter; Zenas Murphy (3); Clarence Dimmick; Elmo Gaspar (3); Vernon Chaplin (3); Alice Blyth, Minnie Tolschow; Mrs. B. Bartlett; Mrs. Walter Bolhaus; Mrs. Maude Hepley (2); C. B. Compton (5); Mrs. Arthur Otto (6); Glen Hoskins (3); Freeman Fike (8); George P. McMurtrie; Lawrence Robins; Ruth Hoskins (3); Sydney E. Magaw (2); Mrs. Thomas Lewis; Linford Moore (20); Mrs. Albert Swanson; Mrs. W. W. Hilliard; George Hobson; Mrs. F. F. Blyth (3); Mrs. M. L. Long (12); Mrs. N. S. Hoeg; Wayne L. Luning (3).

**LITTLE ROCK AND McGINTYTOWN**  
Arkansas

Due to illness in the family in January, I spoke only at Oak Grove Church (Little Rock), and at the church in the city. The people in the city have secured a beautiful place to meet — on the first floor at Fourth and Scott Sts. This church is progressing well. It has an interesting Sunday school under the leadership of Bro. Shaw. The Oak Grove Church has a very zealous group of people. Both these congregations meet for Bible study during the week.

I spoke once at McGintytown. The weather was unsettled, and I was called home because of the death of my son-in-law, Monroe Whorton of London, Ark. He had been ill for several years. I failed to fill my appointment at Bear over last week end, due to the sickness of my daughter Lila Beth, who had to be admitted to the hospital. She was in serious condition, but is at home doing well at present.  
H. Scott Smith, Pastor.

"Man's effort to establish righteousness and peace will be in vain without the Prince of Peace. I hope it will not be long until He comes."—Catherine Davis, 1016 S. Locust, Freeport, Ill.

**BERT T. COX**

Bert T. Cox, born on April 13, 1868, south of Oregon, Ill., fell asleep in death, January 25, 1949, on the farm where he was born.

On January 27, 1889, he was united in marriage to Hattie Bell Sadler. Seven children were born to this union, two of them and the wife having preceded him in death. Children surviving are Clyde E., Ruth Cline, and Marie Pettinger, Oregon, Ill.; Grace Huffman and Anna McPherson, Dixon, Ill.

On March 1, 1911, he was united in marriage to Letha Tilton Cox. She and their son George, residing at the farm home, survive. Also surviving are a stepson Fred, Oregon, Ill., eighteen grandchildren and five great-grandchildren.

Using John 10:10 and kindred texts, the writer presented gospel hope and cheer to the bereaved, at Grand Detour (Ill.) Union Church, January 31, interment also being at Grand Detour. . . . Speed the resurrection and unblighted Day! Sydney E. Magaw.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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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Pennellwood Church — M. F. 50.00  
Mr. & Mrs. Abnus Dimmick 10.55  
Hillsburg, Ind., Sunday School 7.64

**MARRIED AT EAST OREGON CHAPEL**

Bro. Gordon Landry, who has been superintendent of East Oregon Chapel for some time, and Sr. Barbara Kump were married at the Chapel January 28, 1949. They are now on a wedding trip to Florida and Louisiana. They will visit Gordon's home folks at Hammond, La., before returning to Oregon, Ill.

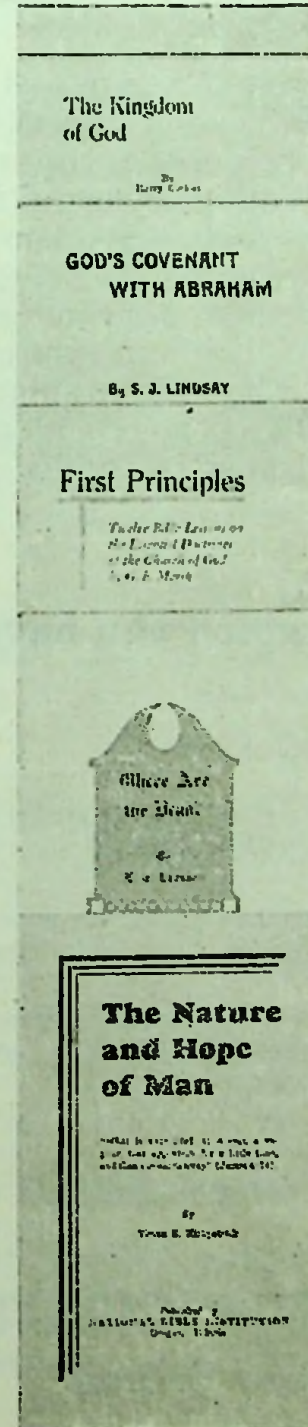
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Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90
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Truths the Child of God Should Know, Lapp, 6pp.	.15	.90
The Glad Tidings of the Kingdom of God, J. W. McLain, Spp.	.20	1.20
Resurrection, Magaw, Spp.	.20	1.20
Baptism, Lindsay, Spp.	.20	1.20
Pleasures of Youth, LeCrone, Spp.	.20	1.20
An Important Biblical Discovery, Haupt, Spp.	.20	1.20
The Gospel Plan of Salvation, Railsback, Spp.	.20	1.20
Hell—What Is It? Spp.	.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75
What Is Man? Patrick, 12pp.	.25	1.75
The Sabbath, Lindsay, 13pp.	.30	1.85
First Principles, G. E. Marsh, 18pp.	.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00
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Where Are the Dead? Bronson, 36pp.	.50	4.00
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**NATIONAL BIBLE INSTITUTION  
Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 38

OREGON, ILLINOIS, FEBRUARY 15, 1949

NUMBER 19

## The Beast and the Book of Life

(A study of Revelation 13:1-8)

By J. W. McLain, Delta, Ohio



J. W. McLain

CHARACTERISTIC of our times, the great revolutionary movements in the world are the result of turbulence and unrest in the great sea of humanity. We are living in socialistic times. It is a day of people's governments. These governments have "risen up from the sea," out of human storm. Each revolt produces its own leadership, in kind. We hardly can attribute the condition to its leaders, entirely.

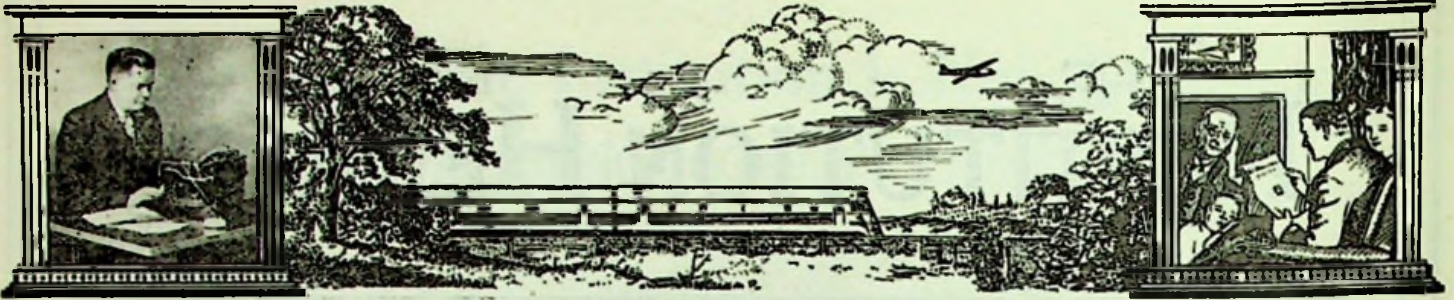
It is without meaning to point out any one power as being responsible for the times. Whether or not Russia is to dominate the world scene (and I do not deny that possibility) is not the most important consideration. Of what importance is it who heads the world, when the whole world has come to one mind and one desire to serve the devil?

Our text (Rev. 13:1-8) indicates that the bear (Russia?) is a part of the Beast. The lion (Britain-America?) is also a part of the Beast, as well as the leopard (Asia?). The Beast is a government of, by, and for all nations. It is not forced on the people of the world. They acclaim it. They clamor for it. *The whole world worships the beast!* This power over all kindreds, tongues, and nations is by popular consent.

The only people in the whole world who will not subscribe to this popular front government are those *whose names are written in the Book of Life*. It is not surprising, then, that the only ones to whom this Beast is not benevolent are the *saints*. Benefit upon benefit to everyone from the cradle to the grave, but not to the *saints!* They will not worship the Beast.

We have been so busy looking across the sea to identify the Beast in Mussolini, Hitler, Stalin, or the pope, that we have failed to see the foundations of virtue crumbling all about us everywhere. We are up to our necks in socialistic revolution, along with the rest of the world. Traditional standards of integrity are being swept away by the storm. Out of the sea must come a world government, by popular demand. That its claims and its names are blasphemous is of no concern to the world. The idea, the philosophy of socialism is springing up everywhere as weeds in a cornfield.

Our real concern at this time should be about that *Book of Life*. "Is my name written there?" Am I being swept away with the tide of the super-benevolent state? Do I believe the only hope for world security lies in a powerful world government? Do I believe that equality of wealth and human happiness can be produced by government? (*Please turn to page 10*)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### “Watch!” Where?

Jesus said to His disciples, “Watch and pray: for ye know not when the time is. . . . Watch ye therefore: for ye know not when the Master of the house cometh. . . . And what I say unto you I say unto all, Watch” (Mark 13:33-37). Know, by studying Bible prophecy, what to expect in these last days. Listen to radio news reports and read the daily press to become informed of current events and prevalent conditions fulfilling inspired prophecy.

Now arises a sound objection: radio news programs blast cigarette smoke into my eyes, and newspapers and magazines flourish with liquor advertising that makes them stink like an old-time corner saloon. So, *where* shall I watch? *Where* shall I listen?

Undoubtedly, in every state of the nation a minority of press and radio men dispense the day’s news without intermingling puffs of throat-cooling smoke or pauses to let the “golden goodness trickle down.” In Chicago, for instance, the *Chicago Daily News*, edited by John S. Knight, accepts no liquor advertising, and the editorials have won a general appraisal of upholding the better interests in life. We are informed, too, that none of the *Capper* publications accept liquor advertising; and, certainly, such periodicals as *National Geographic* and *Readers’ Digest* rest the soul.

“Watch!” Where! Well, where the vision is least obscured by smoke; where taste is least blighted by alcohol.

### Cheer

Notwithstanding slow progress in THE RESTITUTION HERALD campaign, and apparent failure to reach the contemplated goal of twenty-five hundred subscriptions by March 1, several notes of cheer soften the disappointment. At this writing, THE HERALD is entering forty-six states, the no-HERALD states now being reduced to only New Jersey and New Hampshire, and money has been received for a subscription to New Jersey. (Somebody please send us the name and address of a prospective appreciative reader.) (How about New Hampshire?)

Also encouragingly, we can report that THE HERALD is now entering, for its first time, the country of Holland and into the Hawaiian Islands—one copy to each of these destinations. One additional copy, also, goes to India. Meager, meager start, but here is evangelistic spark that could be, should be, fanned into a missionary fire that would encircle the earth.

Of further encouragement, we can report, too, eighty-five new subscriptions received during the past week. We are going forward too slowly to reach the goal, on time, but *we are going forward!* Work! “The night cometh”!

### Donald Berry’s Fish

Donald Berry, Lester Prairie, Minnesota, is more than a skillful fisherman; he is a cunning photographer. Here, by clever photography, he shows a pickerel he caught—shows it about ten times bigger than its actual size. (The fish, suspended near the camera, was entirely apart from Mr. Berry’s hand, his hand simply being lined up with the fish and camera lens.)

The big fish reminds us of last-day deceptions: deceptions that will please the eye, tickle the ear, but not save. “The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits” (1 Tim. 4:1)—“deceiving and being deceived” (2 Tim. 3:13). “Preach the word,” said Paul, for “the time will come when they will not endure sound doctrine.”



## Israel's Wilderness Journey and Christians' Spiritual Infancy

By Janice Johns, Oregon Bible College

**M**ANY interesting types in the Old Testament enable us Christians to see more clearly the truths written for our admonition. A study of Israel's wilderness journey should help us Christians further to consecrate ourselves to God's service.

After miraculous deliverance from the Egyptians in crossing of the Red Sea, the children of Israel sang unto the Lord a song of praise and thanksgiving. For the deliverance God had given them from the oppression in Egypt, they sang, "The Lord is my strength and my song, and he is become my salvation." . . . After baptism, present deliverance from the bondage of sin, a true convert feels a joyful zeal for Christian growth. Church services have added meaning. Even the hymns sung in those services seem to have been written especially for him and he sings them in deep appreciation. The convert rejoices because God has delivered him from the ways of sin.

With a cloud by day and a pillar of fire by night, God led the children of Israel throughout their journey in the wilderness. Exodus 13:21, 22 states, "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; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." . . . Those who are in the body of Christ are "dead to sin," and they "walk not after the flesh, but after the Spirit" Paul, writing to the Romans, said, "As many as are led by the Spirit of God, they are the sons of God." The true Christian, then, is led by the Spirit of God—both day and night.

After passing through the Red Sea into the wilderness, the children of Israel journeyed three days without water. They finally came to the waters of Marah, but were unable to drink the bitter water. God showed Moses a tree which, when cast into the water, made the water sweet so they could drink it. . . . In a Christian's spiritual infancy, the Christian way many times seems hard to bear. Many Christians fall by the wayside because of the hardships which come upon them who strive to live the Christian life. When we begin to realize, however, what God has done by giving His Son for us that we might be healed, we can taste of the sweetness of His precious promises. We then realize the full meaning of Paul's words to the Romans, saying, "There is therefore now no condemna-

tion to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). What sweetness in the Branch!

All of us recall, I believe, the story of Balak, the king who wanted the Israelites cursed because of their great power in battle. Balak sent for Balaam to have him curse the Israelites, but God said to Balaam, "Thou shalt not curse the people: for they are blessed." . . . Christ said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." In other words, those who seek righteousness cannot be cursed, because God has blessed them.

When the children of Israel hungered for food, God sent them manna from heaven and their hunger was satisfied. Christ says, "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). At the command of God, Moses struck a rock to provide water to quench the thirst of the Israelites. Christ, our Rock, was smitten so we might partake of the water of life freely.



Janice Johns

When Amalek came to Rephidim and fought with the Israelites, God made the Israelites realize their dependence upon Him. When Moses held up his hands to heaven, the Israelites prevailed against Amalek; but when his hands were heavy and he let them down, Amalek prevailed. The Israelites' battle with Amalek was very similar to our struggle with the flesh, or our worldly natures. The Apostle Paul, in his Letter to the Galatians, spoke in 5:17 of this battle, saying: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." We always are fighting a wavering battle unless we rely on God at all times for our strength. Our human strength is as nothing, but we "can do all things through Christ which strengtheneth" us. "He is able to save to the uttermost those who come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). With God's help, Amalek was routed. It is prophesied that he finally will be destroyed. Only with God's help can we hope to prevail against our worldly desires. With God's help, they can be destroyed.

God sent law as a measuring rule to a disobedient people, so they might more easily see their frailty. When God said, "If ye will obey my voice (Please turn to page 11)

# The Pre-Existent and Present Deity of Jesus

## Are These Doctrines Scriptural? — Article 2

By R. H. Judd, Colborne, Ontario

THE NEXT point in Dr. Smith's argument is *The Testimony of Others*. With the first four—the testimony of John the Baptist (John 1:34), Nathaniel (John 1:49), Peter (Matt. 16:16), and Jesus' disciples (John 6:69)—we are in hearty agreement with him, for all declare that Jesus is "that Christ, the Son of the living God." With the fifth, however, where he quotes the words of Thomas, "My Lord and my God," we cannot accept his assertion that Thomas thus proclaimed Jesus the Christ to be "Very God of Very God." Ask Thomas in how many Gods he believed, and his reply would have been promptly quoted from Deuteronomy 4:35, "Unto thee it was shewed, that thou mightest know that LORD he is God; there is none else beside him." Again, ask Thomas if he believed that God had come down from heaven (Matt. 6:9) and stood before him, and his reply would be an emphatic "No!" Once more, ask Thomas if he believed that God had made Himself known by showing to Thomas the wounds in His hands and side, and he immediately would call to memory the words of Exodus 33:20, "Thou canst not see my face; for no man shall see me and live." To that the testimony of John would agree, that "no man hath seen God at any time." Whose testimony are we to accept? The testimony of Dr. Smith that Jesus "was none other than the great 'I AM'?" or the testimony of the scriptures we have quoted? Surely the Doctor is aware that in both the Old and New Testaments the word "God" is used in secondary senses!

(3.) The third of this "four-four" testimony is said to be *The Testimony of His Father*. Mark 9:7 is quoted, "This is my beloved Son: hear him," and the comment added, "Of no other did God say this." True! but the very fact that God said it of the Christ is itself proof that Christ is not God.

(4.) *The Testimony of David* is next brought as evidence that "Jesus is God," and the question is asked, "What think ye of Christ? Whose son is he?" "The son of David," replied the scribes. It was a truth widely accepted, even by Jesus Himself. Again the question comes, "How then doth David in spirit call him Lord, saying, The LORD said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son?" (Matt. 22:41-46). The scribes could not answer, for as David spoke "in

spirit," the answer to the riddle would need to be given "in spirit" also, and this could not be said of the scribes. The answer was given through the Spirit by Peter (Acts 2:36; 5:30, 31), and by Paul in Ephesians 1:17-23 and Philippians 2:9, 10. Then was given to Jesus "a name which is above every name, that at the name of Jesus every knee should bow," and among that mighty host not even the name of David could be omitted. The name of David was great, but the name of Jesus is greater still.

The next remark by this writer of many books commonly has weight with many who have not sought the answer from Christ Himself. We quote the Doctor's words: "If Jesus Christ was not God, if He was merely man, then you have a number of things to explain that cannot be explained." Attention is then drawn to *Jesus' Works*. In quoting John 5:36, he failed to notice that the works spoken of were *given to* the Christ to finish. How, then, can the statement of Dr. Smith that Jesus was "*equal with God*" be maintained in the face of such testimony? Impossible! In this connection, the Doctor says: "His miracles are unique. He had control of all the laws of nature. His power was unlimited. And He never failed. He demonstrated His power over nature, disease, death, and demons. That includes all. He manifested every attribute of deity."

Much of the foregoing is true, but not all of it. Jesus' power was *not* unlimited. His every act was subject to the Father's will, and He came not to do His own will, but the will of the Father which *sent* Him. True, Jesus never failed. True, He manifested His power over nature, disease, and death, *but He was powerless to overcome death in Himself*.

Dr. Smith says that these wonderful works of Jesus, mentioned above, "*cannot be explained*" apart from His deity. Dr. Smith evidently cannot explain them except by denying that the Father is "the *only true God*" and making Jesus Christ also God. But, thank God, the Scriptures *can* and *do*, and in Acts 2:22 it is said that those wonderful works were the works "which *God* did by him." That should satisfy even Dr. Smith.

As to Jesus' teachings, it is true that He spoke with authority (Matt. 7:29), and that "never man spake like this man" (John 7:46). But it should be noticed that the very fact that He spoke with "authority" is evidence of

prophecy which foretold (Deut. 18:18) that the words which He spake were not His own, but were those which He was "commanded" to speak. Such facts are altogether inconsistent with popular teaching that "Jesus is God." On the contrary, Scripture testifies again and again that He is *man*. (See Deut. 18:15; Isa. 53:3; Zech. 6:12; John 1:30; 8:40; Acts 3:22; 7:37; 13:38; 17:35; 1 Tim. 2:5, and others.)

As to *His Pre-Existence*, the oft-repeated argument from the words "I AM" already has been considered and shown to be devoid of both reason and truth. Paul told the Ephesian Christians that *they* were "chosen" in Him *before the foundation of the world*, having been foreordained unto adoption as sons through Jesus Christ. Peter also declared that Jesus was "*foreordained before the foundation of the world, but was manifested at the end of the times*" (R.V.); or, in other words, "When the fullness of time was come" (Gal. 4:4), "God sent forth His Son." All was in the purposes of God—"according to the purpose of the ages which he purposed in Christ Jesus our Lord" (Eph. 3:11, R.V., marg.). Not until God raised Him from the dead and gave Him glory, did some of those purposes meet with fulfillment. (1 Peter 1:20.)

If the Scriptures can speak of "the Lamb that hath been slain *before the foundation of the world*" (Rev. 13:8, R.V.), then surely Christ can as truly speak of the glory He had "before the world was." Before Jeremiah

was "formed," God "knew" him, and sanctified him and appointed him a prophet before he was born. God calls those things that "*be not as though they were.*" (See Jer. 1:5.) All these things were in the *purpose* of God.

As for John's prologue, it nowhere states that the "word" here spoken of was Christ; and we challenge any minister of any sect or denomination to *prove* it. Cranmer's Translation, and others, state that "God was the word," and several of these use the neuter pronoun "it." "All things were made by it [namely, the word], and without it was nothing made that was made." With that agree the words of the Psalmist: "By the word of the LORD were the heavens made, and all the host of them by the breath of his mouth." "He spake and it was done; he commanded and it stood fast" (Psalm 33:6, 9). The words of Peter in 2 Peter 3:5 are practically parallel to the words of John. We quote: "By the word of God the heavens were of old." Indeed, it is worthy of note that Peter used the identical word "logos" that John used. All these have practical reference to Genesis 1, where it is so often recorded that "*God said.*" The Scriptures inform us that "God himself . . . formed the earth and made it; he established it, he created it" (Isa. 45:18); and, if further testimony is needed, Christ Jesus Himself spoke of "the creation which God created" (Mark 13:19). His testimony is true, and He claimed to be "*a man that told you the truth*" (John 8:40). (Continued on page 9)

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## Prospects of Peace in Palestine

Recalls Ancient Bible Prophecy

By James M. Watkins, Oregon, Illinois

February 8.—It now seems that the time has come when the prospects of peace in Palestine may soon be justified. At least, there is an air of growing optimism among the statesmen concerned with the problem.

If this optimism proves to be justified by an undercurrent of facts, we may not have long to wait to prove one of the most significant prophecies of the Bible. It is the 2500-year-old statement that a peaceful culmination of the problems of the restored nation would be the signal for the armies of a ruler identified only as "Gog" to begin their march toward the Holy Land.

Twenty-five hundred and thirty-six years ago, to be exact, the Prophet Ezekiel, in discussing these days, said,

"Prophecy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy

place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . . And 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."

Thus, this seer of Israel predicted the days following his nation's first experience of national peace. It should not take long to determine how sound his predictions may be. If they should prove correct, it seems that more than Israel may be in for a big surprise.

—Dixon Evening Telegraph.

# Lessons on History of Church Doctrines

## Lesson 9—Regathering and Restoration of Israel

By Norman J. McLeod, Pomona, California

*"It shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deuteronomy 30:1-3).*

A. The incidents through the second dispersion at the destruction of Jerusalem by the Romans under Titus, A.D. 70.

(1.) The assembling of so large an array of references as in this lesson is confusing, but in this particular case there are so many things of importance involved in examining all the evidence, that it is worth-while to read every text presented. If the two groups of texts on the Great Regathering and the Restoration are examined, it will be seen readily that the confusion usually encountered is that of lack of careful reading. Bringing these texts together will show immediately the dual nature of the subject: Israel is now regathering; she is yet to be restored.

(2.) A way to eliminate confusion is to trace carefully the history of the case. History projects its lessons into the present and the future, because we can see in the stress of time that other things are coming.

(3.) Read about the sojourn in Egypt from the time of Joseph in the latter part of Genesis and early Exodus.

(4.) Read about the original entry into the land in the Book of Joshua.

(5.) The Dispersion. (Deut. 28; 29; Mal. 2:2; Jer. 15:1-9; Ezek. 23:45-49; Jer. 7:30-34; 4:5-8; 24:8-10; 25:8-11; 28:12-17; 5:14-18; 47:6; 1:20; 6:9-12; 30:1ff; Zeph. 1:12-18; Lam. 1:4-10; 4:13-20; 2:20ff; Luke 19:41-44; Micah 6:13, 14; 3:8-12; Hosea 8:1, 13; 14; 9:3; Zech. 14:1ff; Joel 1:4; Amos 5:11, 12; 9:1-10; Ezek. 21:25-27.) (N.B. This group of texts puts little or no difference between the first and second dispersions: under Assyria and Babylonia; and under Rome.)

(6.) The first regathering. (Isa. 45:1ff; 46:1ff; Amos 9:11, 12; Ezra and Nehemiah. Jer. 29:10; 2 Chron. 36:21;

Dan. 9.) (It is not supposed that the whole class will read in session the entire Books of Ezra and Nehemiah, but each student should be more-or-less familiar with the contents of those two books in order to understand the subject. At various points in these lessons, such references will be made.)

(7.) The second dispersion is related in the apocryphal books of the Maccabees. Such material should be read, but obviously not in class time. Some prophecies appear in the Gospels: Matthew 24, for instance.

B. The Great Regathering.

(1.) Notice that there are many phases of the great regathering:

- a. Regathering of Judah first. (Zech. 12:7.)
- b. Regathering of the remaining tribes. (Ezek. 37.)
- c. Establishment of nationhood without the kingdom's being restored, as is happening at present. (The British Mandate has ended, and Israel has been recognized as a state, but is still in precarious condition.)
- d. Economic re-establishment.
- e. Expansion and conflict. (Isa. 11:13ff.)
- f. War (in the midst of peace).

(2.) References. (Isa. 55:6, 7; 11:11-16; 10:20-23; 56:8; 43:5-7; 62:1-4; Jer. 16:16-21; 23:3-8; 29:14; 30:7; 31:1-14; 47:27, 28; Ezek. 11:16-20; 28:25, 26; 36:24; 37; 38:8; Dan. 9; Hosea 3:4, 5; Joel 2:24-27; Amos 9:14, 15; Oba. 17-20; Micah 4:1-7; Zeph. 2:8, 9; 3:20; 8:1ff.)

C. *The Restoration.*

(1.) The restoration is really the last phase of the great regathering. The restoration of Israel represents the setting up of God's Kingdom. There are three primary phases of that restoration:

- a. Religious restoration. (Mal. 3:1ff.)
- b. Political restoration. (Isa. 2; Micah 4.)
- c. Rulership and missionary work among the Gentiles. (Isa. 11.)

(2.) General references. (Isa. 25:9ff; 32:1ff; 33:5, 17, 20-24; 35; 40:1ff; 42:1-16; 2; 43:1; 60; 45:23; 49:6-17, 22, 23; 52:1ff; 60:1ff; 61:3-6; 62:1-12; 66:12, 19; Jer. 3:16-19; 30:9-24; 31:31ff; 32:15, 36-44; 33:7-26; Ezek. 11:16-20; 21:25-27; 36:25-38; 37:18-28; 38:8; chapters 40-48; Joel 2:24-32; Amos 9:11-15; Zech. 2:12; 6:12, 13; 9:9ff; 10:5-12; 12; 14:4 to end; Mal. 3:1; 4:2, 3.)

(3.) When will the restoration be? (Acts 1:6ff.)

(4.) In 70 A.D., the Jews were scattered over the world for the last great dispersion. From that day forward, there was a contrast between them and the Christians, as to which could get the ear of the Roman government against the other. They were responsible for many of the most severe persecutions that Christians suffered. As Christianity became more powerful, the lot of the Jew became more miserable. During the Middle Ages, the Jews suffered terrible persecutions at every hand. In spite of that fact, they gained money power; so they became the bankers of kings. Felix Mendelssohn-Bartholdy, the musi-

cian, was one of the first Jews to admit that he was a Jew with the approach of modern times. During the first French Revolution, the Jews were released from the ghettos of Paris by some of the fanatical revolutionaries, and they were the ones who carried on the worst phases of the "reign of terror" in Paris. They were the ones (the atheistic Jews) who set up the Goddess of Reason and required the people of France to worship her. Then, with the coming of the restoration of the Bourbons under Louis XVIII, they were herded back into the ghettos again.

(Continued on page 10)

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## Christian Tithing an Act of Faith

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By T. M. Ferrell, Holbrook, Nebraska

**W**ISHING to gain knowledge of any important subject or practice, one naturally refers to its history. Looking to the history of tithing in the Bible confirms our thought that tithing is an act of faith, and therefore should be practiced by every Christian.

To us, the subject of tithing in the Bible and the promises made to Abraham are a close parallel. The covenant with Abraham concerning the Promised Land was given to Abraham in a dispensation or age of faith, to Israel in a dispensation of law, and again to Christians in the present dispensation of faith. In Bible history, tithing was begun with Abraham in a dispensation of faith, given to Israel as a law, and, we think, brought back into the present dispensation of faith by the same token that the covenant was.

In many respects, the present dispensation is similar to the dispensation under which Abraham lived. Divine favor was given to those who personally showed faith in God. Religious practices were based upon a *desire* to serve God, rather than a commandment that said a person *must* serve Him.

Abraham, in returning from the defeat of the kings, as recorded in Genesis 14 and Hebrews 7, met Melchisedek, priest of the most high God, and gave him a tenth part of all. He had no *commandment* to pay a tithe to God's high priest, but believing in God, "the possessor of heaven and earth," he *voluntarily* paid a tithe. To him, tithing was an act of faith in God.

In Romans 4:11, Abraham is called "the father of all them that believe." We of the Church of God glory in the Abrahamic promises made applicable to us through his seed, Christ, and call ourselves the Church of God of

Abrahamic Faith, but why have we so emphasized the *promises*, to the neglect of the faith and acts of faith which brought the promises upon the father of believers?

We do not, and cannot, teach tithing as a commandment, but as an act of faith on the part of the Christian, and seriously doubt that any person can manifest faith in God to the ultimate degree, without being a tither *plus*.

Setting aside a tenth of one's income for use in the Lord's work shows faith in God as the Giver of all blessings, expresses trust that He is able to provide for all our needs, and glorifies God in the Christian work that the tithe is able to do in furthering the cause of Christ.

Abraham was blessed of Melchisedek because he tithed, and we have noticed that Christian tithers are also blessed: if not with greater material goods, with greater peace and satisfaction in knowing that they are pleasing God by helping in His work. We also have observed that some of those members who openly oppose the work of the church, admit that they have no money for the church, drag their feet through every forward step of the group, and criticize those who do support the church, seem to be faced with constant emergency demands on their resources, either because of illness or other personal crises. Better that they tithe what they do have, however small the amount! We are sure that even they would prosper in their daily lives and in their church lives, and would not be so over-critical and unco-operative.

Surely, a person is not *forced* to tithe, neither is one *forced* to pray, but the blessings from these acts of faith far exceed the demand of time, energy, and substance.

God's way *is* the best way. Try it yourself, and see!





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**DANGER SIGNALS.** America is not dominantly Roman Catholic, but she is being buffeted about with ulterior motives of the Roman hierarchy, who are endeavoring to weave a bond between church and state. It has been traditional in our national life to keep the church and state separate. Rome, wherever power is at her command, has for centuries exercised the authority expressed in the "Dictatus" of Gregory VII, when he declared:

"The pope enjoys a unique title; he is the only universal bishop and may depose and reinstate other bishops or transfer them from place to place. No council of the church may be regarded as speaking for Christendom without his consent. The Roman Church has never erred, nor will it err to all eternity. No one may be considered a Catholic Christian who does not agree with the Roman Church. No book is authoritative unless it has received papal sanction. . . . The pope is the only person whose feet are kissed by all princes. . . . He may depose emperors and absolve subjects from allegiance to an unjust ruler."

For more detailed information along this line, see "Medieval and Modern Times," by James Harvey Robinson, Professor of History in Columbia University.

At its first annual meeting, the organization of "Protestants and Other Americans United" met in Washington, D. C., there making plans to raise \$1,000,000 to "resist the declared purposes of the Roman Catholic Church to further breach the wall of separation between church and state." Rome always has been noted for her interference in the affairs of state. Cardinal Mindzenty is a good example, although the Communists themselves are not altogether blameless in such business.

**CLERGY SIGN UP.** Under sponsorship of the Euthanasia Society of America, 397 New York Protestant and Jewish clergymen signed a petition and sent it to the state legislature, urging it to enact legislation to legalize the mercy killing of incorrigibles and permanent sufferers. The petition stated: "We no longer believe that God wills the prolongation of physical torture for the benefit of the soul of the sufferer. . . . We believe that such a sufferer has the right to die, and that society should grant this right; showing the same mercy to human beings as to the sub-human animal kingdom."

We wonder if these same clerics would apply this type of reasoning to the punishment of the wicked! If God does not will the suffering of mankind today, and He does not, why should it be thought that He will create torment for the same class of people in the next Age? Torment is not compatible with reason; neither is it in harmony with the character of God and the sacred Word.

There are times when death becomes a

friend. When a person is afflicted with a dread malady, from which there is no hope of recovery, and is suffering intense pain, death becomes a happy release as one goes into the sleep of death and rests from all his labors. Job put it: "There the wicked cease from troubling; and there the weary be at rest."

**SPAIN REPENTS.** Since the days when the Jews were expelled from Spain in 1492 under Ferdinand and Isabella, they have not been permitted to become citizens and enjoy the franchise accorded other races of people. When Columbus set out on his expedition, his source of income was from confiscated Jewish property. Spain's attitude toward the people of God's choice resulted in her decline from a top-rung nation to a power unrecognized in the council of nations. Speaking of Spain's changed attitude, "The Christian Century" says:

"Both before and after, 'heretics' of every persuasion were done to death as a matter of routine. The state did it, but it was the church that urged the state to do it, and it was the church that taught the state that the state could not survive unless everybody in it was a faithful member of the one church. . . . So cautiously by a narrow crack the door which Ferdinand and Isabella slammed behind departing Jews in 1492, Franco's government has offered Spanish citizenship to carefully selected Jews who can prove that they are direct descendants of the 1492 class who at that time found refuge in Greece and other parts of the Ottoman Empire."

Spain has been an outstanding example of the truth of the Scripture that "the nation that will not serve thee [Israel] shall perish. . . . and the sons also of them that afflict thee shall come bending unto thee."

**EMBARRASSING.** A Dutchman by the name of H. A. Robbe Groskamp, Santpoort, Holland, has submitted to the supreme court of Israel a petition asking for a review of the trial of Christ. The petitioner in a 15-page memorandum sets forth that the present supreme court is a direct and legal successor to the one that condemned Christ. In supporting his claim for right of retrial, the supplicant went back into history prior to the birth of Christ and climaxed his appeal with the assertion that "Caiaphas, presiding high priest of the court which tried Jesus, later acknowledged the possibility of error in finding Jesus guilty of blasphemy for stating that he was 'Christ the Son of God.' . . ."

"That the Jews made a mistake in saying the Saviour had to be the national liberator, now that Israel has been reborn without the arrival of the Messiah prophesied in the Old Testament."

It is reported that the five-man supreme

court will reply to the petition, but not consider a retrial at this late date. Dr. Moshe Smoira, court president is reported as saying: "It was unfortunate that publicity had been given the petition, since there might be an impression, which would be wrong, that the court was treating it lightly."

Some day, the Israelites will reverse their attitude—when they "look on him whom they pierced" and will then mourn "as one mourneth for his only son."

**POPE BLESSES.** The speaker of the British House of Commons and a group of M.P.'s on a parliamentary mission of goodwill to Italy, called on the pope. It is reported that the pope blessed "King George, the royal family, the British government and the British people."

We have very high regard for the King and the Royal Family and feel that they are deserving a blessing, but when it comes from the head of the Roman Catholic Church, we surmise ulterior motives. Wrong to think? Maybe so, but remember when he blessed Mussolini and his legions as they marched off to despoil the Ethiopians! Remember when he "played ball" with the Japanese, even after Pearl Harbor?

**SCIENCE CONFESSES.** In an address prior to his departure for an inspection of the mission work in overseas fields, the head of the catholic (not Roman) church at Zion, Illinois, stated:

"The discoveries of modern science have brought civilization to the place where its very existence is jeopardized. . . . Our 'intellectuals' are endeavoring to find solutions for these problems. Seeing the difficulties man has projected against himself through these developments, they come up with an answer: 'Man has moved away from God—man has neglected the spiritual—man no longer prays to an Omnipotent Being. Instead, man has made science a god, has made pleasure a god, has become completely materialistic with the result that his spiritual side is decadent or dead, and because of this has brought himself into a horrible, well nigh hopeless condition.'" "And they say (these words are virtually direct quotations from the writings of these men), 'mankind can rescue themselves only by turning back to God.'"

It will require more than a mere turning to God, Buddha, Confucius, Socrates, and many others recognized God, but they overlooked the Man—Christ Jesus. People must learn, as some day they will, in order to come to the Father, we must come through the Son. The Israelites believe in the one true God, but they are separated because they do not know the Son. As Jesus said: "Ye will not come to me, that ye might have life."

## THE PRE-EXISTENT AND PRESENT DEITY OF JESUS

(Continued from page 5)

Dr. Smith says, "There is one passage in God's Word that must forever settle the question of the deity and pre-existence of Christ. It is found in 2 Corinthians 8:9, and it is absolutely unanswerable." We frankly admit that the scripture is "unanswerable," but we are far, very far, from admitting that Dr. Smith's interpretation is so; indeed, we deny that it is! Such a verse needs to be quoted, and we do so herewith: "For ye know the grace of our Lord Jesus Christ, that, though *he was rich* [italics, Dr. Smith's], yet for our sakes he became poor." "Now," says the Doctor, "let us ask you a question: When was He rich? That He became poor, we are all agreed. But the Bible says that He was rich. When? I ask." He then proceeds to answer his own question and says: "It could not have been after His death and ascension, for it says that He became poor after He was rich. In other words, He was rich *first*, then poor." Then he says, "Of course it was before He was born, during His pre-existence. For He always lived, and He was always God. He became poor only at His birth. Before His incarnation, He was rich."

Well, we think it is our turn to ask a question or two. According to the text, Paul was calling attention to a personality well-known, and whose name is plainly given. When did "our Lord Jesus Christ" (notice the word "our") get the name by which He is identified in that verse? Before His birth by Mary, in His pre-existent state? Was His character ever described as "gracious" *before* His birth? It was *after*, we know. (See Luke 4:22.) Clearly, it was *the man Christ Jesus* of whom Paul wrote. Therefore, it was the man Christ Jesus who is said to have been rich—rich first and poor after. Jesus was born a King. (Matt. 2:2; John 18:37.) He was of the seed of David. (Matt. 9:27; 22:42.) He was "greater than Solomon" (Matt. 12:42). They once tried "to make him a king" (John 6:15). All these riches and greatness He refused—not for His own sake, but for ours, that "we through his poverty might become rich," that we might be "heirs of God and joint-heirs with Christ." (2 Cor. 8:9; Rom. 8:17.) True, Jesus became poor after He was rich; but it is equally true that He became rich after he was poor. All this happened *after* His birth. Since then, even according to Dr. Smith, "nations have been transformed by His power." "Countless millions have come to own His sway."

In a typed communication sent to me after the arrival of his book, the Doctor descended to unworthy charges. In that he said, "Turn to 1 Timothy 3:16, where it is stated that 'God was manifest in the flesh.'" He followed

that with the question, "Who are you to deny it?" The charge is false, and one cannot but think Dr. Smith knows it. Strange it is that one in his position should have failed to consult the context and other versions than the Authorized Version. He must have known that the reading of the Revised Version is "manifested," and who will doubt that God was *manifested* through Christ Jesus, and that the word *of* God was fulfilled concerning the promised Messiah when that word *of* God "became flesh" and "dwelt among us"? We make no claim to be any special "who," but we do ask *why*, before making serious charges, did not one in his responsible position take cognizance of the note (no. 8) in the Revised Version concerning the fact that "The word *God*, in place of *He* who rests on no sufficient ancient evidence"?

His next proof text in support of his doctrine that "Jesus is God" is taken from 1 John 3:16: "Hereby perceive we the love of God, because he laid down his life for us." To this he adds the remark, "It was Jesus who laid down His life, and yet here He is called 'God.'" Then, astonishingly, he follows with the quotation, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John 2:22, 23). To his foregoing quotation, he adds: "Be careful, my friend. You cannot deny Jesus the Son and still claim that you believe in God and that He is your Father." We have not denied Jesus the Son, and we throw back on his shoulders the responsibility of transferring to Jesus the Christ the honors due to God alone.

We think it is not unreasonable to expect that a minister in the position of Dr. Smith should examine any translation which is so obviously out of harmony with the general teaching of Scripture as the passage he has quoted from the Authorized Version of 1 John 3:16. Even in that version the words "of God" are in italics, showing that they are supplied. The Revised Version reads—"Hereby know we love . . ." and Moffatt's Version, Smith and Goodspeed's Version, The Revised Standard Version of the New Testament, The Twentieth Century New Testament, Weymouth's New Testament, the Emphatic Diaglott, and the Variorum Bible are all in substantial agreement with the reading of the Revised Version. Weymouth's Translation and The Twentieth Century New Testament definitely state that it was *Christ* who laid down His life, the word "God" being omitted from them all. Naturally, we find a reference from this verse to John 15:12, 13: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." The significance of those words cannot be mistaken; the reference was, without doubt, not only to

others but to Himself, and twice over He makes use of the word *man*.

Mark 2:7 is quoted—"Who can forgive sins but God only?" and to this the comment is made, "But it was Jesus who forgave. Then, He must have been God." We marvel at the childlike perversity with which this minister so readily and so frequently takes sides with the enemies of Christ. Apparently, he prefers to quote from them because he well knew, or should have known, that his argument for the deity of Christ from this source is made of no account by the rejoinder of the Lord Jesus. Had Dr. Smith gone only three verses further, he would have had a suitable and satisfactory answer to the difficulty of his own making. Let us quote the words of the Christ, "That ye may know that the Son of man [was God ever called the Son of man?] hath power [delegated authority] on earth to forgive sins . . ." Perhaps this teacher and pulpit orator had forgotten that Matthew 9:8 and John 20:23 are still in the New Testament.

He then closes with the following: "Last of all, turn to 1 John 5:20, where we have the definite and unanswerable pronouncement concerning Jesus, namely, 'This is the true God.' Then fall on your face and with Thomas cry out, 'My Lord and my God,' and 'be not faithless, but believing.'"

Again we ask, Is the interpretation of Dr. Smith "unanswerable"? We think not. Surely, he is not aware of the fact that some commentators do not apply the words "This is the true God" to Jesus the Christ. Once more, we call the attention of the reader, including Dr. Smith, to the advisability of reading the context. Why not read the previous verse, verse 19? It says, "We know that we are of God . . ." Most, if not all, modern translations from the Authorized Version forward show that this verse does not begin with "and." That word is omitted. Thus the fact of God, as God, is prominent, and clearly stated in verse 19. In the next verse, verse 20, *another* fact is called attention to; consequently, it does commence with "And"; thus linking it with the former verse. Here, in these two verses, is revealed clear and definite *distinction* between *God* and the *Son of God*, showing plainly that neither one of them can possibly be the other.

Let us now ask, Why has the Son of God come? John himself gives us the answer. Here it is: "And we know that the Son of God is come, and hath given us an understanding, that [in order that, Greek *iva*\*] we may know the TRUE one; and we are in the TRUE one by [\* \*] his Son Jesus Christ. This (TRUE one) is the TRUE God and eternal LIFE." (See Emphatic Diaglott, inter-linear and text.)

\* *Note.* The Greek word translated "that" occurs in verses

3 and 13 of this same chapter, and in very many other passages in the New Testament, notably in John 17. In them it carries the sense of "in order that."

\*\* *Note.* The Greek rendered "by" here is so rendered in verse 3 of this chapter, and in numbers of other instances in the New Testament as "by." As translated above, it agrees with the Greek, and is in harmony with the rest of Scripture which makes definite distinction between God and the Son of God.

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## THE BEAST AND THE BOOK OF LIFE

(Continued from front page)

I hope I have not begun to worship the Beast. Only God can bring to the world the measure of blessings it seeks. If my name is written in the Lamb's Book of Life, I will wait for His day, the day of that great and only potentate, "King of Kings and Lord of Lords." No other ideology will supplant my waiting for the Kingdom of God. No other leader can rule with equity for the meek of the earth. Let us think about that *Book of Life*. "Is your name written there?"

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## LESSONS ON HISTORY OF CHURCH DOCTRINES

(Continued from page 7)

(5.) Several attempts were made by the Jews at various times to buy the sites of sacred import to the Jews, but always the Christians and the Moslems, who also had holy places there, thwarted the attempts. The Turkish Government even went so far as to promise the Jews a homeland, only to massacre the Jews who were foolish enough to take advantage of the offer. Many Jews were favored as traders by the Turks, but those who remained besides the traders were those who went to the Wailing Wall to mourn for the lost glories of Zion.

(6.) During the first World War, the Jews offered the various governments of the world the secret of TNT if they would support the Jewish demands for a homeland in Palestine. Great Britain finally granted that request, and issued the Balfour Declaration. At close of the War, the Palestine Mandate was a fact.

(7.) The first Zionist Congress met in 1898 and adopted a flag for the new nation of Israel that was born there. It is a white flag with a blue border on the bottom and a blue star in the center, formed by two triangles. At last the old saying that "every nation has a flag but the Jews" was no longer true. The first flag later was presented to Theodore Roosevelt because he had the courage

to recommend the appointment of a Jew to the Supreme Court. The appointment was rejected by the Senate.

(8.) In the latter part of the eighteenth century, Frederick the Great of Prussia invited the Jews from various parts of the world to come to his court to help him. He gave them positions of honor and prestige. In fact, he was cursed by Hitler's regime for handing Germany over to the Jews.

(9.) In the latter half of the nineteenth century, the Jews were enfranchised in England, due to the efforts of Disraeli, who later became Prime Minister. Although he was born and raised in the Anglican Church, he was a Jew. He it was who made Queen Victoria the "Empress of India."

(10.) The Jews, under leadership of Karl Marx, an atheist German Jew, became the first radical socialists known as "Communists." They were many of the leaders of the Bolshevik revolt in Russia, where they still enjoy government favor. They were responsible in large measure for the atheist propaganda that has been carried on in Russia. We see signs now that the Russians are going to support the Arabs in Palestine, and that the Russians will be the ones who will take the place of Hitler in oppression of the Jews.

(11.) In 1929, came what was known in Palestine as the "Wailing Wall Massacres." The Jews had set up quite an elaborate worship at the Wailing Wall. It was no longer a matter of a few Jews who returned there to mourn the lost glories of Zion, but a large group who carried on an elaborate ritual. The Arabs took fire at that, because, they said, it interfered with their trade. As a result, they went throughout the city of Jerusalem and killed all the Jews they could lay hands on.

(12.) Everyone is familiar with the story of the United Nations' efforts at Lake Success in the partition of Palestine; the withdrawal of the British Mandate; the setting up and recognition of the Jewish state; the war between Jews and Arabs; and the truces called by the United Nations. What the outcome of all this will be we cannot be sure from present happenings, but we know from the Scriptures that eventually the Jews will win out. (See Isa. 11:10-14.)

(13.) Contrary to the generally accepted belief of our people, the regathering of the Jews at the present time is not one of peaceful character, but it is in accordance with the predictions made by the prophets. (Jer. 16:16ff; and Ezek. 20:33-38.) Note that the latter reference particularly tells of troubles that are coming upon that movement whereby only a remnant of them will reach their land. Hundreds of thousands of Jews would like to go to Palestine right now, but they are not allowed to go; first, the British White Paper of 1939 kept them out; then, after

the Mandate ended, the truces drawn up by the United Nations kept the Jews from returning there.

(14.) Isaiah 11 speaks of the Restoration of Israel, rather than the mere regathering, because the language speaks of ideal conditions that set the time for the events there recorded. In several places in that chapter, Isaiah spoke of the Gentiles as being gathered there, too, as well as the Jews.

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## ISRAEL'S WILDERNESS JOURNEY AND CHRISTIANS' SPIRITUAL INFANCY

*(Continued from page 3)*

indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation," the children of Israel were quick to promise, saying, "All that the Lord hath spoken we will do." . . . When we are baptized, we are eager to promise that we shall live lives befitting one in Christ's service, because we wish to be heirs of His promises, but many times we may pause by the wayside—perhaps longing for the cucumbers, melons, and garlic of Egypt. We should be ever mindful, however, of Christ's answer to one disciple who wished to say goodbye to his family before leaving to follow Him—"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

We who believe in Christ are very likely to put ourselves above the Israelites, who were a wicked and gain-saying people, but we are encountering a testing period similar to theirs in the wilderness. As Caleb and Joshua were the only ones of those above twenty years of age when leaving Egypt who were allowed to live in the Promised Land, relatively few will be saved who have tasted of the pleasures of sin.

Let us, therefore, seeing the mistakes of the Israelites, profit by them and use them to guide our own lives, so we shall develop lives of greater service to our Master.

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## THE GOLDEN RULE

"We cannot make bargains for blessings,  
Nor catch them like fishes in nets;  
And sometimes the thing our life misses  
Helps more than the thing which it gets.  
For good lieth not in purpuing,  
Nor gaining of great nor of small,  
But just in the doing and doing,  
As we would be done by, is all."

—Alice Carey.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."*

### So Happy!

As our Everyday Christian Expression Club nears its tenth birthday, our list of new members continues to grow. Today, we are so happy to introduce Ruth Ann and James Holthaus of McCook, Nebraska. Their names were sent in by their mother, Mrs. Elmer Holthaus. We introduce Nancy Kirkley whose mother, Mrs. R. Kirkley, sent her name. She also sent the names of two grandchildren: Russell E. and Marylin Follin, all of Plymouth, Indiana. Four other new members include Robert, William, Cheryl Ann and Merry Sue Gaspar, whose names were sent by their mother, Mrs. Elmo Gaspar of Eden Valley, Minnesota. We also introduce three granddaughters of (Mrs.) Ada Simpson of Grandville, Michigan. They are Bonnie R. and Virginia L. Smith of Springfield, Ohio; and Connie Kay Bush of Stanton, Michigan.

We are so happy that mothers and grandmothers like to see the little ones' names in our Birthday Corner. The members like to see their names in print, too. It makes me happy, too, because I know someone is reading the page and studying God's Word, perhaps with the children's or adults' Truth Seekers' Quarterly near by.

### The Golden Text

The text (Psalm 112:1) printed at the top of this page, deserves a goodly number of minutes of thought. "Praise ye the Lord": not man or man's deeds, but God, our heavenly Father and Creator. He is the One who always was and always will be immortal—undying and all wise.

Our God is the One who made the earth and all that is upon it. When He was finished, He called all things "good." Man has not kept it that way.

Today, as of years before, "Blessed is the man that feareth the Lord."

Do you fear God? Not as one might fear the dark, or a bad storm, but respect His power and choose to do His will, fearing to displease Him. When we know the will of God, it is easier to please Him. When we know, or begin to know His unlimited power, our reverence for Him deepens. When we see His promises come to pass, we know our places. We cease to do evil. We choose to do

His good works. We are conscious of His all-seeing eye. We trust His leadership. There is a second part of the last part of our golden text. Let us repeat the first few words of it and put on the second ending: "Blessed is the man . . . that delighteth greatly in his commandments."

Those who fear God in the right way, with understanding and knowledge as well as with love for Him, greatly delight to do His will or His commandments. Doing His will is even more than keeping the laws or rules He has given us for a guide. It is *doing these things from the heart that pleases Him*. For example, we are now under grace, yet Paul said we should not use our freedom from law for fleshly lusts or "liberty." Paul said he would not do anything that would make a brother in Christ stumble or weaken. (See Rom. 14:13-16, 20, 23.)

We have no law that forces us to attend God's house of worship. Yet we have the admonition of Paul not to forsake our assembling together. So much the more should we meet, as we see the day of Christ nearing. *What service we do from the heart pleases Him!*

Being baptized merely to obey the letter of the law will do us no good. It is the seal of a Christian. If one is not Christ's, the seal will be imperfect. We will bring forth not good fruit unto righteousness, but works of the flesh. "By their fruits ye shall know them," we are advised.

If we partake of the holy Lord's Supper unworthily, not for the reason given: of remembering Christ's death, burial, and resurrection, and His "coming again" promise, we partake to our own hurt.

Christians have a big responsibility. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Too many Christians refuse to take up their crosses (responsibilities for Christ).

### Happy Birthday Wishes

Joseph Anderson, Feb. 15, age 12, Hammond, La.  
Dale L. Larington, Feb. 15, age 4, McCook, Nebr.  
Sara Beth Savage, Feb. 15, age 14, Waite Park, Minn.  
Rebekah Jane McLain, Feb. 15, age 12, Delta, Ohio  
Tommie A. Kennedy, Feb. 16, age 11, Hammond, La.  
Glen Swartz, Feb. 17, age 5, Cleveland, Ohio

# Berean Department

Alva G. Huffer, Editor  
Morristown  
Tennessee

## Evil Is Abnormal

Although man is naturally sinful, evil is abnormal. It is foreign to man's best interests. Humanity was created to live according to certain moral principles. If man lives according to these God-established principles, he finds true happiness and eternal life. If he lives contrary to these standards, he finds only chaos and disaster. One can no more disregard the moral laws of humanity than he can the natural laws of the universe. Violating either will result in ultimate destruction.

Evil is l-i-v-e spelled backwards. This is more than a coincidence; life is made that way. He who dwells in evil is living opposite to the true purposes of life. He is traveling the wrong direction on a one-way street. He cannot win. The universe is against him. He will find only unhappiness, disappointment, disaster.

Heathen in the jungles imagine God to be a wicked and hateful person. They feel that He is seeking constantly to destroy them and make them unhappy. Their religion, therefore, is characterized by superstition and fear. They seek to appease God's anger and to avoid His presence. They plead, "Supernatural One, keep away from our doors."

American young people, surveying the prospects of becoming Christians, often have similar attitudes. They think God wants to take away the good from their lives and to make them miserable. They consider God's will for them to be a secondary choice—something to be shunned. Reluctantly, they say, "Well, if it *must be* that way, then God's will be done." They fail to realize that one's highest possible good can be found in God's plan for his personal life. A Christian is a man at his best—physically, mentally, and socially.

When a man becomes a Christian, God does not take away from his life that which is good. He takes away only that which is harmful. He removes the chains of bondage that man might be free to walk the intended way. He removes the deadly cancer, sin, that the living cells might find health. God asks men to give up deadly habits that

destroy their characters, that they might become what He has planned for them.

Many people today are playing a big joke on themselves. They are trying to make themselves believe they can live in wickedness and still have true happiness in this life and immortality in the life to come. "Be not deceived," warned the Apostle Paul, "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). This is a truth that never will become void. Right always will be right; wrong always will be wrong, because God always will be God.

Is God capable of changing one's life? Are His blueprints for ideal living trustworthy? Can one safely obey His instructions? No thinking person needs to question God's ability. Perfectly, He can guide the movements of the universe, never deviating from schedule in the thousands of years of existence. Surely, such a One is qualified to guide man's life. With all confidence, one can say "Yes" to His decisions. He can give Him the keys to his heart and permit Him to stand at the helm of his ship. With all certainty, he can know that his longings will find satisfaction and that his vessel will find the harbor of security.

Becoming a Christian involves a decision on man's part. He must decide once and for all to renounce the abnormal existence of evil and choose Christ and His principles. God persuades but does not force men to become Christians. Jesus stands at the heart's door and knocks, but there is no doorknob on the outside. He does not force His way into your life. "You must open the door." You must give your consent before He will enter your life and transform your character. What will be your decision?

## NEWS

### Browntown Bereans

Marjorie Cooper, secretary of the Bereans at Browntown, Virginia, reports good attendance for the weekly meetings of their society. Organized last October, the new group has ten regular members. This is a large number for the size of the town.

Howard Beemer, pastor of our Virginia churches, is helping the group study various books of the Bible. Tuesday, January 11, they began a study of Paul's Letter to the Romans.

The new society sent its offering for Berean missionary work, wishing to help the national work and take part in its projects. The Browntown Bereans look forward to a future of growth and service. They seek the prayers of other Bereans on their behalf.

### National Treasurer's Address

The new address of Shirley Logsdon, treasurer of the National Berean Society, is 1027 Ridge Avenue, Rockford, Illinois. She receives offerings for the Berean missionary fund, also the regular dues from local and state societies. Remember her address!

The treasurer mentions that dues from local and state societies and isolated members that were not paid the last of the year should be sent to her as soon as possible.

# AMONG THE CHURCHES

## EXECUTIVE BOARD MEETING

January 25, 1949

An informal session of the National Bible Institution executive board, held without a quorum, with only the first vice president (Harvey U. Krogh) and the secretary present in consultation with General Manager James M. Watkins, set minimum standards for those students who live at Oregon Bible College: each student must pay at least \$50 a month, including board, room, and 15 hours' tuition; each student must carry at least 12 hours of college work each semester. These standards apply only to those actually living in the college building.

In conjunction with a committee of the Illinois State Conference (Paul C. Johnson, Esta L. Starbuck, Harold J. Doan), it was decided that the 1949 combination conference should, as in the past, be left in the hands of the Illinois Conference, with the second Thursday, Friday, and Saturday devoted to the General Conference. In case of need, classes will be arranged for these three days by the Illinois program committee, for children, young people, and those adults who are not delegates to the General Conference; but throughout the entire Bible school, the program is to be much less crowded than it has been for the last decade. The combined Bible school and conference will begin Tuesday, August 2, 1949, and most classes will terminate on Wednesday, August 10.

This action regarding the combined conferences and Bible school was necessitated by action taken at the 1948 General Conference, which required that the 1949 conference assemble on the final three weekdays only, of the period normally devoted in the past to both Illinois and General Conferences.

The General Conference committee on tithing was authorized to go ahead with a projected dramatic contest. Young people of the church are to be invited to prepare brief plays on Christian stewardship. A series of lessons in tithing procedure and on its Biblical background is to be conducted at Oregon Bible College during chapel periods by J. R. LeCrone, a member of the tithing committee, which was established by the General Conference of 1948.

Despite the fact that departmental earnings were substantially larger and that expenses had been held well below budget allowances, National Bible Institution had experienced a loss of some \$1,000 during the first six months of the current fiscal year—an expense of \$1,000 in excess of total income. Much of this loss was attributable, apparently, to lack of response during the present year to the Layman's Campaign; but contributions in general had fallen off sharply as well.

The general manager had provided at his own expense a new Soundscribe dictating machine for expediting the handling of office correspondence and detail work, in his depart-

ment. Other new equipment—a multilith—is being used to print the children's quarterlies which previously have been available only in mimeographed form. Several new tracts have been produced, and others are to be printed as rapidly as facilities permit.

J. Arlen Marsh, Secretary.

Once a tither, always a tither.  
Ask the man who is.

## 1947-1948 OVER THE TOP! ! !

538. Mr. & Mrs. Donald Overmyer	\$27.00
539. Timothy Pearson	28.00
540. Mrs. Timothy Pearson	28.00
541. Mr. & Mrs. C. E. Randall	26.00
542. Raymond Werneke	26.50
543. Faye Werneke	26.50
544. Allan M. Ramsey	53.00

## NATIONAL BIBLE INSTITUTION

Tempe, Ariz., Church of God	\$13.55
Mrs. M. L. Long	16.77
Mrs. H. H. Kent	3.00
Maybelle Hanson	5.00
Virida Sitler	10.00
Mr. & Mrs. A. E. Shaw	5.00
Mr. & Mrs. Charles Netts	5.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Heard from an old friend: Bro. Leo Behrends, Halsey, Ore., years ago an acquaintance of ours in Minnesota, recently submitted a HERALD subscription for a reader in Holland, plus five others. Thank you, Leo.

Bro. H. U. Krogh, Jr., 1711 S. Leer, South Bend 14, Ind., seeks a copy of the tract (extinct at headquarters) listing items of the Baptists' faith as published in the seventeenth century.

Bro. Burton Smith, 1520 S. G St., Arkansas City, Kan., seeks a copy of the song, "Will You Take Jesus, Tonight?"

Bro. and Sr. C. E. Randall, Tempe, Ariz., report a pleasant visit last month among brethren at Los Angeles and Pomona, Calif.

Bro. F. L. Austin, Oregon, most senior active member of the Church of God, is conducting evangelistic meetings at Fonthill, Ont.

Bro. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio, is back to normal health again.

"Grandma Hatch," Oregon, Ill., at the age of eighty-two years, is doing missionary work abroad, by sending THE HERALD to S. D. Doss, Gandhi Nagar, Cocanada, S. India.

## HERALD CAMPAIGN ZOOMING

Though apparently too late to reach the goal of 2500 HERALD subscriptions by March 1, the campaign zoomed into high gear again last week with eighty-five new subscriptions. Illinois, not satisfied to be ahead, pulled out in front with fifteen more new ones. South Carolina jerked herself loose from the bottom rung by submitting fourteen new paid subscriptions. Oregon (the state), tired of editorial queries, snapped into action with twelve new subscriptions. O! what could be accomplished if only we all wanted something accomplished! "Work," said Jesus, "for the night cometh, when no man can work." . . . Here are today's state standings. What is your state doing? Give it a boost up the ladder.

State	Tonic	New Subs.
Illinois	Flying in stratosphere!	146
Ohio	Should reach 100!	62
Nebraska	Passed California!	55
California	Time for the sprint!	53
Minnesota	Really means business!	48
Missouri	Set stakes.	34
Indiana	Do dribble!	30
Arizona	Climbing Jacob's ladder!	29
Texas	Taxing?	27
Michigan		26
Louisiana	Pelicate!	26
Arkansas	O.K.; Saw!	24
New York	No gain this week.	18
Iowa	No gain here, either.	17
Washington	Doing a little.	17
South Carolina	Wham! Wham!	15
Oregon	Wham!	13
Virginia	Beam with Beemer!	11
North Carolina	Prime the pump!	10
Ontario	On tarry! Oh!	8
Colorado	Doubled!	8
Kansas	Uncorked the can.	7
New Mexico	N.M.—No more?	6
Pennsylvania	Come, turupike speed!	6
Oklahoma	Ok? Not yet!	5
West Virginia	W.V.—Waning Velocity.	5
Maryland	Doubled!	4
Tennessee	Brand now entry!	4
Wisconsin	4; no more?	4
Wyoming	3; up a tree!	3
Canal Zone	Doubled!	2
Florida	Flourish.	1
Kentucky	Run a derby.	1
North Dakota	N.D.—Now Done?	1

## Today's Subscription Data

Goal by March 1	2500
Previously reported	1879
Received last week	85
Today's total	1964
Yet needed to reach goal	536

Coming! A special prophetic number of THE HERALD—about Russia.

**IT IS FAIR AND EQUAL**

I am thoroughly convinced by study of the Bible and by experience, that tithing is the approved method of carrying on the Lord's work.

It is a fair and equal method for all.

If all would tithe, we would never lack funds for gospel work.

We are giving Him nothing when we tithe—except what belongs to Him. We are robbing Him when we withhold it. (Mal. 3:10.) We may also rob Him in our offerings. (Mal. 3:8.)

I believe that the tithe should be the first amount taken from the income. The remainder will take care of other expenses.

I once felt that I could not afford to tithe. I now know that I cannot afford to refrain from tithing.

It has increased my trust and confidence in God.—Rena Willard, Holbrook, Nebr.

**HERALD RECEIPTS**

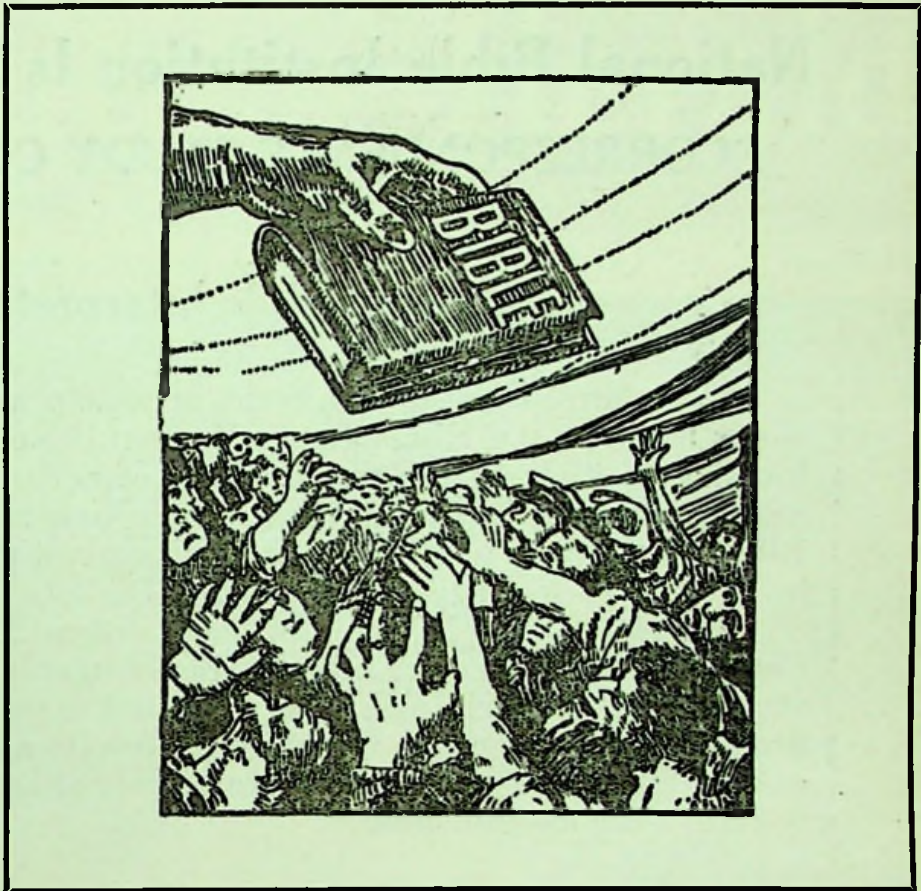
E. S. Shepherd; Mrs. R. D. Sullivan (2); Vesta E. Reed (5); J. T. Whitley; Donald E. Mattison (6); Mrs. J. R. LeCrone; Mrs. John Morris (2); Mrs. Alfred Anthon (7); Mrs. H. M. Cripe; M. O. Williamson (5); Mrs. M. L. Stuart; W. J. Halls; Lois Ruhn; Mrs. Frances M. Gillespie; Pearl E. Kellogg; John Savage; Alva G. Huffer (4); Amy L. Young (2); Mrs. H. H. Kent; Mrs. W. H. Beemer (2); Mrs. J. B. Gaspar; Mrs. Paul Pearson; Emmie L. Stone (5); Mrs. Helen M. Doll; M. Fetters (2); Mrs. Alice S. Johnson (3); Donald Overmyer (2); Mrs. L. M. Lyon; Mrs. Floyd Nedrow; Mrs. William Schrank; Mrs. Emma L. Claypool; Nellie Campbell (5); Icel Stedman (2); Mrs. Joe Dutcher; Ben Carpenter (5); A Herald Booster (5); Mrs. Russell W. Shellhaas; H. G. Saylor; Almus Dimmick (4); Mrs. Thomas Picklesimer (4); Ellsworth Richardson (3); R. L. Tice; Howard Hamilton; Jennie Salisbury; Ida Vogel (6); Sam Hoke; Claude B. Sandifer; Leo Behrends (6); Betty Macy (10); Mrs. Kate Olmstead (3).

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

- 97. Mrs. Reginald Long, Wantagh, N. Y.
- 98. Mr. & Mrs. W. J. Halls, Cleveland Hts., Ohio
- 99. Thelma Hardaere, Detroit, Mich.
- 100. H. J. Stadden, Columbia Station, Ohio
- 101. Geo. McMurtrie, South Euclid, Ohio
- 102. Helen McMurtrie, South Euclid, Ohio
- 103. Howard Cramer, Bedford, Ohio
- 104. Hazel Cramer, Bedford, Ohio
- 105. Mr. & Mrs. George Tabor, East Cleveland, Ohio
- 106. Cecil A. Smead, Midland, Mich.
- 107. Mrs. Cecil A. Smead, Midland, Mich.
- 108. WORK Klub, Casey Church, Casey, Ill.

**OVER THE TOP! !  
1948-1949**

75. Mrs. Reginald Long	\$26.50
76. Mr. & Mrs. W. J. Halls	26.50
77. Thelma Hardaere	26.50



**Semi-Annual Outlook  
National Bible Institution**

To fulfill the budget requirements as passed by the delegates to the 1948 General Conference, contributions of \$13,015.00 were required for the first six months of our fiscal year.

Contributions received, including Layman's Fund contributions, amounted to only \$9,754.55. This means that both General and Layman Fund contributions in behalf of our current budget fell \$3,261.00 short of the goal.

General contributions, apart from the Layman's Fund, failed to meet budget operating needs by \$8,255.04. If our Layman's Fund is to provide for a new building in addition to balancing our budget, it will need the whole-hearted support of our membership at large.

That contribution you planned to make, through either the Layman's Campaign or General Contributions, will be most helpful at this time, if we are to maintain our program as planned

James M. Watkins, General Manager.



# **National Bible Institution Is Now Offering CORRESPONDENCE STUDY COURSE NO. 2**

## **Subject: Bible Interpretation**

This course consists of a series of lessons and special study assignments based on the Kings James Version Bible. It provides a complete foundation study of the major points of Scripture interpretation. The course is written by James M. Watkins, General Manager of National Bible Institution, with questions and suggestions for study and reply by Otto E. Dick, Registrar of Oregon Bible College.

The course may be taken by those desiring credit at Oregon Bible College; by those who are interested only in enlarging their own understanding of the Scriptures, and who want to submit lesson answers for grading; or by those who would like to receive all the study assignments at one time for personal and private study at home, but who do not care to return the assignments.

**This is the course for which you have been asking**

### Price of Course

Complete with return assignments graded for  
3 semester hours of College credit.      \$15.00

With return assignments graded for personal  
profit. No College credit.      \$10.00

All study assignments submitted at one time.  
No return assignments or grading.      \$5.00

**Send in your enrollment at once**

**NATIONAL BIBLE INSTITUTION  
Oregon, Illinois**

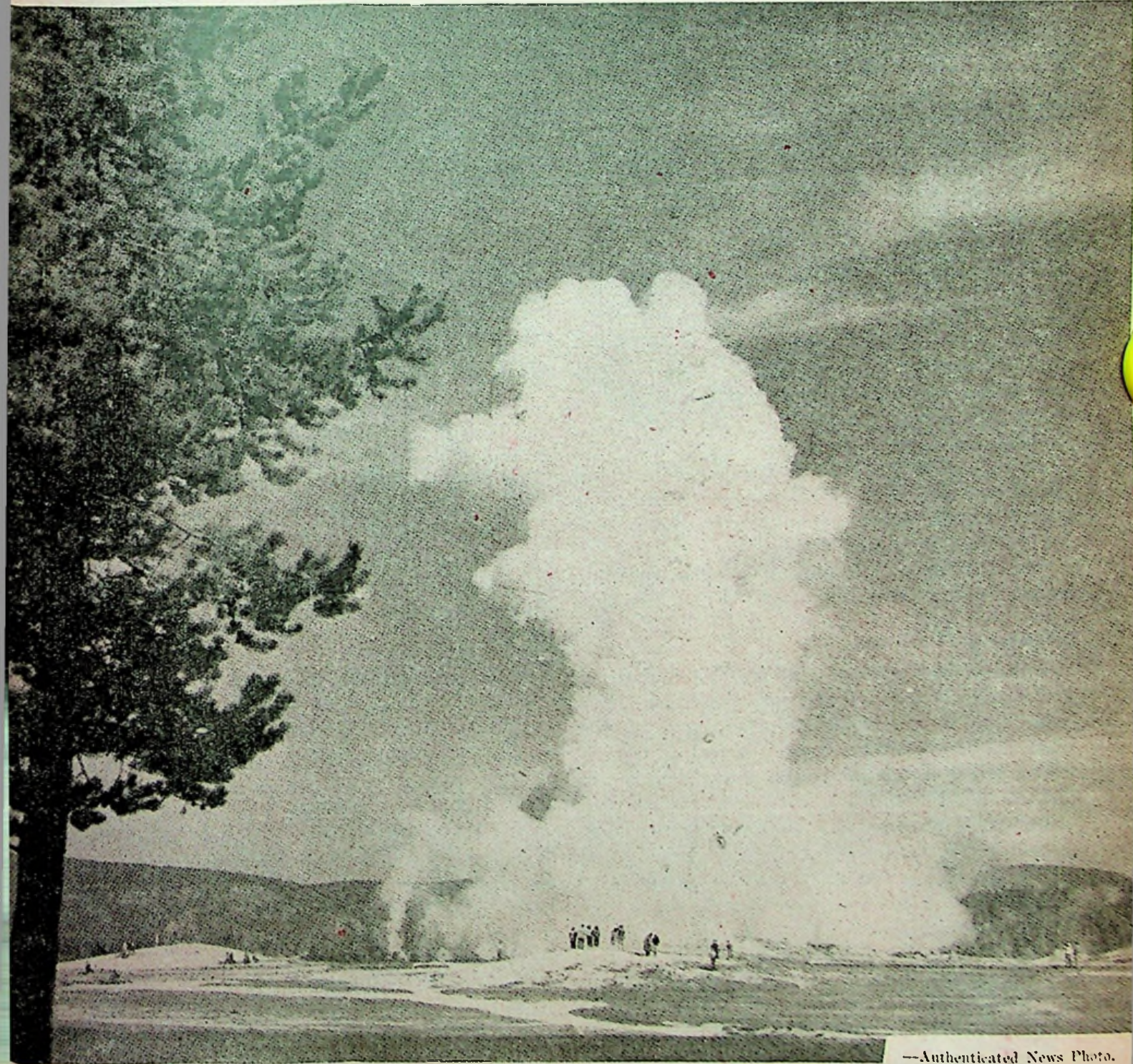
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**Restitution Herald**

February 22, 1949

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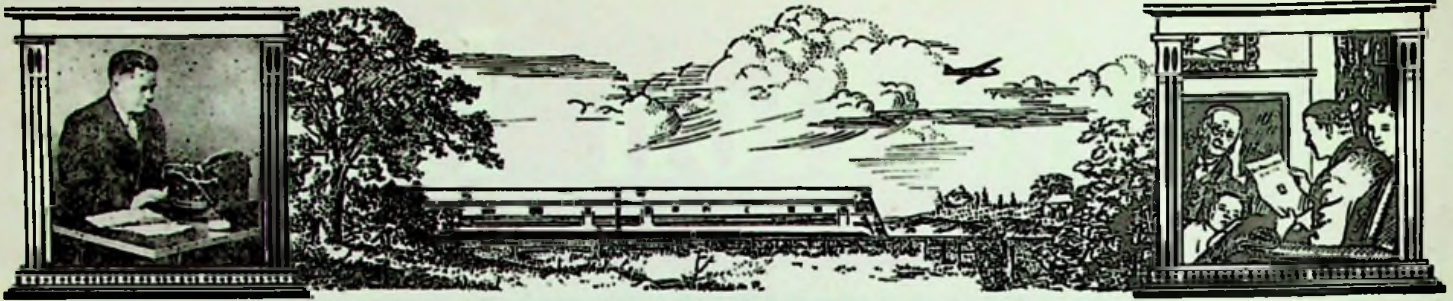
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 20



—Authenticated News Photo.

"Old Faithful" Geyser, Yellowstone National Park



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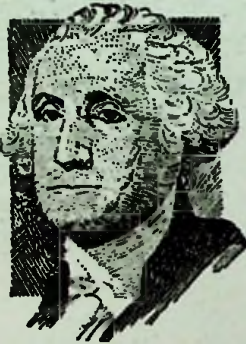
Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Our First President

Having little more than an elementary education, George Washington (1732-1799) early in life gained popularity as a surveyor. He won further public attention as a messenger for Governor Dinwiddie of Virginia, who also commissioned him a lieutenant colonel. Though desiring a retiring life at Mount Vernon, the oncoming Revolution drew Washington into a political and military career. Hardships developed his character. He believed in God—and prayer. A unanimous vote of electors drafted him first President of the United States. Four years later, he was re-elected, *unanimously*. Last plea to his nation, appropriate today, was for it to avoid foreign "entangling alliances."



Give Thy people, O God, leaders somewhat like Washington: resolute, dependable, courageous, unpretentious.

## Nearing the Goal

Although the possibility of reaching the goal of twenty-five hundred HERALD paid subscriptions by March 1, 1949, now seems an *impossibility*, the gain during the past week has been gratifying. It was a larger gain than obtained during any preceding week of the Campaign; indeed, it was almost double the gain of any preceding week. One hundred forty-five new subscriptions were received! Today, therefore, for the first time in the history of THE RESTITUTION HERALD, the paid subscription list has passed the two thousand mark, standing this day at 2,109. May God bless this work: not only the final week of this campaign to increase the circulation, but may His blessing be with each copy as it goes on its missionary journey.

## Ohio Sprints; Illinois Leads

Ohio not only shifted into high gear in the HERALD-subscription Campaign; she "took off" in overdrive, sub-

mitting forty new subscriptions *in one week!* . . . Oh! if only she could have started sooner! What speed, what potential power, coiled up asleep until the last two weeks of a four-months' race! Today, though, she is awake, running, and already past the one-hundred mark with 102! Is blessing more to come?

Illinois, apparently determined to win first place in the HERALD-subscription Campaign, continued her fast pace last week by turning in twenty-seven more new subscriptions, now giving her a total of 173 new subscriptions.

## Friends Abroad?

This week, for the first time, a copy of THE RESTITUTION HERALD will go to Japan! (Thank you, Mother.) Do *you* not have relatives, friends, or even acquaintances living abroad to whom you could send THE HERALD as a missionary? . . . Someday, it may become necessary to charge more than the regular subscription price for foreign subscriptions, but, to date, you can send THE HERALD to any post office in the world for the same cost of sending it to your next-door neighbor! Today does have its opportunities; do we recognize them? *Utilize* them?

## Praise God for the Spring

Warm south winds and abundance of sunshine are turning streets of ice (in the northern states) into temporary canals of water. Crows, almost frozen into silence; announce now with their raucous caw each new break of day, and increasingly earlier. The cardinal, too, silent in song throughout the bitter cold, now whistles from the tallest tree: still free from competition of the robin, but practicing, lest he be outdone three weeks hence. Hum in the bee-hive has revived, and, tired of their cramped quarters, hundreds of bees breeze wildly about, then hasten home to await a warmer day.

Yes, snow will come again, and cold, dark days. March will bluff and bluster. Flowers will appear all too slowly. Spring, though, is coming, is near. Praise God for this warmer, brighter, more cheerful season—and for hope of that unchanging season when Jesus Christ is King.

## Two Dogs and Thirty Thousand Dollars

By C. E. Lapp, Grand Rapids, Michigan



C. E. Lapp

UNDER a headline of September 21, 1948, the will of Carelton R. Bainbridge of Los Angeles, California, was being contested because he left thirty thousand dollars to his two Irish setters. He also had taken his dogs to the "movies" and read them bed-time stories, afterward. The attorney declared Bainbridge slept in the same bed with the dogs and ate out of the same plate with them. Those contesting the case state that the man's mind was deluded.

Whatever may be said concerning the man and his strange bedfellows, one can believe, at least, he was consistent with his beliefs and actions. In life, the dogs were his constant companions. In death, they were to receive the best he could give them.

It may be this man was even more consistent in his unbelief than we who claim to have faith in God and His eternal promises. Too often, we loudly proclaim that we love the truth, yet come to the end of life and make no provision whatever for the Lord's work and its promotion after our decease. We may have the truth, but until the truth gets hold of us and changes carnal parsimony, our testimony will be short and insipid.

The Church of God has been stirred afresh by the *Layman's Campaign* that was sponsored by several men who loved the Lord and His work, who had a desire to promote that work for God's glory and the salvation of the lost. This effort should not be considered a temporary "shot in the arm" to stimulate a dying cause, but should give an added impetus to the work at large. The goals have been stated before: to enlarge the printing facilities and office space, to increase the publication of religious literature, to take advantage of the radio for the purpose of spreading the gospel message, and to enlarge the scope of power gained by religious education through Oregon Bible College.

All the signs of the times indicate that it is about time for Christ to come in the clouds of heaven, even as He was taken up in the sight of the chosen disciples. It is about time for the resurrection of the dead, for, according to the Word of the Lord, the dead in Christ shall rise at His coming and call. It is about time for Russia to make a league with the Jews under the guise of being

their protector, and thus fulfill the divine purpose of ushering in the *Great Tribulation* and the outpouring of the wrath of God upon the earth. It is about time for the "time of Jacob's trouble" which will ultimately be felt in ever-increasing circles throughout the world.

It is about time for Christ to come to separate the sheep and goat nations, according to their treatment of His own brethren. It is about time for the rocks and mountains to fall upon men in a terrible judgment for their wickedness and licentious lusting. It is about time for the inhabitants of Jerusalem and Zion, who have gone back to the Holy Land as atheists and unbelievers, to "look upon him whom they have pierced" and to "mourn for him as an only son." "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). It is about time for God to "gather all nations, and bring them down into the valley of Jehoshaphat," to "plead with them there" for His people Israel, "whom they have scattered among the nations, and parted my land" (Joel 3:2).

Are we able to observe the signs of the times, yet be so self-satisfied and complacent that we may not be ready for all these glorious events soon to transpire? The time of harvest is upon us. Like so many times in the war, we may arrive with too little and be there too late. Do not forget the five foolish (moron) virgins. They arrived, but *too late!*

At present, there needs to be an enlargement of the housing facilities for young people who desire to attend Oregon Bible College to fit themselves for service to the Lord. At the time of the reorganization of our Bible College, about ten years ago, only six young people gave themselves for service. Now, more than twenty-five young people are preparing themselves for a life of gathering in the harvest of human lives before the Lord comes. There are many, many more young people who would be glad to dedicate themselves to the Lord and His work, but better College and larger housing facilities must be made available if this is to be accomplished.

We know people in the Church of God who, with a stroke of the pen, could (Continued on page 11)





## "Praise Ye the Lord"

By J. R. LeCrone, Oregon, Illinois

PSALM 111:1-10, consisting of an enumeration of some of the wonderful works of God for which we may praise Him, opens with these words: "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."

The admonition to praise the Lord is reiterated in Scripture so often as to cause the thoughtful seeker after truth to wonder why this should be so. The thought that the Creator of heaven and earth, the Creator of man himself, should be in any way dependent upon the praises of men is immediately discarded as unworthy. Certainly the heavenly Father does not depend upon the praises of men to inflate His ego. The principle stated in Psalm 50:12 applies with equal force to the spiritual realm. "If I were hungry," the Father assured Israel, "I would not tell thee: for the world is mine, and the fulness thereof." If God's welfare required praise, would He who is surrounded by angels be forced to seek praise from the lips of mortal men?

Then another thought begins to take form in our seeking minds. Could it be possible that in this, as in all other things that the loving heavenly Father has asked of us, the concern is for our needs rather than for His? God is not a man, that His favor may be purchased simply by the utterance of words of praise, however sincere those words may be. In what way, then, could praising God benefit us, if not by influencing Him in our favor? Is there anything beneficial in the act, as such, of praising God? Can it be that offering praise to God bears fruits quite apart from those inherent in the speaking of words?

It is true that other of our activities often bear fruits quite apart from the goal toward which we bend our efforts. To illustrate: when a boy plays basketball, he and his teammates concentrate their efforts upon putting the ball through the basket, thus achieving a goal and adding two points to their score. But the boys are neither better nor worse for having gained the goal, and when the game is finished, it makes comparatively little difference whether they are on the long or the short end of the score. "Oh," but you say, "the boys have gained much from playing the game. They have learned valuable lessons in cooperation, in sportsmanship, and good fellowship. Too, the training and exercise that they receive in playing the

game is just what their young bodies need in order to grow sturdy and strong. Though the game itself means little, the playing of the game yields very valuable fruits." These by-products of playing the game are admittedly worth much more than the game itself.

Just so, it is the inevitable fruits of praising God which makes the practice so valuable to those who engage in it. Though neither man nor God may be materially benefited when man utters words of praise to his Maker, the giving of the praise may bear exceedingly great and precious fruits.

Perhaps it will clarify our thinking if we define the word "praise." Webster's Unabridged Dictionary informs that to praise means to "express approbation of; to laud; extol; commend; applaud"; and that "specifically of God," it means "to glorify by homage and ascription of perfections or excellent works; to laud; magnify."

Now we begin to understand. When one deliberately sets himself to praise another, he must first discover something about the other that is worthy of commendation or applause. To this end, he begins to meditate about the character of the other person, to think about his disposition and to examine his works, carefully making note of each item that seems worthy of commendation. The inevitable result is that he will finish with a much greater appreciation of the good that there is in his neighbor than could have been gained in any other way.

Granting, for the sake of discussion, that the praise itself brings neither the praiser nor the praisee any direct benefit, yet the desire to praise brings highly beneficial by-products. One who praises a fellow gains a greater appreciation of him. He also has gained something far more important. In an age that is far too prone to seek out and to publicise only that which is unworthy or evil, he has learned to look for and to give recognition to that which is worthy and good. Who will not grant that this world would be a much better place in which to live if men, and nations, were as alert to detect and to call attention to that which is praiseworthy in others, as they are to point out that for which they may blame and condemn?

It is not for God's sake, dear friends, but for our own benefit, that we are repeatedly urged to praise the Lord.



J. R. LeCrone

No man can really praise the Lord without first giving thought to His wonderful goodness toward men. To praise God with sincerity and honesty, it is necessary for us to become familiar with Him and with His works. We must get to know Him better.

As we begin to investigate God's works, we soon find ourselves filled with awe at the might and knowledge of the God who created the elements of the earth and set in motion the laws of physics; and, as we contemplate His dealings with mankind, we cannot but contrast the cruel injustices inflicted by men upon men with the loving kindness of the Lord. We learn that the Lord readily forgives the penitent sinner and punishes only when He must. We come to believe that he is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). We develop the ability to see, and to appreciate, the glories of the Lord.

The Psalmist David had his ability to see and recognize the handiwork of God developed to a remarkable extent. In Psalm 111:2, we find him declaring that "the works of the Lord are great, sought out of all them that have pleasure therein."

As an example, consider the stars in the heavens above us. Most of us scarcely notice them. To the young, they may be briefly noticed as a beautiful background for romantic episodes. Believers in astrology may seek to wrest from them the secrets of the future. To the navigator in the midst of the sea, or high in the air, they yield a knowledge of direction and distance. The astronomer learns something of their distance from the earth, their composition and their rate of motion. He also forms theories regarding their origin. To those, however, who have learned to seek reasons for praising the Lord, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Like David, he will find himself impressed with the fact that "there is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world" (Psalm 19:1-4).

Now note the appreciative awe in the expression of the Psalmist as he turned his attention from God's might, as written in the heavens, to His mercy and goodness as revealed in the written Word. "The law of the Lord is perfect, converting the soul: (Please turn to page 10)

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## Jesus in the News

*Petition Filed for Retrial*

*By James M. Watkins, Oregon, Illinois*

February 15—The new Supreme Court of Israel has been handed its first "hot potato" in the form of a six and one-half pound petition to reverse the decision that sent the founder of the Christian faith to death on a cross on Calvary and branded Him with the disgrace of the lowest criminal.

The petition, filed by Robbe Gorskamp, of Santpoort, Holland, is forcing the highest court of Israel to what may well be one of the most important decisions it will ever hand down. It may, of course, side-step the issue by claiming it has no jurisdiction, but otherwise it is compelled either to uphold or reverse the 1900-year-old decision of the early court.

The petition lists no less than fifteen documented charges that Jesus was tried before those having no authority and that legal trial procedure was flagrantly violated.

It is to be realized that anything that is said or done cannot change the past, nor will any decision of the court

change the possibility of the future. It does serve, however, to bring home to us in the most realistic way the certainty of the man who walked and talked among men and became embroiled in their selfish disregards for established rules and common justice.

Any announcement that Chief Justice Smoire makes in the near future will be overshadowed by a greater truth: a truth that we all can sense and grasp from the cold impartiality of the law, a truth that says the supreme courts of the world do not review trials that never happened or the guilt or innocence of a man who never existed. Nor is it an ordinary case that makes headlines after 1900 years!

It serves to make the Christ so real that thousands will stand beside Him in spirit when He stands before the high court of Israel and Chief Justice Smoire assumes his bench to state in the definite, uncompromising terms of the law how the new Israel stands in the case of—*State versus Jesus, appeal.*—*Dixon Evening Telegraph.*

## "One Thing Thou Lackest"

By Norman J. McLeod, Pomona, California

THE GOODLY young man (Mark 10:17-22) was one of those who brought forth exclamations of admiration and envy from those about him. He was handsome of face, evidently; had an amiable and pleasing personality. He was one who led a conventionally good life, by his own testimony. He did not outrage the authorities in any way, for he was within the law. He undoubtedly was popular with his associates, because he was a young man of wealth. Yet he was not overbearing, nor thought of himself too highly, because he came kneeling to Jesus to ask, "Good Master, What shall I do to inherit eternal life?" He thought it proper to show respect to this new great teacher whose words and deeds showed that he was a prophet sent from God.

Jesus looked upon him, loved him, and told him what to do. The young man went away sorrowful, because Jesus told him to do something he had overlooked. Most of us would think the thing Jesus asked him to do was trivial. We would be confused just as Jesus' disciples were. Who then can be saved? Who then shall have part in the Kingdom of God? Who shall enter in, if an exemplary youth like that one would have difficulty because of his great wealth?

Our brethren are building an additional room on our church. Suppose they should decide it needed no foundation, that they thought the soil upon which the building was to rest would be sufficiently solid for that purpose. Suppose they disregarded the building laws of the city so much, that they went ahead to erect the building without counting on the inspector's approval! Would we not think they were foolish? We would think they were worse than foolish; we would think they were hopelessly obstinate, woefully stupid, and willfully foolish. Yet how often many of the better citizens of the land, even some among us, have been so foolish as to think that we can build good Christian lives without bringing our sacred edifice to rest upon the only foundation that ever was laid—the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

Let us examine further the case of the rich young man. He was interested in what he should do to inherit eternal life. Or was he attempting to justify himself, or win the approval of Jesus? Was he not like most of us who hope that Jesus will somehow give His approval to our out-

ward repentance, our outward acceptance of His Name. When he was not given Jesus' approval, he went away very sorrowfully. When he was shown his lack, he went away with sadness of countenance. Many of us reared in the Faith have come to feel like that young man: "All these things have I done from my youth up." We have been pleasantly conventional. We have defied no authority. We have lived well within the law. Yet we have not really dedicated our lives to the Lord.



Norman J. McLeod

One night some years ago, as I lay in the hospital recovering from a very serious illness from which it was not expected that I should recover, I had plenty of time to think. Sleep needed to help speed that recovery failed to come. The night crept slowly by. Many of the petty things that had beset my life before began to fade away in the pale light of the coming dawn. I looked out over the great city of Los Angeles, just now beginning to rouse from sleep, and the consciousness of the great all-embracing power of God's love began to dawn in my inward consciousness. When I should rise from that bed, I would go forth to serve Him with renewed zeal. From my youth up, I had lived within His church. I had been a law-abiding citizen all my life. But it seemed to me, as I lay there, that only now had I come to grasp the real meaning of God's love for us in the trial through which I had passed.

Sometimes the vision grows dim, and sometimes my wayward steps have faltered, and I have almost lost sight of the love of His truth that was renewed in my heart upon that sick bed. But whenever my zeal begins to lag, I think of the feeling of consecration that entered into my life at that time. Often have I felt guilty that I have not served in the capacity of a minister of the gospel. But then I have done what seemed best to me at the time. Now, in the early afternoon of my life, I find a renewal inspiration in serving in some menial and lowly capacity. Perhaps I shall have unforeseen difficulties. Perhaps someday the King will say to me, "One thing thou lackest." But I have put my hope in His teachings, my faith in His promises, and have attempted to follow the lesson of His great love. Several times, I have attempted to follow the desires of my life to become an active minister in His church. Always the way has been barred by some weakness of my ailing flesh. Perhaps God has some more

menial task for me to do that I have failed properly to perform.

When the Apostle Paul went into Athens he found that the people had erected an altar to the *unknown* God, for fear they might have missed one of the gods. Many of our modern churches are much the same. For fear that they have left out some of the gospel, they call their church organizations by such names as "Full Gospel," and many others. But why should we do that? We can find the gospel of the Kingdom of God preached in its fullness, its simplicity, its uncomplicated grandeur. Even a child can grasp the idea that God is going to send back the Babe of Bethlehem to be the heir to David's throne, that He who was crucified for us and rose from the tomb on the third day is to come back to take the power that He rightfully earned by that great ordeal. The Apostle Paul spent his life bringing to us the message that he called the one true gospel, the gospel that was preached before to Abraham by the Scriptures.

The Apostle Peter tells all who may read, that he and the other apostles were not misled by vain fables when they were witnesses of His coming and His Kingdom, but were "eyewitnesses of his majesty" on that occasion when He was transfigured before them. Let us be sure that we have left out none of that message. When I present a message from His Word, I find myself so inadequate. I find so much to teach, so much to learn, that I am bewildered by it all. One thing stands out, however,

after we have learned the simple facts of the gospel of the Kingdom of God and of its establishment upon the return of Jesus our Lord to the earth, and that is the great need for love in our lives.

Recently, a magazine came into my hands from the doctor's office where my wife works. The discussion was concerning high blood pressure. One of the foremost psychiatrists of the land had written it. He was in charge of a small hospital where all the patients had high blood pressure. He found from his examination into the past lives of these individuals that, almost without exception, they had been cheated of love and affection, or at least they felt that they had been cheated. Because of that, they had developed a neurosis that had caused hypertension. After I had read a portion of that, I began to think of how true that could be, because so few of us show the true affection for our children and others around us that we could show.

This psychiatrist instructed his nurses and all the employees in that institution that, short of actually making love to the patients, they were to show them every true affection they possibly could. No matter how unreasonable the patient would become, no matter how cross, the employees of that hospital were to overlook it as only the symptoms of a disease wherein in his own peculiar way the patient was attempting to ask for the affection he had missed throughout the years. He reported that, in the great majority of cases, *(Please turn to page 11)*

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## Listen and Learn

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*By Dale Ward, Oregon Bible College*

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LUKE 10:42 reads: "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." What was that good part that Mary had chosen? Why had she found favor with the Lord? Why had Jesus commended her above her sister Martha, when, seemingly, she was idle while Martha worked?

The story of Martha and Mary has a lesson for us all, if we will study it for only a moment. We reach our conclusions all too quickly. In youth, we had a quick answer for everything. We were certain we understood every problem. We should spend more time at the feet of Jesus, listening and learning, rather than looking for opportunities to tell what we know. Jesus was about thirty years of age when He began His ministry. He had God's special help and guidance, and He was better prepared to be a teacher than any other man, yet He taught

in a meek and humble way. He did not try to force His views upon anyone. His teaching was effective because He did not antagonize His listeners. What better example can we follow than Jesus?

Let us, therefore, keep our hearts and minds open to God's voice. Let us be quick to hear and slow to speak. Let us be strong in our convictions, but tolerant of the convictions of others. If we would have others of different faiths and doctrines listen to us, we must be willing to listen to them. Most of all, we must listen at the feet of Jesus.

Closing, I wish to quote the old adage:

"A wise old owl sat in an oak.

The more he saw, the less he spoke.

The less he spoke, the more he heard.

Why can't we be like that old bird?"





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**PEACE OFFENSIVE.** The press has given considerable space to the peace offensive by the Russian government and her satellite countries. Very few in the Western countries fell for the subterfuge. Former under-secretary Lovett wirily remarked: "The United States is more interested in deeds than words." Without impugning the motives of the Communists in this latest attempt to divert attention, it is singularly true, if our understanding of the prophetic Word is correct, that there will be a great peace offensive in the last days prior to the return of the Lord. The cry undoubtedly will be genuine, for the majority of the peoples of the earth are anxious for peace and desire to live at peace with their fellows. Regardless of the nature of the "peace and safety" cry, it will be deceiving, for the great bulk of people will feel at long last the peace of which idealists have dreamed and talked has come, and that to stay. In that frame of mind, a sense of security will grip the people. They will not be looking for the coming of the Prince of Peace, who alone is able, and will be able, to usher in genuine and everlasting peace. The United States has not been fooled by Russia's cleverly prepared peace offensive. May the true Church of God not be misled by the cries of "Peace and safety," as prophesied by the Apostle Paul as taking place in the last times.

**OUTDATED WOMEN.** The Women's Christian Temperance Union is celebrating the seventy-fifth anniversary of its founding, and a national celebration will convene next August in Philadelphia. People are getting the idea that this great organization has largely served its purpose and the members of the white ribbon group that carry on the principles of Frances Willard are a lot of old women who are out of step with the times. Even that great religious journal, "The Christian Century," seems to smack of this changing attitude. It says:

"The idea has gained currency that these women represent an outdated approach to the liquor problem. Even church leaders now like to talk about the problem of alcoholism than of liquor. And alcoholism, we are constantly being reminded, is a medical problem, to be dealt with by physicians, psychologists, psychiatrists, nurses, and hospital attendants. There is a lot of truth in this, too, and a lot more Christian helpfulness in treating the drunkard as a sick man than as a depraved sinner."

The trouble is: too many so-called respectable church people are drinking these days, and even church leaders would like to treat the problem as "sickness," rather than sin. The church is soft-pedaling social evils today. They do not like to stand up and be counted against these forces that most surely

prey on spiritual life. The drink habit is a weakness of the flesh. There is only one remedy that can thoroughly cleanse a man from the sins of the flesh, and that is adherence to the gospel of Jesus Christ. Psychologists and psychiatrists and all their kind are not handing out this remedy for the fleshly-controlled person. If there are not more young women in the W.C.T.U., it is unfortunate, but they have a righteous cause and their indictment of the drink habit as a sin is worthy the support of every true Christian.

**THEOLOGY OF JESUS.** In the current issue of "The Journal of Christian Science," under the caption of "Theology of Jesus," we have these words: "Doctrines, dogmas, rites, and forms of worship at variance with His simple teaching smothered spiritual inspiration in the technicalities of ecclesiasticism. The truths which Jesus Christ had taught were adulterated often beyond recognition. The result was that Christendom for the most part, instead of acknowledging one incorporeal God, Christ, the impersonal Saviour and man, God's spiritual and perfect reflection, began to be viewed in a manlike God, a personal corporeal Christ and a fallen man."

That the doctrines of men have smothered much of the truths of the Scriptures, we are in accord with the proposition in this article. But the idea that Christ is not a corporeal being is certainly out of tune with the Scriptures. Christ said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Too, the teaching that man is a spiritual and perfect reflection of God dulls every Scripture on the fall of man and his inclination toward sin—it even denies the existence of sin. It is no wonder that the Lord saw it necessary to warn against false teachings and admonish all to prove the spirits, for there would be many false prophets abroad in the land.

"God saw that the wickedness of man was great . . . and that every imagination of the thoughts of his heart was . . . evil."

**A DISCIPLE.** When does one become a disciple of the Lord? I have before me a pamphlet on "Nuggets of Baptist Belief." In this treatise of Baptist beliefs, the following sentence is noted: "Only after one has become a disciple of the Lord should he be baptized. And one becomes a disciple of the Lord Jesus Christ by repenting of sin and believing on Him." This teaching, current among this body of believers, does not make baptism essential to the forgiveness of sins. With them, repentance of sin is the requisite to forgiveness. Peter on the day of Pentecost stated that "repentance and baptism" were

essential to the forgiveness of sin. Baptism is an act of faith in the death, burial, and resurrection of Christ, yet this does not mean that one can become a member of Christ's body, except he put on Christ by baptism. The main difference of view between this body of believers and the Church of God, in respect to the purpose of baptism, is: they make it essential to church membership; we require it as essential to membership in the body of Christ and the forgiveness of sins. These same believers, according to the book from which reference is taken, believe that Jesus Christ is God. We quote:

"The New Testament also tells us that Jesus Christ was God. God-man. Never did a hyphen mean so much!"

On the subject of heaven: the author says: "Heaven is a place . . . Heaven is a country . . . Heaven is a city . . . Heaven is a home. . . . In that heavenly country all shall be good. No evil person will be present . . . And the Lord shall be there . . . May God bless and lead you, dear reader, and bring you safe home at last."

Space forbids considering the subject of judgment, but what we want the reader to observe is that this group is strictly Orthodox in belief. So often we hear our own people remark that these believers believe almost like we do. They do not. Their beliefs and ours are not compatible. Every person has a right to interpret the Word as he feels led of the Lord, and we admire and respect the person who has conviction and courage to uphold his beliefs until shown that he is wrong. This goes for us, as well. If we have not courage and conviction to uphold our view on Biblical teachings until proved wrong, we have no moral or spiritual right to clutter the world with another separate organization. May we stand fast in our faith!

**SLAVE LABOR.** The United States has submitted to the UN evidence to support the claim that there are at least 10 million people within the confines of Russian domination kept in slave labor camps. Even the American Federation of Labor has come forward with evidence to support the contention. From time to time, people have escaped from these camps, and all tell the same story of hunger, hardship, brutality and suffering. It is claimed that the slave labor camps in Russia are far worse than the concentration camps under Hitler.

Every "ism" fostered by man has within its scope the evils inherent in a sin-controlled society. You cannot have the fruits of a Christian civilization in a country dominated by men holding anti-Christian principles. This is just another one of those last-day evils that will make the end-time perilous and frightful.

## How Should a Christian Live?

A Radio Message (WAIT) by the Editor

WHAT IS a Christian life? What distinguishes a Christian from a non-Christian? Being a Christian is determined not by race or nationality, not by age or wealth or achievement, but by faith and conduct. A Christian is one who believes and follows Jesus. Every Christian's life, therefore, should possess and reflect the ideals and characteristics of Jesus. A Christian should see like Jesus, think like Jesus, speak like Jesus—yes, he should "be like Jesus"! Concerning a Christian's thoughts, Paul said, "Let this mind be in you, which was also in Christ Jesus." Said Jesus, as to conduct, "He that believeth on me, the works that I do shall he do," and, "Come, take up the cross, and follow me." Pleaded Paul to the Corinthian Church of God, "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."

In several respects, our Lord's life was so superior to yours and mine, that we may become discouraged even to attempt living after His pattern. Jesus was conceived by intervening power of the Holy Spirit; we were conceived by will of the flesh. Jesus never erred, never sinned; all "we like sheep have gone astray; we have turned every one to his own way." By mere touch, and less, Jesus healed the sick; His voice awakened the sleeping dead; and, in miraculous triumph, His hand stilled Galilee's storm—although *His* feet could walk the raging waves. Today, Jesus lives in immortality. By our mere touch, we more likely infect than heal. We cannot raise the dead or stay the dying. Some, like Cain, kill. No prince, like Jesus, can walk upon the water! All we, like Peter, *sink*, and cry to Him for help. If scientific mind consoles itself in ships that float, be it reminded that both ships and men collapse a-sea and flounder to their doom. *Only* Jesus walks the waves, controls the storm.

In all this, however, a Christian need feel no discouragement. Indeed, by being so unlike, so unequal to the Christ, he reaches out in faith to find and claim His Lord. That yearning and searching and *finding* are essentials for living the Christian Way. "Blessed are they which do hunger and thirst after righteousness."

Thinking of the divine begettal encourages a Christian, giving him hope. Meditating of the spotless, unblemished Life likewise engenders faith and hope and love. Any concerted thinking about Jesus, whatever the contrast, is wholesome and inspiring. Being thus strengthened and guided is no small part of Christian life.

Notwithstanding the contrasts between the Messiah and those He came to save, numerous are the ways in which one can mold his life after the divine Pattern. Jesus believed in the literal God, speaking upon one occasion of His voice and "shape" (John 5:37). Like Jesus, we *can* believe in God. The Creator fashioned man in such way that man *could* live in faith, could worship; then required: "He that cometh to God *must* believe that he is, and that he is a rewarder of them that diligently seek him." . . . "Believest thou the prophets?" cried Paul before Agrippa; then, not waiting for a fabricated reply, Paul hurled at Agrippa, "I *know* that thou believest." Everybody believes—*something*! It is easier and more logical to believe in a real and living God than not to believe in Him. As to believing in eternity, we have today its illustration in limitless, unending space.

Help us, O Jehovah, to be more like Jesus: *never* doubting, but attentive to hear Thy voice and hopeful to see, someday, Thy "shape." "Blessed are the pure in heart, for they shall see God." Jesus lived in that theology. In that theology, too, ought every Christian to live.

Like Jesus, Christians should seek to know and to do God's will. When Jesus was hungry and without food, and when His disciples were nervous about the next meal, the Saviour said, "My meat is to do the will of him that sent me." Similarly, when sympathetically misunderstood as He approached the cross, He declared, "The cup which the Father hath given me, shall I not drink it?" "The servant is not above his master." "Lord, what wilt thou have *me* to do?" Only to sip the polished Communion thimble once a month? "I would be like Jesus"!

Jesus came "not to be ministered unto," but "to minister." He who gave His heart and soul in service is the Authority who teaches us, His disciples today, saying: "Whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. . . . Love your enemies. . . . Do good to them that hate you, and pray for them which despitefully use you, and persecute you." "As ye would that men should do to you, do ye also to them likewise." Jesus gave the answer—did He not?—to our theme question, "How should a Christian live?" The Golden Rule needs no amending.

Jesus, seeing the multitudes, was "moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Jesus loved the

lost. He lived and died to redeem the lost. Think you that the Lord of humankind will long allow Stalin to stand between His compassion and Russia's oppressed millions? Think you He has no yearning for Europe's remaining homeless Jews? How can we, His disciples, continue through years of Sunday-go-to-meetin' "religianity" with so little prayer or patience for earth's fainting millions?—for whom Jesus *died!*

*Forgiveness!* There was Jesus' pattern, too! Feel the sting of Peter's thrice-flung denial made emphatic at the last with vigorous oath. A lesser than Jesus would have taunted, "I told you so," but the Lord of men only "turned and looked upon Peter"—and, forgiven, Peter repented, qualified for the forgiveness already applied! Again, on the cross, as Jesus saw the surging, maddened mob, a mob frolicking in His pain of nail-torn flesh, He arose, as it were, three days before the stone was rolled away, and prayed forgiveness of us beasts. That, too, if we can receive it, is pattern for the forgiveness Christians exercise.

How should Christians live *this very day?* As waiting for their King! Jesus, Prophet surpassing all the wise of this world, foretold His second coming in "power and great glory." "When the Son of man shall come in his glory and all the holy angels with him," said Jesus, "then shall he sit upon the throne of his glory [David's restored throne in Jerusalem], and before him shall be gathered all nations to judgment." Glorious is the hope of the coming of the Lord. Living, serving, growing in that hope will the better prepare each Christian for coming of his King, the Son of God.

See the signs among the nations and in Palestine. The new Day soon will dawn. Until that rising of the Sun of Righteousness in effulgent glory, we must walk, as best this mortal flesh can walk, in faith and hope, in peace and love.

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### "PRAISE YE THE LORD"

(Continued from page 5)

the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." It is worthy of note that these observations led David to a wise conclusion with regard to the desirability of the commandments of the Lord. Said he, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward" (19:8-11).

Whatever line of investigation one may choose to follow, the outcome will be the same. He who has it in his heart to praise the Lord will find much reason for praising Him. The observation necessitated by our desire to praise cannot fail to give us a far greater appreciation of the Father, and to draw us much closer to Him.

Moreover, our habit of seeking that which is praiseworthy will surely bear highly desirable fruits in other directions. We shall find that we no longer look at our neighbors only to seek out the evil in their lives, that we may criticize and find fault. We shall find that there is much about them that is worthy of our sincere praise, if only we will take the trouble to look for it. We may even find ourselves learning to love our fellow men. If we do, it need be no surprise to us if we find that some of them will respond by loving us in return. We shall find that our determination to praise the Lord has brought to us a happier and more complete life here on the earth at this time, as well as having contributed much toward our preparation for life eternal.

So important did the Apostle Paul consider the ability to see and give recognition to that which is praiseworthy, that he seems to have consciously developed the trait within himself. In writing to the Roman brethren, he said, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world" (Rom. 1:8); and to the Corinthians, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (1 Cor. 1:4-8). Such instances could be multiplied at length.

Paul was anxious that all Christians develop the ability to concentrate their attention upon that which is good and pure. He urged us to consciously and conscientiously set ourselves to develop that trait. Listen to his advice as recorded for us in Philippians 4:8: "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."

He who makes it a practice of his life to praise the Lord will echo a hearty "Amen" to the words of David as written in Psalm 34:1-8: "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him."

With these thoughts in mind, let us finish quoting the words of our lesson text, as reasons for praising the Lord are pointed out one by one:

"His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."

If you would know the glory of God, if you would enjoy peace with your neighbor, if you would practice that which will draw you close to God and your fellow man, "Praise ye the Lord"!

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### "ONE THING THOU LACKEST"

(Continued from page 7)

the results were more magical than those of all the drugs that could be administered. The love of Christ that passes all understanding was at last entering those hearts that had been held in chains of bondage to fear and discouragement.

The teachings of the gospel of the Kingdom of God give us the hope that stays us in the storms of life. The love of God welds us into the unity of the gospel that makes us fit to become rulers with Christ in His Kingdom. Faith in the promises of God leads us to perform every good deed that is set forth in the Scriptures. Only a few outward acts of submission have been asked of us. We are known as Christians by the world at large and by those of our own persuasion if we have done all that we can to fulfill all righteousness. Perhaps attendance at services will not save us, but if Jesus has asked so simple a thing of us as the assembling of ourselves to discuss the things that we should love to think about, why should we let anything stand in the way. Perhaps partaking of His Holy Communion will not give us a place in God's Kingdom, but why should we not partake of Christ's

flesh and blood in symbol? and why let any temptation of this life keep us from it? Perhaps—I say *perhaps*, as the Apostle Paul would say, "I speak as a fool"—submitting to Christ's command to be baptized in symbol of His death, burial, and resurrection may save us to life eternal. This is spoken foolishly because we are told that baptism will actually save us: not the mere dipping of bodies in water as a rite of cleansing, but the sealing of our faith by the Holy Spirit of God in baptism because of the understanding given to us. But let us be more like Jesus when He stood before John the Baptist, and say with Him, "Thus it becometh us to fulfil all righteousness."

My brethren, are we to be like that young man who stood before Jesus? Jesus loved him, but saw that he lacked of those things that were essential to salvation. Have we overlooked anything? Have we failed to fulfill all righteousness? Are we without spot and blemish before the Lord, in that we have come under the protecting cover of His blood shed for us? Then, let us submit ourselves to His every precept, to His every behest. Let us run with patience that race that He has set before us, so that when He shall return we shall be among those who will help Him to form and rule that great Kingdom He shall establish. Let us throw off the natural apathy of the flesh; let us strain every fiber, every nerve, every tissue, that we may learn to do His will in hope in His teachings, in faith in His promises, and love for our fellow men, while yet there is time to enter into that group which will be fortunate enough to be His at His coming—"knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1: 2-4).

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### TWO DOGS AND THIRTY THOUSAND DOLLARS

(Continued from page 3)

write a check that would go a long way toward making such a building possible. There are others in the Church who could so order their wills that a completely new structure might be available. The potential giving power of the Church of God has never yet been touched, and it will never be touched until those to whom God has given this power to get wealth come alive to the opportunities now afforded the Church, and show as much true love for the Lord and His work as the man who left his two dogs thirty thousand dollars. The least you can say for him is that he was consistent.

Who, among the members of the Church of God, will make a generous gift? and so start the ball rolling! *The Lord Is Coming!*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel" (Luke 1:80).*

### Righteous Parents

Our story today is an interesting one. It is about a father and mother who were "blameless" before God. (Luke 1:5-7, 11-22.) The father was a priest. His wife was of the family of Aaron, who was a high priest. (Ex. 29:9.) They were both righteous before God, doing His commandments in all sincerity of heart.

I said this was a story of "parents," yet as you first read about them they have no children. They both were quite old, too. Can you guess who they are? You may think of Abraham and Sarah, but those faithful ones are written about in the Old Testament book, Genesis. This is from an account told by Luke.

The priest's name was Zacharias. His wife was Elisabeth. Now can you tell me what their son's name was? Let us study a little more before I tell you, if you haven't your Intermediate or Adult *Truth Seekers' Quarterly* open to lesson *nine*.

### Zacharias Doing His Duty

Zacharias was in the Temple. He was "to burn incense when he went into the temple of the Lord." The people were praying without. Suddenly, an angel of the Lord appeared on the right side of the altar of incense.

Zacharias was afraid. The angel said, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

Now we know the name of their little boy. It was *John*. The angel said Zacharias would have "joy and gladness" and many would "rejoice at his birth." The name John means "Jehovah is gracious." Another interesting fact about this name John for Zacharias' son is that there were no men named John in their family. (Luke 1:60-63.) Interesting verses!

### The Work of John

John was to be born with work all planned for him to fulfill. He was not to drink wine, or any strong drink. (V. 15.) He would be filled with power from God, from his birth. He would be a peacemaker, turning the hearts of the fathers to their children, and helping those who

did wrong to become so very wise they wouldn't want to sin any more, but would become just in God's sight. (V. 17.) His work was preparing a people to be ready to accept Christ. He was to go before Jesus "to give knowledge of salvation unto his people by the remission of their sins" (v. 77). He is the one who baptized Jesus.

### Zacharias Wanted Proof.

Zacharias said to the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." We can understand his lack of wisdom to grasp these many wonderful things. He was an old, faithful servant of God, not asking or expecting any heavenly favors or visitors.

The angel answered, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." How wonderful it must be to see one who stands in the very presence of God! What wonders there are in store for those who love and serve God through Jesus Christ *today*.

Gabriel continued, "Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season" (Luke 1:20).

### When He Came Out

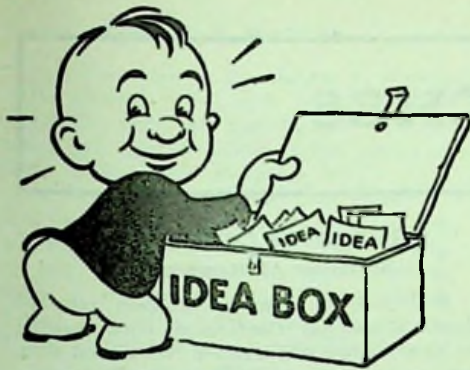
When Zacharias stayed so long in the Temple, the people wondered. When he came out of the Temple, the people could see that he had seen a vision in the Temple, "for he beckoned unto them, and remained speechless."

### Happy Birthday Wishes

Earl Poland, age 13, Feb. 21, Shady Springs, W. Va.  
Nancy Ann Reeves, age 8, Feb. 21, Mullin, Texas  
Martha E. Friend, age 4, Feb. 22, Newkirk, Okla.  
Roger L. Story, age 6, Feb. 22, Cozad, Nebr.  
Norma Sue Richardson, age 9, Feb. 23, Hammond, La.  
Charlotte Boyer, age 14, Feb. 24, Waterlick, Va.  
George M. Bankston, age 4, Feb. 26, Hammond, La.  
Sally Lee Shellhaas, age 13, Feb. 26, West Milton, Ohio  
Russell H. Magaw, age 10, Feb. 28, Tipp City, Ohio

# For Your Society

By Alva G. Huffer, Berean Editor



## Some Suggestions

Berean leaders, are you tired of conducting your weekly meetings in exactly the same manner? Are you looking for a new idea for presenting special services of worship? Here are a few ideas, gathered from successful youth groups, that you may be able to use.

Perhaps you have conducted your group's meetings in an unusual way, or have attended Berean services that were especially interesting. Why not pass on these suggestions to other Berean groups via this page? Write your Berean Editor, giving him the details.

### *Berean Shipwreck Service*

Imagine that your group is shipwrecked on a lonely island, thousands of miles from the nearest church. Without Bibles and hymn books, your stranded Bereans must rely upon memorized Scripture verses, hymns, and choruses. The leader becomes the captain and conducts a "Shipwreck Service." Successful results depend largely upon the captain's imagination and his ability to create an appropriate atmosphere.

The lesson—studied before the shipwreck—could be based upon the story of Paul's shipwreck on his way to Rome. (Acts 27.) The Apostle's courage and faith in the midst of difficulties could be presented as an example.

The message could be based upon the analogy of one's life compared to a ship sailing in the sea of time. With Christ at the helm, the Christian's hope as the guiding star, and God's Word as the compass, one's little ship can reach the harbor of God's Kingdom and avoid becoming shipwrecked on the rocks of sin.

### *Berean Radio Program*

Why not have your Bereans conduct an imaginary radio program! Appoint a program director to plan and conduct the program. Prepare radio scripts, time the program, work for quality and accuracy. Plan the program to include theme song, special musical numbers, the message, and pertinent announcements. Select an announcer. His words of introduction, conclusion, and explanation will provide continuity for the program.

Since this is an imaginary program, you may as well imagine that your program is being carried over a national radio network. Present to those millions of people in the invisible audience the message of the Bereans. The spoken message could be a sermon based on the assigned lesson, a series of sermonettes interspersed with music, a series of questions and answers presented by two Bereans, or a radio quiz program.

Construct a microphone. One can be made from a broom stick, an old Christmas tree base, and a small cardboard box or folded heavy screen wire. While you are hunting these materials, you undoubtedly will discover something better in the attic or garage to use in making your microphone. If so, throw away the broom stick and use what you find.

Create a radio studio atmosphere. Arrange the room accordingly. Reverently present a realistic program.

If your group is fortunate enough to have access to a wire recorder or similar device, perhaps your radio program could be "transcribed" and played for shut-ins in the community, or for other Berean groups.



## Go Till You Guess

1. This man was never born. He owned a great estate. He and his wife were evicted from their home because of disobedience to their contract. He was the first man in the Bible to die a natural death. He was the first man.

2. He preached one hundred years without converting anyone except his own family. He gathered the greatest collection of animals the world has ever known. He was a great ship builder. He did not launch his ship into the sea—the sea came to it. His sons became the fathers of the nations of the world.

3. He was an adopted child. He was the best educated Hebrew of his time. He was the meekest man on earth, yet he lost his temper. He liberated three million slaves overnight. He was born in the land of Egypt.

4. It was a common saying that nothing good came from this town. Its citizens drove its most important person out of town. It is located not far from the Sea of Galilee. Joseph's carpenter shop was there. Because Jesus lived there he was called the Nazarene.

## AMONG THE CHURCHES

### SAINT CLOUD, MINNESOTA

Through this very long, very cold winter, attendance at all our meetings has remained good and interest keen. Only one Sunday evening it was snowing and blowing so hard, it seemed expedient to cancel the evening meeting. Even then some few braved the elements, and "where two or three are gathered together in my name, there am I in the midst of them." We never fail to reap our reward for faithful attendance at the house of God. We decided early in the winter that if Sunday evening attendance should be under twenty, we would have Bible study instead of a sermon, and this happened twice. Morning worship service and Sunday school attendance has continued good, as also mid-week Bible study classes.

At the January business meeting, Bro. George Hartman was elected deacon to fill the place of Bro. Orville Westlund, now attending Oregon Bible College.

Annual business meeting of the Dorcas Society convened January 7, at the home of Sr. T. E. Bremer. Election of officers resulted as follows: Sr. Bremer, president; Sr. Bessie Liestman, vice president; Sr. Margaret Hartman, secretary; Sr. Jousena Teicher, treasurer. We decided to meet as a Dorcas Society once a month, only, but to organize a study club, sewing circle, and missionary group, to meet as later decided. Before Christmas, the society repaired and sent one hundred fifty pounds of good warm clothing for relief of needy Jewish Christians in Europe. The gift money from our Sunday school party was sent for Jewish relief to Dr. Michelson.

On Friday evening, December 17, Bro. and Sr. Arthur H. Randall were honored guests at a party given at the church to celebrate their fortieth wedding anniversary. Residing near Eden Valley, Minn., they were united in marriage by Elder Amos J. Randall, grandfather of the groom and an early minister of the Church of God in Minnesota—as was also Bro. Arthur Randall's maternal grandfather, Elder J. L. Chadwick. Bro. and Sr. Randall have lived in Saint Cloud for many years and are very active in the work of the church here. Bro. Randall is one of the elders. They have three children, only one being present for the event, Rowena (Sr. V. J. Reeves). The other daughter, Cleora (Sr. John Denchfield, Grand Rapids, Mich.), called by telephone during the evening to congratulate them. The son, Gordon, resides in Saint Paul. A gift of ruby and crystal glassware was presented.

On Wednesday evening, January 19, the Pastor and Sr. A. M. Jones were pleasantly surprised: the occasion being their thirtieth wedding anniversary. In spite of sub-zero weather, fifty guests were present. An excellent program was given, both church members and neighbors taking part. A beautiful corsage and boutonniere were presented at the

beginning of the program, and at the close, a very fine table lamp. An account of the wedding, as recorded in The Restitution Herald of February 5, 1919, was read by Sr. Tom Savage. Refreshments featured a three-tier wedding cake, elaborately trimmed, topped with a kewpie bride and groom closely resembling those used at the ceremony thirty years ago. The Pastor and Sr. Jones were married by Elder J. W. Williams at Waterloo, Iowa. Their son, Delbert Jones, Kimball, Minn., his wife and sons had planned to be present, but were prevented by sub-zero temperature and very slippery roads.

A. M. Jones, Pastor.

Of seventy-two Bible references to giving, forty-eight show open promise of God's blessing to the giver.

Tithing Campaign Committee.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Ida Hardesty was dismissed from the hospital, February 10, and is at a rest home. Her address is 124 S. 39th St., care of House of Welcome, Omaha, Nebr.

Coming Soon—a special number of The Herald about Russia.

New subscriptions to The Restitution Herald mailed as late as March 1 (your letter postmarked that day) may be submitted at the special campaign rate of \$2.00 per year (or \$1.00 for six months). Renewals, likewise, and even an extension on your present subscription, will be accepted at same rate until and including March 1. After March 1, all subscriptions will return to the regular price of \$2.50 per year.

"I preached my first sermon in Harlingen, Texas, last Thursday night, February 10. . . Bro. T. A. Drinkard, Arlington, Texas, plans to come down here sometime near the middle of March."—James Mattison, Riviera, Texas.

Keep the Herald subscriptions coming! One hundred forty-five came last week! Only one more week in the campaign!

"I consider Easter of more importance to Christians than Christmas, because at Easter we celebrate Christ's spiritual birth."—R. E. Griner, 935 Greene St., Douglas, Ariz.

Sr. Maxine Cox Reed writes that she is co-operating with a new Sunday school effort at Stausburg, Wyo. Attendance to date averages thirty-five.

"I could not get along without my Herald. It has so many good sermons to help me along life's way."—Mrs. Velma Leonard, 2341 9th Ave., Greeley, Colo.

### BLOOD RIVER CHURCH OF GOD

Southwest of Hammond, La.

Bro. and Sr. Timothy Pearson returned from Ministerial Conference, both seeming to be refreshed and inspired. We missed them very much during their short stay in Oregon, Ill.

The Blood River young people met, February 12, to form a young workers' league. Their aim is to help the needy and to promote Christian activities at the church. The officers elected were: president, Wallace Hutchinson; vice president, Roderick Ballard; secretary, Lucille Lobell; and treasurer, June Breeland. A committee was appointed to plan monthly socials for the young people.

Good weather has increased attendance. A tithing campaign is a part of the spring program for the church. Co-operating with Happy Woods, the church is sponsoring a radio broadcast over radio station WIHL, 730 on your radio dial. Time of the first broadcast will be announced.

Sr. Eve Breeland continues in about the same condition, physically, and our prayers go out for her family which has had so much sickness. Bro. Bernard Lobell visited Blood River, February 17, and contributed generously to the radio broadcast fund. His family is another of our isolated ones, and we were very glad to see him.

There are several potential Youth Rally students here near Hammond. We look forward to hearing much more from them, soon.

We are beginning to ship a few strawberries. If we do not have any more cold weather, strawberry season should be well under way within a month.

Melvin Richardson.

### HOME TRAINING PROMPTED ME

Home training has prompted me to become a tither. Reading articles and hearing sermons on tithing has helped, too.

I feel that I have been benefited personally, as well as spiritually, as the result of tithing.

Our church has been able to carry on only because of so many of our members being tithers.

Mrs. Frank Morrison,  
Woodstock, Va.

### LAYMEN'S CAMPAIGN ENROLLMENTS

1948-1949

109. Mrs. Alvin Bennett, Minneapolis, Minn.
110. Golden Rule Berean Society, Cleveland, Ohio
111. Mrs. W. I. Hunt, South Bend, Ind.
112. Floyd A. Stilson, South Bend, Ind.
113. Charles Jones, Chesterfield, Ohio
114. Mary Ellen Jones, Chesterfield, Ohio
115. Claude & Letha Rinehart, Wellington, Kansas

**GEORGE A. WATERS**

Funeral services for Bro. George A. Waters, Corpus Christi, Texas, were conducted, February 15, 1949, at Peel-Jackson Funeral Home, Bro. Waters having fallen asleep in death on Saturday, February 12.

Bro. Waters was born at Leon, Kan., resided many years in Newkirk, Okla., and was resident of Corpus Christi, Texas, during the last thirteen years. He was long-time leader of the Arkansas City, Kan., Church of God, and, after moving to Texas, was a faithful minister in teaching the Word, using his own home as a chapel.

Survivors include his wife; two daughters, Mrs. Lorena Suthard and Mrs. Crystal Powell, both of Newkirk; a stepson, John LeRoy Herron, Denver, Colo.; seven grandchildren and two great-grandchildren.—Adapted.

**CASEY, ILLINOIS**

The Work Klub of the Restitution Church of God of the Abrahamic Faith at Casey, Ill., met recently at the home of Mrs. Ora McFarling for an all-day meeting. A bountiful dinner was served at the noon hour. The meeting was called to order by the president, Mrs. Edna Weaver. We sang "Leaning on the Everlasting Arms."

The lesson was about "The Reign of Righteousness," Tineie Stephens being the leader.

Decision was made to do some repair work on the church. All are hoping we will have a minister this year.

It was decided to buy flowers for the golden wedding anniversary of Mr. and Mrs. Bert Forster. Also, two letters were to be written: one to Mrs. Corn Tyhurst, Martinsville, Ill., and one to Alice Partlow, now in Phoenix, Ariz. Mrs. Tyhurst has been on the sick list for some time.

Our next meeting will be at the home of Mrs. Bertha Partlow. Tineie Stephens.

**HERALD RECEIPTS**

Jessie M. B. Kauffman (2); A. M. Jones (6); Raymond Brown; Mrs. W. C. Wright (3); Mrs. William H. Hardy (2); N. Goodreau (5); Southlawn Church of God (6); John A. Railton (4); Gospel Gleaners (18); Darrel Carlisle; Rachel H. Morris; Bernard Hightower; J. Arlen Marsh; Mrs. Clara Claypool; A. Weldon McCoy; Mrs. Alvin Bennett; Mary E. Elton (16); E. M. Pearson; Gordon Laundry (3); Mrs. Joe Chapman (3); Mrs. Walter Skinner (4); Mrs. J. C. Waller (5); Dr. J. Bradley Crundwell; Dwight L. Pestle (2); Mrs. W. H. Holland (2); Mrs. A. H. Zilmer (2); Mrs. Charles E. Page; Kentucky (8); C. Rinchart (4); Mrs. R. E. Murdock (3); Mrs. Corn Shipman; Forrest R. Long; E. L. McDaniel (3); George L. Long (5); V. D. Wolfe (5); Mrs. Clara Chaffee; T. M. Ferrell (4); Nettie M. Lundquist; William Kilfoyle; Mrs. L. M. Kiger; R. S. Tomlinson (2); Mrs. C. S. Prime; Mrs. William Parsons (3).

**1947-1948 OVER THE TOP! ! !**

545. Hattie A. Woods	\$26.50
546. Eunice M. Pearson	26.50
547. Mrs. Gale Harleman	26.50
548. Irene Payne	26.50

**KUMP - LANDRY**

Miss Barbara Kump, daughter of Mr. and Mrs. Dan Kump, Jr., of Oregon, Ill., became the bride of Gordon Landry, son of Mr. and Mrs. G. G. Landry, of Hammond, La., at 2:30 p.m. on Friday, January 28, at East Oregon Chapel in one of the nicest weddings we have ever witnessed.

The wedding was preceded by a prelude by Miss Louise Johnson of Oregon, and two songs by Miss Mary Railton, of Rockford. Bridesmaid was Miss Shirley Van Vleet of Oregon, Ill., and best man was Leon Driskill, of Jordan, Mo.

After the marriage, Gordon and Barbara left on a two-weeks' honeymoon through the South. Upon returning, they made their home with the bride's parents, where they will reside until June, at which time Gordon will graduate from Oregon Bible College, then accept a pastorate.

Truly, true marriages of two Christian people are made by our Father in heaven. There is no greater sacred bond except our bond with Christ. Godly marriage was in God's plan for man from the beginning. We pray God's richest blessing on this couple who have devoted their lives to working in His vineyard.

James Mattison.

**JOHN H. BROWN**

John Herbert Brown, one of seven children of Gustavus and Joyce Brown, was born at Fort Williams, Ontario, Canada, on August 15, 1897. He grew to young manhood there, at the age of eighteen years going to Montana where he worked for several years on a ranch. Later coming to Minnesota, he resided in Saint Cloud during the past twenty-seven years. He was married to Miss Nellie Johnson, of Fair Haven Township, on February 2, 1922. To this union, two daughters were born; Alice (Sr. William J. Hill), Eau Claire, Wis., and Gloria (Sr. John Mercer), Macomb, Ill.

In 1932, he was baptized by Elder A. E. Hoskins, pastor of the Saint Cloud Church of God at that time, and he remained a faithful member until the time of his death.

For some time, Bro. Brown had been in failing health, and he had been in the University Hospital, Minneapolis, since New Year's Day. The more frail his body became, the stronger grew his faith and hope. He never tired of talking of the future hope, and his greatest comfort was in the prayers of those who visited him. He fell asleep on Tuesday, February 8, 1949. Besides his widow and daughters, he leaves two grandchildren, June Mercer and Timothy John Hill.

Funeral services were held in the Saint Cloud Church of God, which was filled to capacity. The many floral gifts showed the high esteem in which he was held in the community. Words of comfort and hope were spoken by the writer, and he was laid to rest to await the resurrection day.

A. M. Jones.

**OVER THE TOP—1948-1949**

78. Mrs. Alvin Bennett	\$26.00
79. Claude & Letha Rinchart	27.00

**HERALD CAMPAIGN MOMENTUM**

How slow to start! What sprint at the finish! No, the tape is not yet broken in this campaign for new subscriptions to The Restitution Herald. We have one more week in which to work. It is apparent that the goal of 2500 subscriptions by March 1, 1949, will not be achieved. Campaign momentum, however, is very encouraging. "Believe it or not," one hundred forty-five new subscriptions have been received during the last week! Yes—145! Although still a long way from the goal of 2500, we have reached the commendable rung in the ladder of 2109 subscriptions. Will this present momentum carry us onward across the goal? Today's state standings follow:

State	Tonic	Subs.
Illinois	Gained another 27!	173
Ohio	Whew! Gained 40!!	102
California	Favored by alphabet!	57
Nebraska	"N" follows "C."	57
Minnesota	Sending to Japan!	54
Missouri	Working a little.	38
Indiana	Run like an Indian!	35
Michigan	Percolating again!	31
Arizona	Resting on the ladder!	30
Louisiana	"Pelicated" 4 more.	30
Texas	Big state gained 1!	28
Arkansas	Keep sawing!	26
New York	Gained only 5.	23
Kansas	Excellent gain of 12!	19
Iowa	She weighs 1 more!	18
Oregon	3-way tie. Break it!	17
South Carolina	3-way tie. Burst it!	17
Washington	3-way tie. Batter it!	17
Kentucky	Ran the Derby with 11!	12
Ontario	O, don't tarry!	12
Virginia	Virginia love Herald!	11
North Carolina	Prime your pump!	10
Colorado	Tied with Oklahoma!	8
Oklahoma	Untie from Colorado!	8
New Mexico	Outrun Pennsylvania!	6
Pennsylvania	Run, if you can!	6
West Virginia	W. V.—Waning Velocity.	5
Maryland	Could be merrier.	4
Tennessee	Try to see ten!	4
Wisconsin	Boost me, Graytown!	4
Wyoming	Wide open spaces.	3
Canal Zone	Is itself missionary!	2
Florida	Send a hurricane!	1
North Dakota	Freeze out Florida!	1

**Today's Subscription Data**

Goal (fading) by March 1	2500
Previously reported	1964
Received last week	145
Today's total	2109
Yet needed to reach goal	391

**NATIONAL BIBLE INSTITUTION**

Happy Woods Church, Louisiana	\$26.18
Jessie M. B. Kauffman	5.00
Mrs. Anna Cochran	2.00
Blessed Hope Church of God S. S., Niagara Falls, N. Y.	11.75
Mrs. Kate Olmstead	5.00
Maurertown, Va., Church of God S. S.	25.21
Golden Rule Church of God, Cleveland, Ohio	26.35



# National Bible Institution Is Now Offering CORRESPONDENCE STUDY COURSE NO. 2

## Subject: Bible Interpretation

This course consists of a series of lessons and special study assignments based on the Kings James Version Bible. It provides a complete foundation study of the major points of Scripture interpretation. The course is written by James M. Watkins, General Manager of National Bible Institution, with questions and suggestions for study and reply by Otto E. Dick, Registrar of Oregon Bible College.

The course may be taken by those desiring credit at Oregon Bible College; by those who are interested only in enlarging their own understanding of the Scriptures, and who want to submit lesson answers for grading; or by those who would like to receive all the study assignments at one time for personal and private study at home, but who do not care to return the assignments.

**This is the course for which you have been asking**



### Price of Course

Complete with return assignments graded for  
3 semester hours of College credit.      \$15.00

With return assignments graded for personal  
profit. No College credit.      \$10.00

All study assignments submitted at one time.  
No return assignments or grading.      \$5.00

**Send in your enrollment at once**

**NATIONAL BIBLE INSTITUTION**  
**Oregon, Illinois**

# The Restitution Herald

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NUMBER 21

## Is There a Hell?

By R. H. Judd

**A**NXIOUS inquirers frequently and properly ask the question, "Is there a hell?" The present writer was born more than seventy-nine years ago into a foreign missionary society that pledged, and still pledges, its members to belief in *eternal conscious suffering* for all persons out of Christ, and its official organ proclaims the fact that all such will burn forever in flames of fire.

As a lad, I was brought up to believe that the Bible is from God, and, knowing my own sinfulness and failures, and believing that the missionaries who taught this awful doctrine were sincere in doing so, I was for many years seriously terrified by this teaching, even to the extent of its upsetting my health and prospects for success in life: and the fear of being thought heretical in my questionings prevented me from finding relief by confiding my fears to anyone. I was utterly unable to reconcile such a fate with the Bible declaration that God "so loved the world that he gave his only begotten Son." Years later, I entered Moody Bible Institute of Chicago with the purpose of taking up missionary service in the Far East. While there, during the period that the famous R. A. Torrey was its dean, and himself a propagandist of that awful theme, I overheard a private discussion on the subject which gave me hope. Prospects of missionary work, however, prompted me to stifle my doubts, and, at the urgent request of my father, I proceeded to the mission field. Hope of future relationship also had a bearing on my inward conflict; but, through having overheard that discussion, seed had taken root which God in His mercy kept alive. The conflict between truth and expediency was a thorny and difficult path, and by no means short. Eventually, I determined to find

out from God's Word the truth regarding this matter until sure foundations should be mine on which to rest, that my life might become a blessing to myself and to others.

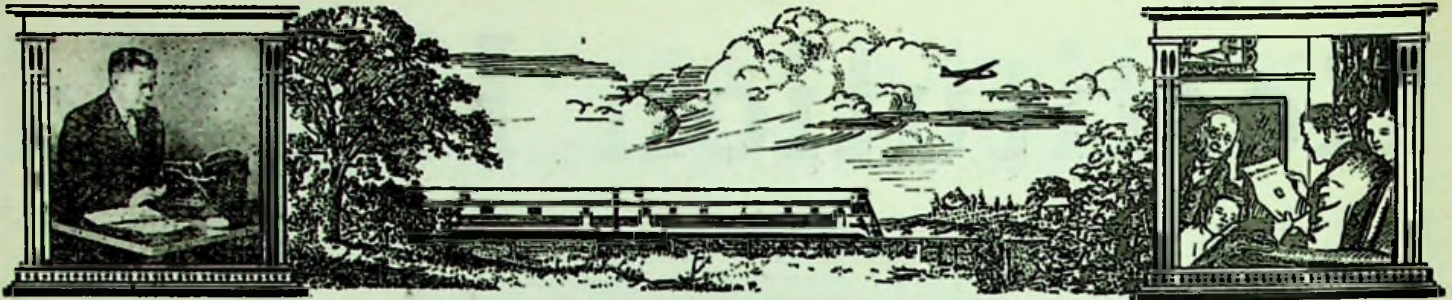


R. H. Judd

The best way to study the subject is to search out the basic facts regarding it, for only misconception can result where conclusions are reached through secondary phases. To base the vitally important things concerning this life, and that which is to come, on parabolic or figurative, or even symbolic language, is to disregard the fundamentals of reason and to give to allegory a higher value than original fact. That the Scriptures of the Common Version do speak of a literal hell, there is no room for questionings. The consequent logical query then comes to be, What *is* the *hell* of which the Scriptures speak?

As our Scriptures are translations of Hebrew in the Old Testament and of Greek in the New Testament, common sense demands that we seek the original intent of the words from which "hell" is translated. In the Old Testament, the only word rendered "hell" is the Hebrew word *sheol*. It occurs sixty-five times. It is rendered "hell" thirty-one times, and "grave" also thirty-one times: which fact is, in itself, pretty good evidence that one is the equivalent of the other. The remaining three times it is rendered "pit."

If we ascertain what objects are said in Scripture to go to *sheol*, we have ample indication of its reality, purpose, and location. In Genesis 42:38; 44:31; and 1 Kings 2:9, it is a place for gray hairs. It is a place of silence—1 Samuel 2:9; Psalm 31:17; 94:17. It is a place for blood. 1 Kings 2:9; a place for bones, Psalm 141:7; for worms and maggots, Isaiah 14:11; (Please turn to page 9)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## *Penetrating the Iron Curtain*

Your next copy of THE RESTITUTION HERALD is being planned to give you at least a lattice-work peek through the "iron curtain" into Russia. Articles and pictures will give accurate and challenging information about the Soviet and her Communistic dreams and enterprise. Other articles will link this Russia-in-the-news with Russia in prophecy: for students of God's Word hear in these growls of the Bear a significant testimony, a sign of the times, an announcement of the coming Kingdom of God.

Yes, appropriately, the front page, at least, will be flashed with red. "Red stands for danger," a critic remonstrates, but when danger sharpens her claws to take a spoil, a bright red warning may save the unwary. Yet not frighten the saints of God!

## *Isaiah's Mystery Man*

"Seven women," prophesied Isaiah, "shall take hold of one man" (4:1). Who is this man?

"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (13:12). *Any* man more precious than Ophir's pure gold? Of whom, Isaiah, did you prophesy?

When "a king shall reign in righteousness, and princes shall rule in judgment," a "*man* shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (32:2). Can any man become that wonderful, Isaiah? *Who* could it be?

Isaiah, elsewhere writing of that "*man*," so accurately described him as to leave no doubt concerning his identity: "He is despised and rejected of men; a *man* of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have

turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Oh! that "*man*" is Jesus! There can be none other than He to atone for our sins. As certainly, too, only Jesus is safe covert from the storm, satisfying water to a thirsty soul, sheltering "rock in a weary land."

"O! Jesus is a rock in a weary land, a weary land . . .  
O! Jesus is a rock in a weary land—  
A shelter in the time of storm."

Jesus, too, will be the "*man* more precious than fine gold" when "the stars of heaven and the constellations thereof shall not give their light" and God punishes the world for its iniquity. (Isa. 13:10, 11.)

Less likely believed, yet as surely true, Jesus will be that "*man*" to whom unclean Israel will plead: "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach" (Isa. 4:1). Only Jesus can "wash away the filth of the daughters of Zion," and "purge the blood of Jerusalem," and "create upon every dwelling place of mount Zion . . . a cloud and smoke by day, and the shining of a flaming fire by night" (4, 5). O! Come, thou Son of God, in Shekinah glory to bless Israel and us!

## *Be of Good Cheer*

Waves were lashing the disciples' boat; the storm whipped their emotions into frenzied fear; they thought, suddenly, a ghost was approaching! Then Jesus called out to His friends: "Be of good cheer; it is I; be not afraid." . . . Soon Peter had walked on the waves, feared again, started to sink, then clutched Jesus' saving hand, and, when "they were come into the ship, the wind ceased." . . . Fear not in this day of doubt and storm. *Jesus, not a ghost, is soon to come!* Let us clutch His hand!



## Both Were Righteous

By Harold Doan, Chicago, Illinois

SEVEN HUNDRED years before the birth of John the Baptist, and his cousin Jesus a few months later, the Prophet Isaiah had said, in chapter 40 and beginning at verse 3:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Isaiah, in his very opening words of prophecy in which he looked beyond the Captivity, foresaw when a servant of the Lord would arise as a forerunner, and advance agent of the Messiah. The mission of this person would be to prepare the hearts of the people to receive the soon-coming Messiah, to prepare a group of followers who would take up the cross of the Messiah, and to reveal the Lord when He came. In his ministry, when asked who he was, John the Baptist identified himself as that one of whom Isaiah spoke, the voice of one crying in the wilderness, the forerunner of Christ; and John fulfilled his mission. He preached, "Repent and be baptized, for the kingdom of heaven is at hand," and all Judea and Jerusalem went out and were baptized of him in the Jordan. Thus, some at least had their hearts opened to Jesus who soon began His ministry. John also prepared a select band of believers, some of whom became Jesus' apostles and most ardent disciples. Finally, when Jesus came to John to be baptized, John finished his mission by revealing to all that here was the Lamb of God, the long-promised Messiah.

John the Baptist's accurate and detailed fulfillment of Isaiah's seven-hundred-year-old prophecy is added evidence of the dependability and inspiration of God's Word. Fulfilled prophecy, past and present, is a perpetual miracle, which should make us humble indeed before the power of the Word.

The Apostle Peter may have had this prophecy in mind, among hundreds of others as wonderfully fulfilled, when he wrote concerning his assurance that Jesus is coming again, "We also have a more sure word of prophecy; whereunto ye do well that ye take heed" (2 Peter 1:19).

Peter had previously mentioned seeing Jesus transfigured, which was conclusive proof of His coming in glory, but said Peter, even more sure than this is God's Word of prophecy, given by the Holy Ghost through the Old-Testament prophets.

We do well today to acknowledge God's wonderful prophetic revelation, to learn from fulfillments such as the life of John the Baptist, that we may be warned and prepared for Jesus' coming again. In the light of such marvelous fore-knowledge, we should be less critical and more humble when we open God's Word: for we cannot judge the Word, but the Word will judge us.

The second truth emphasized by the events surrounding John's strange birth is that God chooses the righteous people of the world to accomplish His plan. John was born, not into the home of wealthy but wicked Herod, not into the home of a learned but proud Pharisee, but into the home of poor and old,

but righteous, Zacharias and Elisabeth. Of this aged couple, Luke recorded: "They were both righteous before God, walking in all the commandments and ordinances of the Lord—blameless" (Luke 1:6). "They were both righteous," so the Lord chose them to be the parents of his long-foreseen Messianic advance agent, John the Baptist. Both were righteous, so the Lord was able to use them to bring joy to the world through John's message of repentance, through his revelation of the Messiah, and through his moral leadership. Because both were righteous, they also received the joy of a child to lighten the long shadows of old age. There is a lesson here for those who long to be the instruments of God, who long to know that God is working with them. God uses the righteous—whether they be rich or poor, black or white, learned or simple. Righteousness is the test which must be passed for influential servitude in the field of the Lord. The Lord has confined His good works to good people and the children of good people. At least, He has demanded repentance and conversion before He has called one into active service. The reason is simple.

Could the Lord have trusted His servant John into the hands of unconverted parents to rear him in his tender years? Could God have expected a man of John's caliber, quality, zeal, wisdom, humility, and courage from a godless home? He could not! (Please turn to page 10)



Harold Doan

# Do We Reject Christ?

*A Radio Message (WAIT) by H. U. Krogh, Jr., South Bend, Indiana*

GOOD MORNING, friends and members of "Truth Seekers' Bible Class of the Air." We are pleased to consider with you the important question of this morning's lesson. Do *we* reject Christ? The answer to this question is a life-and-death matter. To get down to the seriousness of it, just imagine yourself in a courtroom on trial for your life, awaiting the verdict of the jury. Guilty or not guilty? Well, you need not even imagine that you are on trial. It is a fact that you are already under sentence of death; everyone is, and it is only a matter of time until the sentence will be carried out. For our own peace of mind, we are not permitted to know how or when we will spend our last hours of life.

The sentence was pronounced on the whole human race when Adam sinned, but those who accept Christ and live true to Him are assured of eternal life at the resurrection. Because of the great importance of this question to you, we urge you to give it serious thought.

Let us consider those who rejected Christ when He walked among men. There were the scribes and Pharisees who held the position of Moses among the people. They made heavy demands upon the poor, showing no mercy, yet they desired to exalt themselves and to be honored by all men. How did they reject Him? They refused to accept Him as God's representative, as God's Son, their Messiah, when He revealed to them His Father's will. They refused to follow His teaching: which was not His own, but the teaching of the Father who authorized Him. Jesus condemned their love of the highest positions and their desire to be called Master, for He said they had only one Master, even Christ, and they all were brethren. He also told them that only one was their Father, even the Father in heaven. They could not see that true greatness depends upon service. They could not understand that, if their good deeds were merely for the praise of men, they already had their reward.

Many others of that day rejected Jesus. He was rejected by some of His followers, who went back and walked no more with Him, and by those who mocked Him when He was on trial and when He hung on the cross. There are also many who reject Christ today. Some think they are neutral, but they cannot always be neither for nor against Him. Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." The world is filled with people who may think they are

not rejecting Christ as long as they live what they call a good clean life in a nation that is said to be Christian. Many of them do not mean to do any wrong, but they have failed to consider His teachings, or the Word of God which tells of Him. It is written: "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." It is not that they have done so much to be worthy of the sentence of death, but they have done nothing to get out from under the sentence that is upon all who are born in the family of Adam.

Those who feel they will have "as good a chance as the next one" if they commit no real crimes, or do no great wrong, may not seem to be rejecting Christ in a definite and certain way, but there is a rejection that is just as certain in its results. Their day of worship is turned wholly into a day of pleasure. The good they do is done for the personal satisfaction of the moment. There is no alliance with the church, nor any tangible support of its work. As the Apostle Paul said, they have a form of godliness, but deny "the power thereof."

Now all of the things we have said about others rejecting Christ are of little profit to us if we do not answer this question as it was asked: Do *we* reject Christ? We are not made better by judging others, and we must remember that when we condemn others to confirm our position, we are due for a fall.

Just how may *we* be rejecting Him? We were not there when He was on trial, but in a sense He is on trial before us every day. We are the judge and the jury. The evidence has been presented. Jesus has taken the stand and has testified. He spoke the truth and all the witnesses agree. Hear His testimony: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." "He that believeth not the Son shall not see life; but the wrath of God abideth on him." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

In reality, we are on trial before Him whom God has appointed to be the judge of the living and the dead, and when we do not judge Him to be the Way, the Truth, and the Life, we are condemning ourselves. When we walk not in His way, when we ignore His truth and look

not to Him for life, we are confirming our sentence. If, however, we choose Him and His will, instead of self and our own selfish will, we will not be condemned.

How many times have we rejected Christ by speaking an unkind word about one of His followers, or by holding our tongue when we might have testified of Him who died for us? How many times have we chosen first to read the writings of carnal men and then, if it were not too late, turn at last to the Saviour's words? Or, how about that invitation to attend church this morning, but you declined, giving some flimsy excuse? Now be honest, was not that almost a rejection of Christ? And the time not long ago when you had the inclination to become a tither and regularly support the work of the church of which Christ is the living head, but then you just put off making a definite decision until you thought you could better afford it! Was not that in a way rejecting Him? How much value do you put on eternal life? Is it not worth giving up something in this life to attain that glorious resurrection?

What about the many times you have felt the need of

prayer, but allowed some trivial thing to turn your thoughts from the words of Jesus: "Whatsoever ye shall ask the Father in my name, he will give it you"? If we trust only in human strength, are we not rejecting the Christ who pointed us to God?

Are you trusting man to solve earth's problems, or is your hope in the Christ, the Prince of Peace, who shall return to take over the nations of earth and bring peace to the weary population of this world? "Blessed are the peacemakers," but woe to them who cry "peace" when there is no peace and to them who exclude the Prince of Peace from all their plans.

Have you accepted Christ as your Saviour? Have you been baptized in His Name? Are you postponing the fulfillment of your Christian duties?

Do we reject Christ? It is a question for each to answer for himself, but remember it is a life-and-death question.

Our gracious Father in heaven, we pray that all who hear these words may accept Thy Son and His testimony, that His words may be their rule of life. Help us, each one, to yield ourselves to Thy will. In His Name we pray.

---

## Israel's First President

*Inaugurated to Keep Long-Remembered Promise*

*By James M. Watkins, Oregon, Illinois*

February 22—Dr. Chaim Weizmann, seventy-four-year-old scientist who, because of knowledge and effort loaned to Great Britain during the first World War, inspired the



James M. Watkins

Balfour Declaration, has experienced in a very personal way the results of that first step toward a new nation in Palestine. On February 17, 1949, he stood before Joseph Sprinzak, speaker of the General Assembly, and very meekly repeated the oath of office as the first president of Israel.

Prior to, and during, the inauguration, he was accompanied by twelve men. These men were members of the General Assembly and represented the original twelve tribes of the nation. Mute testimony were they of a promise long since given. In 587 B. C., God spoke to the Prophet Ezekiel, telling him to take two sticks and join them together as a symbol of the reuniting of the nation. To that instruction, God added these words: "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."

February 17, 1949, marked the first time since 935 B. C., that representatives of all twelve tribes have stood before any prospective ruler and accepted him as the head of a government over the united nation.

The rams' horns, which blared forth in greeting outside the Jewish Agency Building in Jerusalem, did more than greet Dr. Weizmann. They symbolized, as they always have in Jewish history, the beginning of a new year in the civil life of the nation.

For the first time in approximately 2885 years, the trumpets have sounded over the heads of the tribes of Israel as they come together to acknowledge a common ruler. To those who believe in the literal fulfillment of the predictions made concerning the nation and the events associated with it, it is the one unquestioned sign that the coming of Christ can easily be marked by the further fulfillment of prophetic events in the near future.

—Dixon Evening Telegraph.

# Jesus' Betrayal, Death, and Resurrection

By (Mrs.) Mary Mae Nedrow, Oregon, Illinois



SOON many churches will observe Palm Sunday, because it was on this day that Jesus rode into Jerusalem on a colt in kingly style. Garments and palm branches were strewn along the road by the multitudes. The people went to meet Him and cried: "Hosanna: Blessed is the king of Israel that cometh in the name of the Lord" (John 12:13). Jesus wept as He came near the city. They were tears of pity for the Jerusalem He loved, the Jerusalem that had refused to accept Him as its Messiah. When some of the people inquired: "Who is this?" the multitude replied: "This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:10, 11). Jesus and His disciples spent that night in Bethany.

The next day, called the Day of Authority, Jesus again went into the Temple. It had been just two years previous to this time that He had cleansed the outer court, only to find this traffic restored. He cast out the money-changers and those who sold doves, saying: "My house shall be called the house of prayer: but ye have made it a den of thieves" (Matt. 21:13). The scribes and the chief priests were greatly displeased when Jesus healed the lame and the blind. The little children cried: "Hosanna to the son of David" (Matt. 21:12-17).

The day after, often spoken of as the Day of Conflict, was the last day of His teaching and warning the people. All day the religious leaders challenged His authority and asked Him questions whereby they sought to entrap Him. He answered their every question.

When Jesus' disciples asked Him where they should go to prepare the Passover Supper, He replied: "Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples" (Matt. 26:18).

We learn from the Scriptures that it was in a "large upper room." Some believe it may have been in the home of John Mark's mother, or in Joseph of Arimathea's home. While they were eating the Passover Supper, Jesus told them that one of them would betray Him. Shortly thereafter, Judas arose and left the room.

While on an evangelistic tour, Jesus had said to His disciples, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again" (Matt. 17:22, 23). On another

occasion, Jesus called Judas a devil. "Have I not chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot the son of Simon: for he it was that should betray him" (John 6:71, 72). The Apostle John called him a thief. Jesus was having supper at the home of Lazarus, Mary, and Martha. Mary took "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus: "Let her alone: against the day of my burying hath she kept this" (John 12:3-7).

Lest anyone become sentimental and make excuses for Judas, please turn to the Gospel of Luke and read what Jesus said concerning him: "Truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" (Luke 22:22). In Jesus' intercessory prayer for His disciples and all future believers, He said: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (John 17:12).

At the close of the Passover Supper, Jesus instituted the Lord's Supper. "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins . . . and when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:26-30). Jesus "took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Fa-



ther, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:37-39). "Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground . . . and while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son

of man with a kiss?" (Luke 22:44, 47, 48). Judas had come "and with him a great multitude with swords and staves, from the chief priests and elders of the people. . . . Then said Jesus . . . Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26: 47, 53). (Please turn to page 11)

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## THE LITTLE THINGS

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By D. G. Harvey, Kokomo, Indiana

**WE FOLLOWERS** of the Lord Jesus too often overlook the little things, in our desire to do great things for our Master. We are much like the healed man who desired to be with Christ—that would have been a great blessing—and we can imagine the man's disappointment when Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19). Do we *obey*? That seems so little, so useless. We want to do *great* things.

Peter became a leader of the apostles because Andrew did a little thing. It was Andrew who first took Peter the great news, for Andrew, Peter's own brother, had said, "We have found the Messiah, which is, being interpreted, the Christ" (John 1:41).

Years ago at North Salem, Indiana, a little incident changed so many things. Let me tell it, as the picture is stamped upon my mind. For years, we had been going to the Indiana Conference. It had become a sort of summer vacation. Oh, yes, we never missed a Bible class or a sermon. It was indeed wonderful to visit with old friends. Then, one day while I was spending a pleasant half hour in a chat with an old friend, a tall elderly lady came out the basement entrance, and looked for someone not too busy (I was not). She called to me, saying, "Brother Harvey, will you help us by carrying out the garbage?"

Wow! I almost hated that dear old sister, right at that moment. Think of it! asking *me* to carry slop to the hogs. *Me*? Why, I was on vacation! Then, as I could think of no reason to refuse, I meekly followed to the kitchen. Then I woke up. Our church kitchen, not modern in those days, had a large cast-iron wood-burning range. (Wood had to be split.) Was it hot? You can imagine! Yet, there I found a group of women working and cheerful in all that heat, just to provide the meals for *those on vacation*. To be sure, a feeling of shame crept over me—

and never again did Sister Lydia Railsback have to call for my help. It was only a little thing she did that day, and it is doubtful if she ever knew what a change in my later actions resulted from that little call for help.

A humorous part to this story has caused me to delay writing it, though many times I have felt the desire. Part of the work was to pump water (no small chore) with an old pitcher pump, but some of the boys were glad to help when they were shown the need. Feeding the hogs, though, was my pet chore! Hogs interested me, for I, a town boy, had never before watched hogs eat. I noticed that while there was plenty for all, not one grunter would stand back and call the others. Not hogs! They "watch out for number one." One day, the thought hit me, *we are much like hogs*. We attend Bible classes, gather all the spiritual food we are able to swallow, *but do we help others?*

We in Kokomo did have a Sunday school, but the only church near was at Hillisburg, which had services one Sunday a month. Often we did not attend church more than one or two times a year. Our feast at Bible school would not sustain life in us: we were doing nothing to present the gospel to others.

The hogs' actions remained in my mind! So, after discussing the matter with others, a meeting was called and the Kokomo Church of God was organized. The local work has prospered, although it began in the Depression days—and all the result of *just a little incident*. Had Sister Railsback called someone else, if I had not fed the hogs, perhaps we never would have learned the lesson.

*Watch the little things.* We Christians make many mistakes by waiting for some great thing to prove our devotion to our Lord. The boy with the five loaves and two fishes did only a little deed, but he did help the Lord feed the thousands. (John 6:9.) Father, keep us a humble people. This is our prayer.





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**CHRISTIAN NATION.** President Truman in a letter to the Pope called the United States a Christian nation. Said the President:

"As the chosen leader of the people of the United States, I am privileged to pledge full faith to you once again to work with your Holiness and every agency of good the world over for an enduring peace.

"An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all of our resources, both spiritual and material, remembering always that 'except the Lord build the house, they labor in vain who build it.'

"Your Holiness, this is a Christian nation. More than a half century ago, that declaration was written into the decrees of the highest court in this land. As a Christian nation our desire is to work with men of good will everywhere."

We appreciate the fact that Christian principles do exert a tremendous influence on our individual and national lives; but it will take more than the decrees of a court to make this or any other nation Christian. Statistically, we are more non-Christian than Christian. Perhaps we come as near being a Christian nation as any country of the world, and possibly more so, yet the principles of righteousness that once ruled most lives and were written into the laws of the various states are being ignored or replaced with more liberal statutes. For instance, the so-called blue sky laws that regulated morals and Sunday observance are considered today as too puritanical and encroachments on personal liberty. Sunday is becoming a wide open day. If people's gathering together for worship and their conduct on Sunday reflects the measure of their Christian worth, then we are far from being the Christian nation that we were a few decades ago.

**TEMPLE TO BE REBUILT.** It has been the consensus of belief among our prophetic students that the children of Israel would return to their homeland—the land of Palestine—and would rebuild the Temple. Opponents of the return of Israel ridiculed the idea. This opposition merely served to quicken interest in, and study of, the subject. Further, it has been traditional with our teachers that when the Temple was rebuilt, the Man of Sin, or the Antichrist would come and would set himself up in the Temple, showing himself as God and claiming to be God.

There have been many rumors that plans for the rebuilding of the Temple were already drawn, and even that the materials for the Temple were prepared and ready.

Speaking in New York City recently, Menachem Beign, commander of the Irgun in Palestine and more recently leader of the Freedom Party there, set forth certain objectives

which included the rebuilding of the Temple. Said Mr. Beign:

"(1) The Jewish people must get out of the rut of the 2,000 years of bitter galuth or exile.

"(2) The war in Israel is by far not yet over.

"(3) The Book of Books will prevail in the world despite the will of statesmen, like Bevin.

"(4) The Torah, the Mosaic Code must become the basis for the Israeli constitution, and

"(5) The Third Temple as outlined by Ezekiel will assuredly be rebuilt in our own generation."

The Freedom Party is not religiously inclined, and the espousal of the Temple cause gives much more strength to the objective than would be the case if the demand came from a strictly religious source. Without doubt, this aim to rebuild the Temple and restore Hebrew worship is the most outstanding prophetic development of our times.

The call for the Mosaic law to become the basis of the new constitution has been realized. The preamble to the constitution begins as follows: "To build our commonwealth in accordance with the ideals of peace and justice of the prophets of Israel."

If our fathers in the gospel of a half-century ago, who now sleep in death, could awaken and hear this news, the zeal which inspired them to predict this work according to the prophetic Word would burst into a flame of enthusiasm. Would to God that we who now are charged with the responsibility of heralding the Word could become more fervent as these great fulfillments occur!

**JOHN'S MESSAGE.** In speaking of the baptism of Jesus and John's expressing his unworthiness to baptize Jesus, Farrar's "Life of Christ" has this to say:

"The answer contains the second recorded utterances of Jesus, and the first word of His public ministry—"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

"I will sprinkle clean water upon you, and ye shall be clean," such seems to have been the burden of John's message to the sinners who had become sincerely penitent."

Not once did John suggest sprinkling as a means of cleansing from sin for the sinners. He was John the Immerser, and he was true to his name and calling.

**A TRUE TEST.** Scripture gives us a rule by which we can test the prophets—the true from the false. Here it is: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

In going over some of my files, I ran across a copy of an address given by a certain clergyman in Winnipeg, September 12, 1936, in which he remarked that on the 16th day of that same month the "Celts-Saxon races would pass into the orbit of divine protection," and within a few "months we will see the passing of this age and the dawning of a new age that will bring a better day for the Celto-Saxon race and the world."

**GOD IS WORKING.** The God who worked in Daniel's time to set up and remove kings is still on the throne and is still working out His purpose according to the eternal plan. This writer, as least, believes that the national upset of last November had some connection with the over-all plan which is being worked out for the final consummation.

In an extemporaneous address before a Kansas City (Mo.) luncheon of business men of all faiths on December 27, in honor of Eddie Jacobsen, a close friend of President Harry Truman remarked: "Christianity and all other religions are based on Mosaic law founded on justice and fair deal." He further commented: "There isn't any reason why Christians, Jews, Arabs, can't reach an agreement." Then the President is reported as hinting at "a final settlement of Palestinian Arabs in the rich Tigris and Euphrates valleys." Former President Hoover in Bulletin IV-2 set forth this plan and asserted that 20,000,000 could be settled in this area. We need not be surprised if some startling agreement is reached between the Jews and Arabs before the present conference comes to a close.

**SHEOL AND HADES.** Writing in "Moody Monthly" in an attempt to prove Jehovah's Witnesses as being wrong in their view that sheol and hades are the same place, that is, the grave, Gerald Stover sets forth the proposition that it was Christ's soul that went to hades and his body went to the grave. He says: "The Greek hades is the equivalent of the Hebrew sheol. Messiah's body was in the grave, but His soul was in Sheol, or the New Testament hades."

Scripture is very explicit in stating that Christ poured out "his soul unto death," when He made His "soul an offering for sin." We are also told that the good Shepherd "laid down his life for the sheep." There was a sting in Christ's death, and there is a sting in our death. It is futile to endeavor to remove that sting by repeating, "There is no death; what seems so is but transition." As long as this dangerous doctrine of the immortality of the soul is propounded, so long we need to be militant in presenting the simple and important truth of the natural mortality of man and eternal life only in, and through, Christ.

# History of Church Doctrines

## Prophecy as a Fundamental Doctrine

By Norman J. McLeod, Pomona, California

*"We have the prophetic word more confirmed, to which you do well, taking heed, (as to a lamp shining in a dark place, till the Day dawn, and the Lightbringer may arise,) in your hearts" (2 Peter 1:19—Emphatic Diaglott). . . . "So we have the message of the prophets more fully guaranteed. Please pay attention to that message as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts" (ibid, Goodspeed).*



Norman J. McLeod

(1) Inspired prophecy is concerned primarily with three great covenants recorded in the Bible: the Abrahamic (Gen. 12:1-3); the Mosaic (Ex. 19); and the Davidic (2 Sam. 7). Oftentimes the prophets spoke of all three of them in one breath; oftentimes the meaning becomes confused to us because we do not know altogether just which covenant the prophet meant. A careful

study will show, however, that the blessings of all three covenants are one and the same, and Christ took away the curse.

(2) The great event toward which all prophecy is directed is the second coming of Christ, with its many great accompanying events such as the resurrection, the establishing of God's Kingdom, and kindred truths. Thus, in many respects, prophecy becomes the most fundamental of all doctrines. When the prophets spoke of any of those events, they were speaking of one or more of the three covenants mentioned. In the Book of Deuteronomy, Moses became one of the greatest of the prophets by his predictions as to just what would happen to the Jews throughout their subsequent history in the curse and the blessing: Deuteronomy 27-29 for the curse; chapter 30 for the blessing. The Kingdom of God, as set forth in

the Davidic Covenant, is often the topic of the prophet—as in Isaiah 9:6, 7. In fact, it becomes one of the principle themes of prophecy.

(3) The promised Seed is the chief topic of Jeremiah 33:36ff. The Seed, which is Christ, figures prominently throughout the prophecies.

(4) The curse and the blessing of the Old Covenant, as set forth in Deuteronomy 27-29 is the subject almost all the way through Isaiah, and it is carried out in such detail in Jeremiah that many of the "higher critics" have said that Jeremiah wrote the Pentateuch, particularly the Book of Deuteronomy. Ezekiel 20:33ff carries the story of the curse and the blessing.

(5) One passage is particularly well adapted for this study, in that it combines several of these elements in one: Luke 1:67-80.

(6) Although Christ took the law out of the way for us who accept Him, He did not take it out of the way for those who do not accept Him. Furthermore, He did not take away the blessings of the Old Covenant, but merely the curse. (Gal. 3:13, 14.) To the Jews who remain under the law, however, the curse of the law is still in effect, and it will determine a large part of their further history. The blessings, which are summarized in Deuteronomy 30:1-3, are still to be fulfilled for the Jews, and they form one of the most intriguing facts of prophecy.

### IS THERE A HELL?

(Continued from front page)

and a place for those slain by the sword, Ezekiel 31:17; 32:27. It is a place where sheep are laid, Psalm 49:14. In Numbers 16:32, we read that tents, household goods, and living persons with them went down to *sheol*, and the earth covered them in the same manner that an earthquake might do today. Many similar passages can be

quoted, all of which go to prove that *sheol* (hell) is indeed very material and very real, and a common experience with the sons and daughters of men. The well-known commentator Albert Barnes says:

"He that is in the grave is in *sheol*, but he that is in *sheol* may not be in a (properly prepared) grave, but in any pit or in the sea. In short, it is the region of the *dead*, which is sometimes figuratively considered as a city, or large habitation, with bars and gates, in which there are

many chambers." . . . Numerous well-known names can be cited as fully in agreement with that definition.

Ussher, referring to several passages where the Hebrew word is *sheol*, the Greek *hades*, and the English "hell," says, "The place of dead bodies is to be understood."

The reader is advised to turn to Genesis 37:35 in the English Revised Version, and to note the comment in the margin where *sheol* and *hades* are identified as equivalents, so what is true of one is true of the other also. This is well illustrated in Acts 2:27 and following verses when compared with Psalm 16:10, for in the first the Greek is *hades* and in the second it is *sheol*.

*Gehenna* is also translated "hell" twelve times in the New Testament. See Matthew 5:22, 29, 30; 10:28 and others. It is the Greek form of what the Hebrews formerly called *Ge-Hinnom*, "the valley of Hinnom." Its location is shown in Joshua 5:8 and 2 Kings 23:10. It lies on the west and south of Jerusalem, and to this day it is called by the Arabs—*Wady Jehennom*. Webster describes it as a place where some of the Israelites sacrificed their children in fires to the god Moloch, and which, on this account, was afterwards regarded as a place of abomination and used for the refuse of the city, and where perpetual fires were kept to prevent pestilence: hence, the expression "hell fire." Here, worms *continually* consumed that which was left by the fires: hence, the free expression that the worms do not die. The Hebrew word rendered "carcasses" in Isaiah 66:24 is translated "dead bodies" in 2 Chronicles 20:24, 25. In some parts of England, it is still common today to "hell potatoes" and to "hell a roof," when all that is meant by the phrase is, not to burn them, but to *cover* them. In hot climates, like India and China, men use helmets to *cover* the head.

An "unquenchable fire" is simply a fire so intense that it cannot be extinguished, but when all the material on which it feeds is consumed, it ceases to be. Many persons are puzzled over the expression—"the smoke of their torment." There could not be a more apt illustration of utter and complete destruction than that of smoke, for smoke is the proof, the guarantee, that what has been put into the flame has been *consumed*. There could be no smoke without that result! In Matthew 23:15, "the child" (or son) of hell (*Gehenna*) means one "worthy of death," just as persons "worthy to die" are called "sons of death." See 1 Samuel 26:16 and 2 Samuel 12:5 (Revised Version margins).

The fate of the wicked is described in Scripture in the plainest of language that cannot be misunderstood. For example, see Psalm 37:10, 20, and countless others can be quoted. Hence, Scripture says, "The wages of sin is *death*, but the gift of God is eternal *life*." *Death* is the *only* punishment that can be everlasting; all others end in death.

In Matthew 25:46, "everlasting punishment" and "everlasting life" are put in contrast, the one with the other. Jesus Christ said, "I give unto them eternal *life*, and they shall *never perish*." What a contrast to the reward of the wicked as shown in Psalm 37:10, 20!!

Luke 16 is so often cited in defense of the hell-fire-torment doctrine, that a brief comment may be helpful. The passage in this chapter most often quoted is verse 23—"In hell he lifted up his eyes, being in torments." It cannot be disputed logically by anyone that the man mentioned in this verse is the *same* man that "was clothed in purple and fine linen" (v. 19), and it is the *same* man who "*died* and was *buried*" (v. 22). It seems strange, indeed, that it should be necessary to ask, "How many eyes has any man got?"—for two only is the common heritage of men, rich or poor. Moreover, who is there that would deny that custom demands that a man's eyes are buried with him. . . . Obviously, the story is parable. Any person who reads the narrative, honestly and critically, will see that reason, logic, and fact proclaim it to be parable.

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## BOTH WERE RIGHTEOUS

(Continued from page 3)

Because Zacharias and Elisabeth were both righteous, however, He could trust them to give John the godly atmosphere in childhood so essential to the demands made upon his later life.

God chose Abraham to be the father of many nations, the progenitor of Christ, the father of His chosen people because, according to Genesis 18:19, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Because Abraham was a righteous God-fearing parent, God chose him to perform an important part of His work.

Here is a lesson for parents. The Lord blesses Christian homes. He brings great men and great women from godly parents. He trusts the righteous with the tender years of His future servants. What does God see in your house? What sort of spiritual heritage will you leave your children? Will your influence for righteousness produce a saint of God, or a lover of sin, difficult to convert, and even more difficult for God to use? Look at the children produced by righteous parents; Samuel, prophet and anointer of two kings, born in answer to prayer and dedicated in infancy to the Lord's service; Joseph, prime minister of Egypt, carefully trained by his father Jacob; Samson, whose mother drank neither wine nor strong drink and whose father asked the Lord's guidance in rearing the child; Timothy, bishop of Asia Minor, whose mother and grandmother had prepared him for responsible posi-

tions even in his youth; Jesus, Saviour of the world, begotten of God and whose godly mother greatly influenced His early life. Parents, can the Lord bring joy to the world and to you in a godly child? God can, if you, like Zacharias and Elisabeth, are righteous in His eyes!

There is a lesson here for all. God can use only the righteous in any part of His vineyard. God can use only the righteous to be His ambassadors to represent Him among men. The Father is anxious for laborers, for there is much to be done, few to do it, and little time, but He is not so anxious that He will "cut corners" and use those who are not in Christ. If the Lord is not working in you as much as you think He should, it may be because you have not prepared yourself by righteousness. Perhaps, you have allowed something to interfere with your spiritual development; perhaps you have not surrendered all to Christ, whatever it may be. Remember—God uses the righteous to perform His good works.

The birth of John the Baptist as recorded in Luke 1 points up two great truths. First, God's Word is sure and true. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed . . . until the day dawn, and the day star arise" (2 Peter 1:19). As sure as God's Word concerning the coming of John is God's Word concerning the soon coming of Christ. Because of Isaiah's prophecy and Daniel's prophecy, the people were somewhat prepared to receive a great figure in John's day. Are we, being prepared by God's Word to receive His Son? That is why it was given!

Secondly, we learn that God uses the righteous, however poor or unlearned they may be, to accomplish His mighty works. If you long to be used of the Lord to rear children whom the Lord will bless, if you long to have God working in you, first seek His righteousness, and "these things will be added unto you." Come under the blood of Christ which alone now accounts us righteous. Strive to obey the Lord, and you will soon find yourself a tool used of God to accomplish great ends. May the Lord say of us what He said of Zacharias and Elisabeth, "They were . . . righteous . . . walking in the commandments and ordinances of the Lord—blameless."

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## JESUS' BETRAYAL, DEATH, AND RESURRECTION

*(Continued from page 7)*

Jesus was seized and led to Annas, the ex-high priest. Peter followed "afar off." Later, he three times denied His Lord. Then, the Lord "turned, and looked upon Peter." How many Peters there are in the world today! They profess to love us: still, when we need them the most, they deny us.

A sham trial was held before Caiaphas, the high priest. Jesus was accused of blasphemy because He said He was the Messiah. They said He was "guilty of death" (Matt. 26:66). They "spit in his face and buffeted him; others smote him with the palms of their hands" (v. 67). Not having the authority to pronounce the death penalty, they (the Jews) took Jesus to Pilate, the Roman governor, and there accused Jesus of high treason. After questioning Him, Pilate said: "I find in him no fault at all." Pilate then referred Him to Herod, because Jesus was from Galilee, but Herod sent Him back to Pilate. Because Pilate feared he would be accused of being disloyal to Caesar, he "delivered him to be crucified," though he believed Him innocent. Though the cross had long been an emblem of shame, Jesus "who knew no sin" suffered Himself to stagger under it on the way to Golgotha—"and they crucified him, and parted his garments, casting lots: and they that passed by reviled him, wagging their heads" (Matt. 27:35, 39).

Jesus, the "Lamb of God" (John 1:29), as a lamb without blemish and without spot, took upon Himself the sins of the whole world. The record states that when He died, the "veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. . . . When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. . . . When the even was come, there came a rich man of Arimathea . . . who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. . . . He wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matt. 27:51-60). The tomb was sealed and a watch set. For three days and three nights, Jesus lay in the tomb. Then, an angel of the Lord rolled the stone away. Our blessed Saviour arose triumphantly from the grave and became the "firstfruits of [those] who slept." He lives forevermore!

Jesus suffered, that He might bring us to God. He "endured the cross, despising the shame" (Heb. 12:2). "If any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf" (1 Peter 4:16). Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Only the "way of the cross" will lead to life eternal when Jesus comes.

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*Have you ever heard anyone say that his atheism had been the means by which he had been freed from the bondage of drink and set in holiness and happiness. Have you?—Pilgrim Tract Society, Randleman, N. C.*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth" (Psalm 105:5).*

### Behind the Lesson

There was some dissatisfaction among the Israelites. The leaders were Korah, Dathan, Abiram, and On. Strange sounding names, aren't they? These few gathered with some other men and "rose up before Moses" (Num. 16:1, 2). There were two hundred fifty princes, "famous in the congregation, men of renown" also. They rebelled against the established authority of Moses and Aaron. These men, as stated above, had made names for themselves. They were not just "anybody." They said to their leaders: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" (Num. 16:3.)

Moses explained to them that the Levites were separated for a special work, but why did they also seek to be priests? (Num. 16:10.)

You know the result of their work? The Lord opened up the earth and it swallowed them. (Num. 16:32.) A plague from the Lord followed, and thousands died. (Num. 16:49.)

### Our Lesson—The "Rods"

The Lord spoke to Moses. Moses was to speak to the children of Israel. There were twelve tribes. Each tribe was to take a rod. (Num. 17:1-13.) Each tribe was to write its leader's name upon its rod. The rods were emblems of authority. The name to write upon the rod for the house of Levi, said Moses, repeating God's message, was Aaron.

These rods were to be laid up in the "tabernacle of the congregation" where God said He would meet with them: in the holy of holies "before the testimony."

God said plainly the man He would choose for their priestly leader would be the one whose rod, or staff, would "blossom." That would be a miracle, seeing the staffs, or rods, were made from dried wood, long dead. This was the way God planned to show the people of Israel His choice, so the people would stop murmuring against their leader. The rods were laid up before the Lord. Read Numbers 17.

### The Morrow

When, on the following day, Moses went into the tabernacle of witness, he saw a great sight. Aaron's rod was budded, and more! It "brought forth, buds, and bloomed blossoms, and yielded almonds"! (Num. 17:8.) The meaning of the "almond" (word) is "wake" or "watch."

Moses brought out all the rods from the "tabernacle of witness" from before the Lord God, unto all the children of Israel. "They looked," and each man took the rod with his name upon it. It is interesting to notice the account says "they looked." It was enough to cause them to be speechless, wasn't it?

The Lord told Moses: "Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not" (Num. 17:10).

So Aaron's rod was placed in the ark of the testament to be kept. We notice God called these people who were criticizing Aaron "rebels." He called their works "murmurings," and He didn't like it one bit. God had appointed their priestly leader. He expected, and would tolerate, nothing less than their humble obedience and service.

### Each, His Own Work

The Lord God spoke to Aaron, saying he and his sons would be responsible for the work done about the sanctuary, before the tabernacle of witness. Their brethren, of the Levite tribe, would wait upon them, and serve about the rest of the tabernacle. They could not go near "the vessels of the sanctuary and the altar," lest they, and Aaron's sons also, die. (Num. 18:3.)

May each of us do the work we know is pleasing to God. If we serve Him, honestly and in humility according to His Word, we too may live and not die.

### Happy Birthday Wishes

Molly Jo Morris, March 7, age 5, San Jose, Calif.  
Ronald Randall, March 7, age 14, Grand Rapids, Minn.  
Shirley Myhoff, March 8, age 8, Wray, Colo.  
Tommy Richardson, March 8, age 6, Hammond, La.



Alva G. Huffer  
Berean Editor

# Twentieth Century Christ

**G**ENERATIONS come and go, civilizations rise and fall, yet Christ remains the same "yesterday, and to day, and for ever" (Heb. 13:8). After enduring the agony of Calvary and being buried in the borrowed tomb, Jesus was resurrected to immortality. Never again can He be tempted; never again can He die. He is alive for evermore. The risen Christ is changeless.

After giving His disciples the great missionary challenge, Jesus promised, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Fulfilling this promise, Christ has been the contemporary of every generation during the Christian age.

Christ was the living Head of the early church. He was its source of power and inspiration. When the martyrs were burned at the stakes and thrown to hungry lions, Christ was there. His presence gave renewed courage to those heroes of faith.

During the Dark Ages, when the lamp of Christian truth burned low, Christ was with each individual believer who dared to be true. Sitting at the Father's right hand in heaven, He was the Intercessor for Christians' prayers in the eleventh century, as He had been for those in the first century following His earthly ministry. He continued to be the great High Priest, unchanged by the passing of time.

Christ was in Wittenberg, Germany, when Martin Luther nailed his ninety-five theses to the door of his church, starting the Protestant Reformation. The great reformers, who gradually regathered lost gospel truths, considered Christ to be a living Person who gave them strength and guidance.

A few generations ago, when our own forefathers were rediscovering ancient Bible truths we commonly believe today, the changeless Christ was guiding their minds in the study of God's Word. Men had changed the truth of

God into a lie and had corrupted the purity of Christian living, but God's Word had not changed. The gospel had not become void. Christ's sacrifice for sin was yet effective, and He was yet able to guide believers into Christian truth.

Today, some people think of Jesus merely as a character in ancient history. They recognize that He lived long ago and presented many beautiful ideals, but they feel that He has nothing to do with our modern world. They reject Christianity as an outdated religion and seek for a new philosophy to meet the demands of this new age.

Christianity, however, never will become old-fashioned. It is as up to date in the Atomic Age as it was in the Apostolic Age. Always, it will be the only adequate solution for the problems of mankind.

Jesus is the Twentieth Century Christ. He is as interested in men living today as He was in those living twenty centuries ago. His teachings are just as workable in our modern world as they were in the land of Galilee and Roman Empire. Twentieth century Christians can share in the promises made to the first century Christians. They must share also in the obedience, purity, and service of the believers in the early church. Since Jesus is always the same, believers of every century can sing the words of the hymn "He Lives."

The Twentieth Century Christ knows all about you. He knows your name and address. He knows what you like to eat and what you think about when you are alone. He knows your attitude toward Him and whether or not you are one of His helpers.

This living Person loves you in spite of your weaknesses. He wants you to become like Him. He wants to have an influence in your life and enable you to overcome temptations. He has planned wonderful things for you. Are you willing to accept His love and permit Him to guide you?

**The Berean Department**

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

March 5, 6—Missouri Quarterly Conference, Fredericktown, Mo.

March 19, 20—Michigan State Conference, Southlawn Church, Grand Rapids, Mich.

### CORVALLIS, OREGON

The Northwest Quarterly Conference was held at Corvallis, Ore., February 19, 20. Because of high water in the Willamette River, some of our local members could not attend the meeting but we thank God that a few of us could attend. So, we began on Saturday morning with Bible class conducted by Bro. Anthon. He used Romans 8 for our lesson.

Sunday was a full day: having Sunday school, a sermon, a basket dinner at our home, and Sr. Walter Skinner led a Bible class, at 2:30 p.m., on prayer. She and daughter, Sr. Hoskins, sang a special number.

We are so thankful to have these dear ones of "like precious faith" with us and to help carry on the Lord's work out here in the Northwest. As we have had this Conference, we feel thankful to our heavenly Father for the joy of assembling ourselves together.

Sr. Lena Hathaway, our Conference secretary, could not attend the Conference, so I am sending this report.

Mrs. Alfred Anthon.

### STORY, ARKANSAS

When I was a girl fourteen years of age, I accepted Christ as my loving Saviour. How wonderful it is to know that one is ready to meet Christ when He comes! How wonderful it is to know that one's name is written in the book of life!

What has become of the old-fashioned family altar? How many parents gather their children round the family's fireside, read the Bible, and hold family prayer? God help us.

God pity a man who has no resurrection Saviour. God pity a man who has no living faith. I want to enter into the city of God.

Pray for me and my family.

Mrs. R. M. Humphreys, Story Arkansas

### MICHIGAN CONFERENCE

The Michigan State Conference will hold its spring meeting at the Southlawn Church of God, Grand Rapids, Mich., March 19, 20. There will be preaching services on Saturday night at 7:30; on Sunday at 11:30 a.m., 2:30 and 7:30 p.m.; potluck dinner will be served in the church basement.

We are not sure who the speaker will be, but come and enjoy a day of fellowship with us.

Ada C. Simpson, Secy.

For financing the work of the church, the tithe is the only plan whereby the finances always and everywhere collect themselves.

Tithing Campaign Committee.

## HERALD RECEIPTS

Minnie B. Porter (2); Mrs. Ora Thompson (5); Mrs. L. R. Hillard (2); Thomas H. Davis (2); Mrs. E. W. Cusey; George Jones; Mrs. H. Schultheiss (5); Mrs. E. C. Railsback (3); Bernard Hightower (2); Mrs. W. H. Holland; Verna C. Thayer; T. A. Weathers; M. Ponton; Mrs. G. C. Wrenn (2); Mrs. E. H. Robbins (3); Mrs. Clara E. Thomas (3); Mrs. Bert Sheets (3); Mrs. J. W. Dismukes (5); Mrs. John Fyfe; Elnora Waldo (2); Leonard Brown (3); Floyd Swihart; Barbara Johnson; Mrs. John Taylor (2); Mrs. Mary Laning (2); Hazel Pritchard; Harry Payne; Melvin J. Osborn (3); Ida Lapp (3); D. W. Kirkpatrick; E. M. Fisk (7); Mrs. Nora Johnson (5); Mrs. Lottie Graham (3); Mrs. Eva Phelps (2); E. L. Boyer; Salem Church of God S. S. (2); Mrs. Charles Warren; Dorothy Magaw; John E. Hughes (3); Mrs. Ralph Kennard; Leslie Smith; Mr. and Mrs. Ivan Hughes (5); Elmer H. Magaw.

### LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

- 116. Mr. & Mrs. Wayne Laning, Mt. Sterling, Ill.
- 117. Dorcas of the Macomb, Ill., Church
- 118. Mrs. Mary Laning, Mt. Sterling, Ill.
- 119. Frances Shelly, Freeport, Ill.

### 1948-1949 OVER THE TOP! ! !

- 80. Mr. & Mrs. Wayne Laning \$52.00
- 81. Mrs. Mary Laning 26.00

### NATIONAL BIBLE INSTITUTION

- Georgia Thompson \$286.90
- Wayne Thompson 286.90
- E. L. Boyer 28.00
- Dorothy Magaw 4.00

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Harry Payne, Oregon Bible College, supplied in pulpit duties, February 20, for Bro. Arthur Johnson, Storm Lake, Iowa.

Robins have returned to Oregon, Ill., as early harbingers of spring.

"The American Friends Service Committee has started large-scale relief operations calculated to furnish food, blankets, shelter, and medical aid to the approximately 200,000 Arab refugees in southern Palestine." . . . Was it that costly for the Arabs to fight Israeli?

Three minutes can be pleasantly and profitably spent with Bro. D. G. Harvey on page 7. . . . Which of the articles most appeals to you? best informs? best edifies? challenges? . . . If you like prophecy, get your chair and footstool for use one week hence.

## LOOK WHAT THE LORD HAS DONE!

At the close of the church year, when our treasurer read the annual report of all money turned in during the year from all departments, most of us were completely amazed and asked that the statement might be repeated. The Lord surely opened the windows of heaven and poured out a blessing materially as well as spiritually during this past year.

Our present membership does not exceed ninety, and a number of these are among those who have no income. During the past year, the approximate income was about \$145 per person. This includes a special effort put forth for our new church building, but, nevertheless, it came in. The total income for the church for the entire year from all departments was approximately \$13,000—and all this without any bean suppers, bazaars, or "what have you."

The people, as well as their pastor, believe in tithing, and all practice it: not that we may say, "Look what we have done," but rather, "Look what the Lord has done," for the tithe is the Lord's!

Because we did not have to spend our time driving for money, we had time to win others to the Lord, and He blessed us by touching the lives of nineteen people during the last year, who obeyed the Lord in baptism. At the present, two more are ready and waiting for baptism.

Busy-ness in a church does not necessarily imply that the church is growing spiritually, but when a church does not have to worry about money matters all of the time, it can have time to devote to bringing in the lost whom Jesus said we should be seeking.

Tithing pays, not only in dollars and cents, but also in spiritual growth of the individual and the church. PRAISE THE LORD FOR HIS WAY! IT PAYS TO TITHE!!!

C. E. Lapp, Pastor,  
Pennellwood Church of God,  
Grand Rapids, Michigan.

### THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**HERALD SUBSCRIPTION CAMPAIGN**

Today, February 25, tabulations show receipt of 965 new subscriptions, but we are still 338 subscriptions below our contemplated goal of 2500 by March 1, 1949, pronto, because old subscribers and persons formerly sent gift subscriptions are woefully negligent in renewing. We are still hopeful of receiving a goodly number of subscriptions during the remaining few days of the Campaign. Subscriptions and renewals postmarked as late as March 1 will be counted in the final tabulation. We are grateful to the Lord for the gains thus far received and pray that His grace will attend the effort until its close on midnight, March 1, 1949.

The standing of states (plus Ontario and Canal Zone) as of today, February 25, follows, the figures being not the total number of Heralds going to these states, but the number of new subscriptions submitted by each of these states during this Campaign:

State	Nearing the Tape	New Subs.
Illinois	Eye on blue ribbon!	187
Ohio	Eye on red ribbon!	102
Nebraska	Eye on green ribbon!	73
California	Watch Minnesota!	62
Minnesota	Old-time determination!	60
Indiana	Now tied with Missouri.	38
Missouri	No gain. (Ecl. 9:4.)	38
Michigan	Gained another 6.	37
Texas	Sprinted with 9 more!	37
Arizona	Up two rungs higher.	32
Louisiana	One more Pelican.	31
Kansas	Blew in another 11!!	30
Arkansas	Stopped sawing.	26
New York	Uncork! New York!	23
Oregon	Finally trying!	23
Washington	Gained 5 more.	22
Iowa	Resigned to fate!	18
South Carolina	We need U! U need us!	17
Kentucky	One less than unlucky!	12
Ontario	Enjoy your company.	12
Virginia	Too conservative. (?)	11
North Carolina	Qualifies! (Gen. 18:32.)	10
Florida	"Hurricaned" from 1 to 9!	9
Oklahoma	Loose from Colorado.	9
Colorado	Good bye to Okla.	8
Maryland	Somewhat merrier.	7
New Mexico	Still tied with Pa.	6
Pennsylvania	Still tied with N. M.	6
West Virginia	Unworked possibilities.	5
Tennessee	Try to see ten!	4
Wisconsin	No lively houst, yet.	4
Wyoming	Much waste space.	3
Canal Zone	Start a mission!	2
North Dakota	One ahead of S. D.!	1

**Today's Subscription Data**

February 25

Goal by March 1		2500
Previously reported	2109	
Received last week	96	
Temporary total	2205	
Less today's expirations	43	
Today's net total	2162	
Yet needed to reach the goal		338

What will the final report show? "What will the harvest be? what will it be?"

**ELDORADO, ILLINOIS**

Bro. and Sr. Silas Overton, Eldorado, Ill., observed their golden wedding anniversary on February 14, 1949. On Sunday afternoon, February 13, they held open house at their home. About one hundred relatives and friends called, bearing many lovely gifts and good wishes. Cake and ice cream were served.

On the following Monday evening, the Restitution Church honored them with a social gathering in the church basement. Bro. Vernis D. Wolfe, our pastor, made a short talk commending them on their long life together in the church and community, and prayed God's continued blessing on them. Miss Virginia Carter played several old favorite songs on her accordion, and community singing was enjoyed.

A four-tiered cake, decorated in gold and white, was served with spiced tea from a beautifully decorated table. The Overtons' grandson's bride, Mrs. Earl Dean Patton, poured, and Mrs. Marshall Lloyd served the cake. After the refreshments, Bro. Wolfe conducted a Bible quiz that was very entertaining and informative. This was a very happy occasion in our church, and we all joined in wishing Bro. and Sr. Overton many more years of service together.

They were both born and reared near Eldorado and have spent all their life in our community. They were married on February 14, 1899, and have two children, Mrs. Ernest Patton of Eldorado and Lloyd of Carbondale, Ill. The church presented them with a beautiful table lamp, but the individual gifts were offerings toward buying a new pew in their honor.

Our Sunday school attendance has grown since having a pastor, our number reaching seventy-seven on several Sundays. We have resumed our quarterly fellowship supper, the first of these being held on February 3. A large number attended, and a spirit of love and good fellowship prevailed. We have not heard Bro. Wolfe speak enough yet, so he was asked to be our speaker of the evening. His subject was "The Good Neighbor Policy." He stressed that, though we can do little toward the good neighbor policy among nations, we can strive to maintain good feelings with our fellow men, especially in the household of faith.

We were pleased to have Sr. Ida Jeffrey and Mr. and Mrs. Loren Margrave of Herrin, Ill., with us. Loren also made a short talk, praising The Restitution Herald and Oregon Bible College.

Sr. Grace Wiggins of Eden Valley, Minn., visited recently in Eldorado, and we enjoyed having her attend several services.

Bro. and Sr. Wolfe have been enjoying company from "way down south" the past week. They were Mr. and Mrs. Maurice Robinson and two children and Mr. and Mrs. Claiborne Lee and daughter of Hammond, La. Sr. Lee and little daughter have remained for a longer stay. We were glad to have them attend services and know they enjoyed hearing Bro. Wolfe preach again.

We had other visitors, recently, from the deep South: Bro. and Sr. Timothy Pearson and daughter and Bro. James Mattison stopped over on their return trip from the Ministerial Conference. Both young men

spoke on Tuesday evening, February 1. We were all happy to have this opportunity to hear them, and most of the brethren were able to come out on short notice. Come back again, folks. June conference would be a good time!

We are going to have new pews. This is "for sure" now, as most of the money has been pledged and everyone is working toward that goal. We expect delivery in about ten months.

Bro. and Sr. Luther Wiggins have tentative plans to move back home, this spring, from Evansville, Ind. They have purchased a farm and are eager to get established on it. We certainly hope their plans materialize, for we need them so.

At this writing, Sr. Della Cheek is unable to attend services. Bro. Willbur Mosby had a severe illness earlier in the fall, was hospitalized for a few days, but he is able now to be back in his familiar place. We are certainly thankful that he is regaining health. Virginia Davenport.

**ARKANSAS - OKLAHOMA DOLLAR DAY**

The executive board of the Arkansas-Oklahoma Conference has decided to launch a dollar-day drive for each member every three months to assist in carrying on our church work. This is the second drive we are making for this cause: the effort to support three ministers in the field to build the cause of Christ. We will appreciate a dollar from you, or as much as you are able to give. Remember, the Lord loves "a cheerful giver." Let us build the cause of Christ by supporting this work.

Send all donations to Mrs. Lona Padgett, Rt. 2, Box 26, Alexander, Ark.

H. Scott Smith, Conf. Pres.

**PURITY OF SPEECH**

(Continued from page 16)

heart (is) only evil continually." But does the Christian tell, or even enjoy, a filthy joke? We have not so learned Christ. The new creature in Christ is commanded, "Let no corrupt communication proceed out of your mouth" (Eph. 4:29). Instead, he is to speak only what is good and builds up the hearer.

The Scriptures promise a Day of Judgment for those who abuse the gift of speech. David wrote, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things" (Psalm 12:3). Jesus taught that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Though none of us is perfect, and probably all have offended in word (James 3:2), we should seek control of our speech. Speech is a wonderful instrument for good if used correctly as a witnessing power for the Lord. On the other hand, speech is a powerful instrument for evil if used incorrectly. It is like a small flame which sets the world on fire.

As Christians, we should recognize that the ability to speak is a gift of our Creator. We should not abuse this gift by refusing to speak for God, by idle conversation, by lying, by taking God's name in vain, or by filthy communication. Rather, we should show forth "sound speech, that cannot be condemned" (Titus 2:8).



# Illinois Evangelist

Linford Moore, Editor  
802 W. Jefferson, Macomb



## Purity of Speech

One of the beautiful gifts that God has given to man is the ability to speak. What a miserable creature man would be if he had no tongue! How else could one possibly convey his thoughts to another? Mankind should thank God for the manner in which He created them. Men should be willing to use their talents in His service. Instead, they have misused the gifts God has bestowed upon them. From very early times, men have abused the gift of speech.

One of the ways in which men have abused the gift of speech is by refusing to speak for God. We recall that even Moses so refused when he was called of God to deliver Israel out of the bondage of Egypt. Moses excused himself by saying the people would not believe him. (See Ex. 4:1.) Again, he said, "O my Lord, I am not eloquent . . . but I am slow of speech, and of a slow tongue" (v. 10). God was somewhat peeved at Moses, and reminded him that He had made man's mouth. God is the One who has given man the ability to speak. "Therefore go," said the Lord, "and I will be with thy mouth." So Moses went and, through God's power, became the mighty deliverer of Israel. God was with his mouth and enabled him to lead and speak.

Jonah was another who, when called of God to preach, refused. He also was afraid to speak for God. When the word of the Lord instructed him to go to Nineveh, Jonah fled in the opposite direction. He boarded a ship for Tarshish. The Lord taught Jonah the same lesson that He had taught Moses. He sent a severe storm upon the ship and, as a result, Jonah was cast overboard. There he was swallowed by a huge fish. As Jonah brooded by himself in the belly of that fish, he undoubtedly wished he had obeyed the word of God. He realized that God was his maker and had given him the ability to speak.

He repented that he had not spoken for God. When at last, after three long days and nights, God released him from the fish, he was very ready to go and serve.

Jonah's preaching was very successful. The whole city of Nineveh repented of its wickedness. Thus God "knew His man" when He called Jonah, but Jonah, like so many of God's creatures, needed to be taught the way of service.

Now, I wonder if there is a Moses or a Jonah among us today? God has called us to a definite work—that of witnessing for His Son. Do we sometimes excuse ourselves from speaking of salvation to those of the world by saying, "They would not hear me"? Do we neglect God's call because we think we are "slow of speech"? Have you fled from your duty? We need to be taught that God has made our mouths.

The Prophet Jeremiah once suffered persecution and reproach for his preaching of the Word. Feeling discouraged, he said of God, "I will not make mention of him, nor speak any more in his name" (Jer. 20:9). Nevertheless, Jeremiah did not stop preaching. Read his words in the same verse: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jeremiah felt compelled to speak for God, though it brought ridicule from those who heard. Peter and John had this same feeling, for they said, "We cannot but speak the things which we have seen and heard" (Acts 4:20). So also, Paul could do naught else but preach. "Woe is unto me, if I preach not the gospel!"

Oh, that more of God's servants today had that burning desire that compels men to speak for God! What if it does at times bring ridicule? Think of the opportunities you have to witness for Jesus! Be not "ashamed of the gospel of Christ: for it is the power of God

unto salvation to everyone that believeth." God has given you speech. He expects you to use it in His service.

A second way in which speech is abused is by idle conversation. It is written of Israel that she "wearing the Lord with (her) words" (Mal. 2:17). Do we ever weary the Lord with our words? How much of our conversation is merely worthless chatter? Do we ever gossip? Do we speak without thinking? Solomon said, "Let thy words be few," because God hears all one says.

Yet a third and very common abuse of speech is that of lying. We have known many Christians who made promises and broke them. This is not the fruit of a true disciple. Jesus taught His followers, saying, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). The word of the Christian should be dependable. He need not enforce his promises with an oath. When he says he will do a certain deed, he does it; if he says nay, he means nay. Let us not make promises that we do not intend to keep.

A fourth way in which the gift of speech is misused is by taking the name of the Lord in vain. Those whose work causes them to mingle with men of the world will hear daily the sacred names of God and Christ associated with vile things. What right has mortal man to command God to "Damn this" or "Damn that"? Those who do so will bring damnation to themselves.

A fifth flagrant violation of God's gift of speech is filthy conversation. Much of the humor among men of the world consists of stories not fit to be heard. Indeed, some do not seem able to speak anything else but evil words. Like it was in the days of Noah, "every imagination of the thoughts of his  
(Continued on page 15)

**CHICAGO.** Mrs. Houser and David have been ill with near pneumonia and pleurisy. Mr. Renner is regaining normal health. We are sorry to report the death of Miss Wertz' sister-in-law. Miss Wertz is moving to Washington State for a few months to care for a surviving niece.

A "family dinner" and motion pictures by M. W. Lyon were enjoyed on February 6. Average church attendance in December was 26. We are thankful for frequent visitors at our church services, but even more thankful for the "faithful few," those dependable people who are the real pillars of the church. We hope these will develop into the "faithful multitude."

**RIPLEY.** On January 23, Bro. Gordon Landry of Oregon Bible College, accompanied

by Sr. Barbara Kump (now Mrs. Landry), was at Ripley. His two good sermons were much enjoyed. Bro. Landry is to begin pastoral duties here on June 19 of this year. May the Lord bless his work at this place.

Bro. and Sr. Frank Laning and Bro. and Sr. Wayne Laning are home after a month's visit with friends and relatives in Arizona and California. Much of this time was spent with their daughter and sister Esther, and her husband, at Palo Alto.

Little Jimmie Vann of our Sunday school went to Washington, D. C., for a nose and throat operation. We are glad to know he is recuperating.

**A BETTER WORLD.** "Those who believe and teach that the world is getting better and better must be having difficulty reconciling

the growth of atheistic Communism with its teachings. What happened in Hungary to the Catholic cardinal could, and may someday, happen here. We have no hope of perfection, or even improved world conditions, until Jesus comes."—Harold Doan.

### Treasurer's Report

Balance, December 31, 1948		\$389.46
Individual contributions	\$ 5.00	
Church contributions	7.50	12.50
		-----
		\$401.96
Pastoral Aid	\$85.00	
185 Heralds	7.40	92.40
		-----
Balance, January 31, 1949		\$309.56
Mildred Somers, Treas., Mouroe Center, Illinois,		

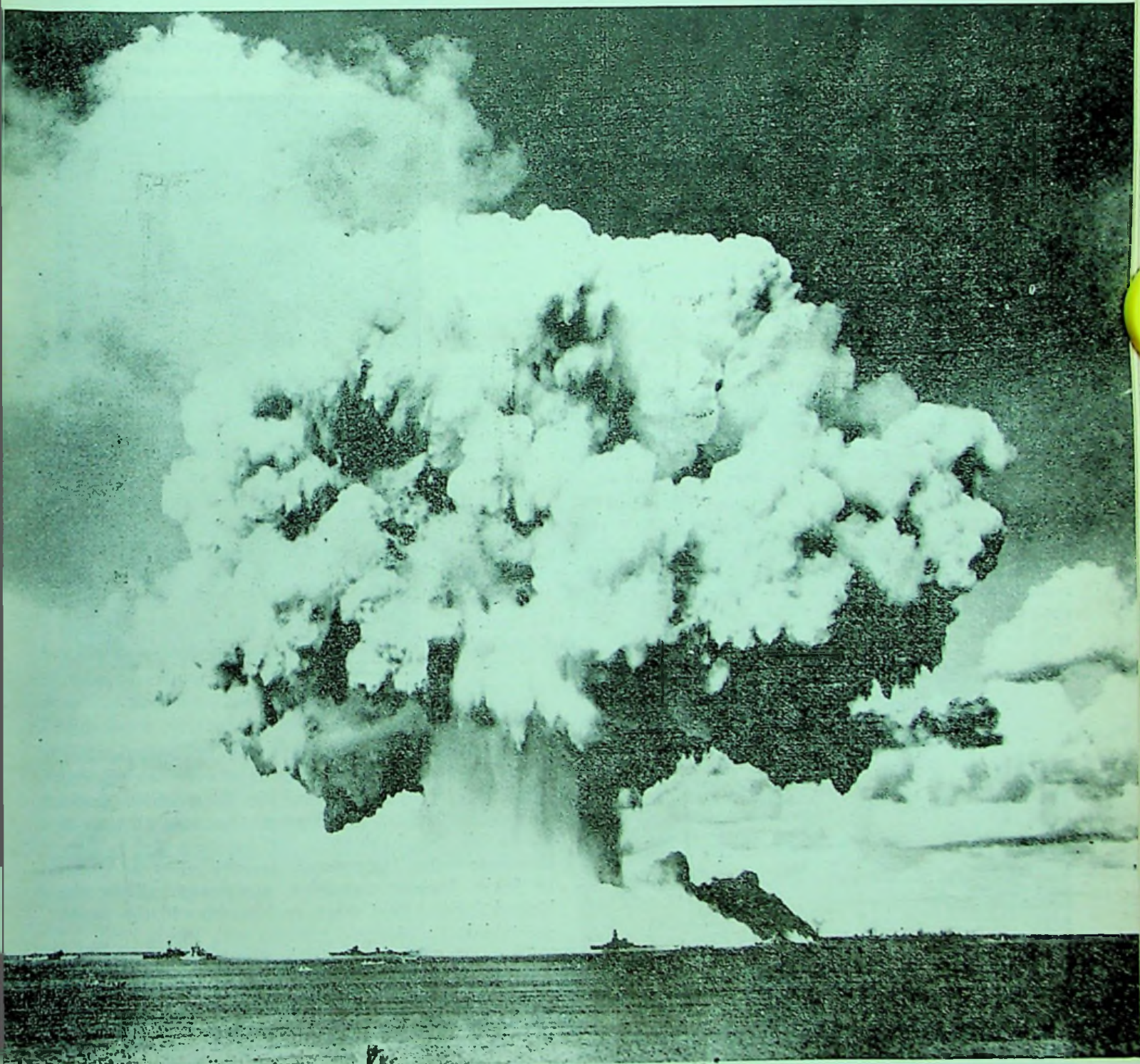
March 8, 1949

# The Restitution Herald

VOLUME 38

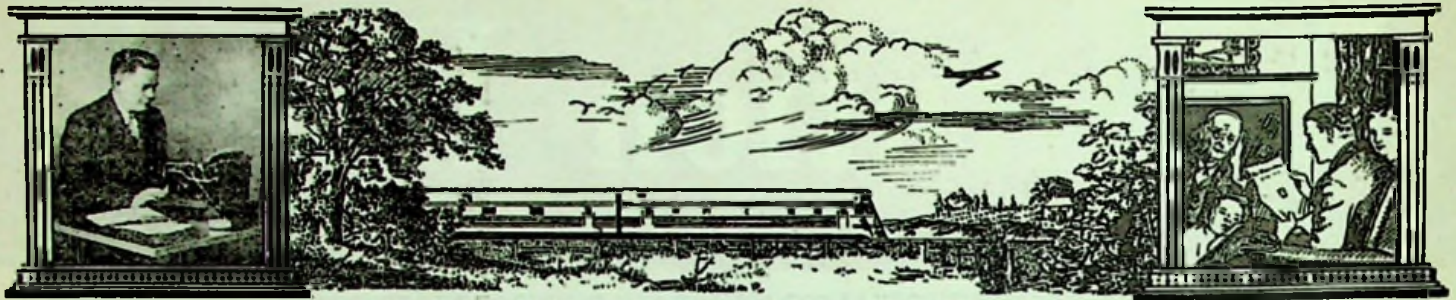
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 22



Fear, O Prince of Rosh, the Blast of Jehovah

—Authenticated.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor Paul C. Johnson, Associate Editor  
 \$2.50 per year



## Russia and Palestine



—International.

Russia holds a unique place in Bible prophecy, her future being minutely foretold: not in her Communism, but in God's Consummation.

"Prophecy against Gog, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord Jehovah" (Ezek. 39:1-5, A.R.V.).

Informative and inspiring articles, profusely illustrated, are presented in this number of THE RESTITUTION HERALD, telling about Russia, that readers may better understand the why and wherefore of today's Bear of the North and the "Iron Curtain" behind which he has caged himself—until he gets *hungry for Palestine!* "Thou shalt think an evil thought."



—Authenticated.

Baku is one of Russia's modern cities. The picture shows Baku's "Hizami Square." Think not that Russia is primitively stale!

### Joseph Stalin

Joseph Stalin was born, December 21, 1879, in Gori, near Tiflis, Georgia (Asia), the son of a cobbler. His real name was Joseph Vissarionovich Dzugashvili. Lenin named him "Stalin," which means *steel man*. Dictator of Russia, his official title since 1945 has been, and is, Generalissimo Stalin. His country, correctly called the Union of Soviet Socialist Republics, was recognized by the United States in 1933, when, on November 16, this nation re-established diplomatic relations with Russia.

The power that Stalin holds over Russians is tremendous, irrespective as to whether they love him or fear him. The influence that he holds over other nations is, likewise, tremendous. Reported commonly, he is atheistic—if, indeed, any man can be atheistic. Whatever else may be said of "Old Joe," let it also be said, "Christ died to save sinners." Turn to the real Man, O Generalissimo!

# Through the Iron Curtain

By Harold J. Doan, Chicago, Illinois

**T**HE IMPORTANT PLACE given Russia in last-days' prophecy is by no means new to prophetic writing and thinking. In the very first year of THE RESTITUTION HERALD, on November 23, 1911, Joseph Williams wrote, "When the Israelites are so far restored to Palestine with their wealth as to build villages outside the wall of Jerusalem, the greed of gold, which is the ruling passion of nations, will lead Gog and Magog, the chief prince of Meshech and Tubal (Moscow and Tobolsk, the capitals of European and Asiatic Russia) to go down and take a spoil." At the time, Russia was under Czar Nicholas II. Communism was still on paper, or in Lenin's mind. Zionism was in its infancy.

A glimpse behind the Iron Curtain is very revealing in showing how much that nation has developed toward becoming the evil power from the north which God will use to chastise His too-self-reliant people, Israel. These facts may, or may not, be prophetically important, but they reveal a nation bred and reared for an evil purpose.

In the past four hundred years, Russia has captured and digested 168 different peoples and tribes. School books printed by the Communist press in Moscow are made up in 165 different languages and dialects. Russia is truly a great company of nations composed of many bands or tribes.

Russia covers one sixth of the earth's land surface and has 200 million people. Adding to this the populations of areas it controls, this figure is raised to 418 million, or nearly three times the population of the United States. Population is increasing much more rapidly than in any Western nation. By 1955, at the present rate of increase, Russia proper will have 39 million fighting men between the ages of fifteen and thirty-four years. Britain, France, and America together will have fewer than 30 million.

When the inevitable world conflict comes, 200 million men (Rev. 9:16) in the field will not be an outrageous figure.

The atheistic, fanatical Communist Party, the product of a shrewd Lenin, a purged Trotsky and a merciless successor, Stalin, represents only a small minority of the Russian people. Of Russia's 200 million inhabitants, only six million, or three per cent, are members of the Communist Party. There are, however, no active anti-Communists; at least, they are not active for more than a day or two. It is very difficult to join and to continue in the Communist Party; membership being in itself a career. Any young man wishing to join the Party must prove himself by production, self-sacrifice, obedience, loyalty, and knowledge during a (Continued on page 11)



**SCENE WITHIN THE KREMLIN, MOSCOW, RUSSIA.**—This artistic union is the conference hall of the highest council of the USSR (Union of Soviet Socialist Republics) and highest council of the RSFSR (Russian Socialist Federated Soviet Republic). . . . Here the hammer is wielded; here, too, the sickle is whetted. . . . What leads here in the topics of discussion? Atomic bombs? America's military-conscription program? Southern outlet to the Sea? China? The Pope? Oil in Trans-Jordania? or Palestine and her waiting treasures in the Dead Sea? . . . Where do you sniff your most luscious spoil, O Bear of the North? "Come, get you down" to the valley of Jehoshaphat, that the Lord may "roar out of Zion, and utter his voice from Jerusalem." (Joel 3:9-17.) Beware, Russia!

—Authenticated.



—Authenticated.

**ONWARD MOVES THE NORTHERN AVALANCHE!!**—This Russian victory monument was erected recently in Albert Square, Dresden, Germany. Dresden, capital city of Saxony, received a severe beating, is today largely in ruins, and is controlled by Russia—which probably is normal, as its residents are of Slavic descent.

**W**HEN SPEAKING of Russia, one should not lose sight of the land of Palestine, because it is there that all nations will be gathered for the final conflict. Russia, being a vast country, embraces one sixth of the earth's surface; and Siberia, a part of the USSR (Union of Soviet Socialist Republics), is one and one-half times the size of the United States.

Several years ago, I heard a few lectures on Russia before the Iron Curtain was placed around that country. One speaker presented a very interesting picture about its buildings, its industries, and its people. Another predicted that a day would come when that country would become a mighty and powerful nation. Still another told about the great mass of people who were ignorant and superstitious, never having a chance. Thousands, for the least offense, were herded into cars like cattle, were exiled into Siberia, and never heard from again.

## Russia and Her Termination

By Howard H. Hawkins  
East Rochester, Ohio

Some of our readers may recall the Russo-Japanese war of 1904-'05, at which time Russia attempted to make herself the most powerful nation in the Far East. A treaty of peace was finally secured in August, 1905, favorable to Japan, a small nation in comparison to Russia. Can it be possible that God has held Russia in restraint up to the time of World War II, and now allows her as one of the great military powers to play her part as "king of the north" in the "last days"?

The movements of Russia are notable signs of the times, because they are predicted in the Scriptures of Truth. The Prophet Amos spoke of a "famine of hearing the words of the Lord." A famine is a dearth of anything, and there can be a famine of spirituality. The spread of Communism certainly is bearing down on the spiritual elements of those countries taken over by Russia. A few years ago, we heard much about a five-year plan being worked out in Russia. One of the objectives, as decreed on May 1, 1937, read: "There must not remain on the territory of the USSR a single house of prayer to God, and the very conception of 'God' will be banished from the boundaries of the Soviet Union." Communism is anti-religion, it is anti-Christ. Its avowed purpose is to overthrow every democratic type of government and to destroy Christianity.

The contrasting trends of thought and way of life that exist between the Anglo-Saxon people and Soviet Russia will never reach an agreement. It seems that it may be God's injunction that they never reach such an agreement. The Apostle Paul declared: "This out-law's arrival will be accompanied by the energy of Satan with all powers, and signs, and terrors of falsehood; and with all the deceit of injustice among the perishing, who accepted not the love of the truth, so that they themselves might be saved" (2 Thess. 2:8-10).

In building up its vast army, Russia is claimed to have twice the number of horses that are in the rest of Europe. The number is nearly 20,000,000. The great army on horseback from the north is foretold in Ezekiel 38:4 and other prophecies. The Russian horses and ponies, by nature hardy, sure-footed, and (Please turn to page 10)

# East and West

By Paul M. Hatch, Oregon, Illinois

**E**AST AND WEST is an expression that means vastly more than directions of a compass. It is primarily a division of mankind in all his elements. Physically, mankind of both East and West resemble, but outside this the resemblance ceases. The East and West are worlds apart in every branch of their thinking and endeavors. Rudyard Kipling, famous poet of the Victorian Era, recognized this fact in his verse—

"Oh, East is East, and West is West, and never the twain shall meet." I would echo and add, Except upon the field of battle! In the present century, political fancies have supposed this expression of Kipling's could be laid aside as of immature thinking, and attempt has been made to make this globe, politically, economically, and judicially, "One World." As men play with fancy and attempt again to explore the possibility of world unity, they are drawing closer to the conclusion that Kipling certainly knew what he was talking about. We, also, know that the East and West can never be united by the will of men. To accomplish such a miracle will require an all-knowing Mind. Possibly that accomplishment could be won in true Christianity, but the time is far spent for such surmising.

Out of the East have come men's religions; out of the West have come men's philosophies. Consider for a moment to see if this is not true. Can one religion be named that came from the West? Not one! Yet the West has become somewhat religious: at least, it has been influenced by one religion from the East. Herein is a phenomenon. Any number of people will regard the two as akin, but, actually, they are worlds apart, also. Religion in its primary sense is passive, quiet, and reflective. Religion deifies a god and dwells its mind upon its deification. Philosophy primarily is dynamic and active, exploring and prying. Its deification is the mind and the phenomena of creative things, whether they be of God or of man.

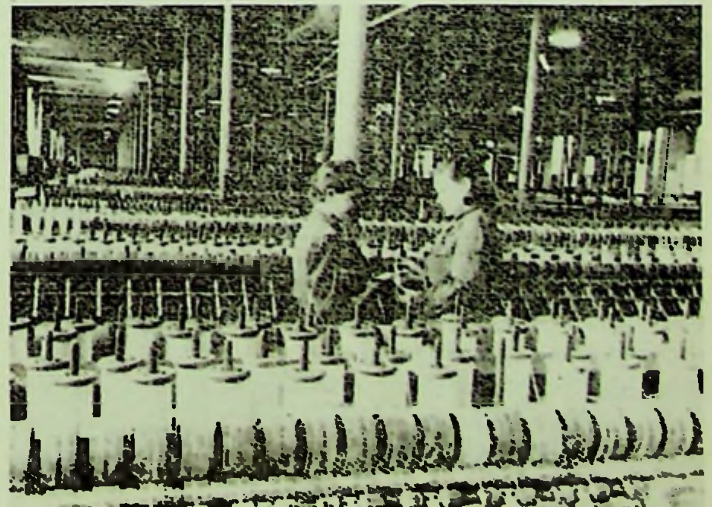
Because the Western mind is thus, it becomes on occasions extremely violent. Although it professes Christianity, its reactions have brought violent wars to pass and have many times bathed its domains in blood. The East remains in rather passive mind, and it has not often—practically not at all—started a world convulsion. Herein lies the folly of the West and the bane of all mankind. Christianity, that should have prompted the peace of the world, took root in flesh that has not grown into the

religion of Christ. Why, then, did Christ's teachings so influence the West and scarcely make a ripple upon passiveness of the East? Christianity is a comparatively newcomer in the realm of religions, and the age-old East at Christ's inception already was staid in its religious convictions. There has not been much change since that day.

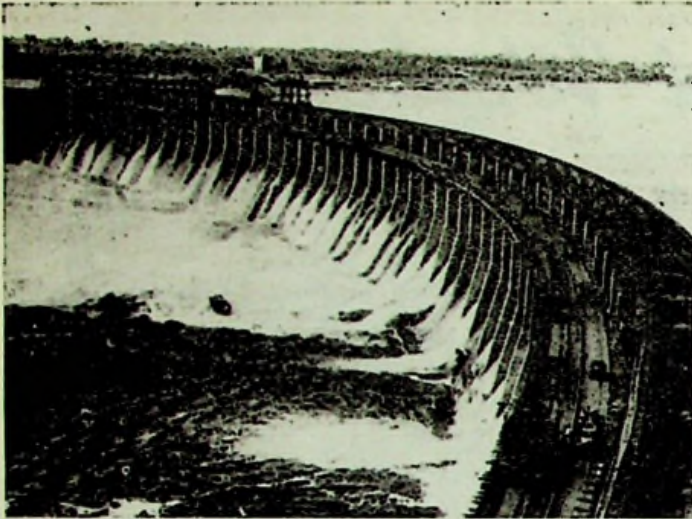
Christianity in its teaching is dynamic, forceful, and its purpose most active. None of the other religions said "Go! into all the world and preach." This kind of religion appealed to the philosophic mind of the West, and the ground was fertile for its inception. In the main, Christianity was border-line religion: both as to its geography and its appeal to the mind of the Western man. Its influence wafted rapidly westward, so within an incredibly short time it had permeated the West with its dynamic teaching. Those who were slow to receive its teaching were in some instances ordered to receive it or suffer death. (Notably, one Norse king was reputed to have preached the gospel with his sword. Either believe or die was his zeal.) In recent years, there has been considerable effort and some success to take the teachings of Christ to the East, but now a great black cloud is covering the East

(Please turn to page 10)

**SPINNING MILL IN MOSCOW.**—Zeal and efficiency mark patriotic Russians. Throughout the Soviet, millions toil faithfully in factory or farm, inspired with promises and dreams of a Communist Utopia. The elder of these women, V. I. Averkin, is a master in this spinning mill. She was distinguished by the Red Star Order during World War II and is now secretary of the Communist Party. Accompanying her is a young lady spinner, Miss A. I. Denshikova.



—Authenticated.



—Authenticated.

**RUSSIA'S MODERN POWER DAM ON THE DNEIPER.**—Showing engineering and industrial enterprise, this "Dam of Dneprostoi," two hundred feet high, was completed in 1932 at Ekaterinoslav, south-east Ukraine, on the Dnieper River. It is used for power and roadways.

**T**HE NORSEMEN put wheels under their long, black ships for the short trip overland near Novgorod. That was 1100 years ago!—and it helped those bold sea rovers to take their ships from the Baltic to the Black Sea to trade with Byzantium. . . . Those picturesque, snake-or-dragon-prowed ships, oars flashing in the sunlight, became a familiar sight to the Slavs dwelling along the Dnieper. The Slavs came to look with longing on those well-disciplined, alert parties going through their land. They dared not attack, but envied the order and efficiency manifested by those Norsemen. Well might the Slavs envy such unified power, for the Slavs were torn with constant strife. They were disunited. Indeed, to this day there is no real unity among the approximately 170 million Slavs in the world.

Back in the first centuries of our Christian Era, groups of Slavs had come East from Poland. Finding the open prairies too dangerous because of the wandering Asiatic herdsmen who were mounted on ponies, the Slavs retired north to the deep forests. Goths from Sweden, Huns from Asia, the conquering hordes came and crossed the open plains, and after each wave the Slav became more numerous than ever on the plains. By the year 600, Slav settlements were well established along the great rivers, but there was no order. Churned by succeeding wave on wave of savage Asiatic hordes, some of which they absorbed by intermarriage, every clan had to look out for itself on this exposed largest plains area in the world.

So, the people of Novgorod watched the Norsemen running those ships on wheels near their city, and they liked this Norse efficiency, this power. One day, a delegation was dispatched to ask the Norsemen to send a king

## "O GOG"!

By C. A. Smead  
Midland, Michigan

to rule over them, quell the strife and bring justice and order: "Our land is large and rich, but there is no order in it: come ye and reign over us" (Nestor).

The call was answered by Rurik the Rusman (which meant oarsman), and his two brothers, all bold sea rovers. Thus was born the nation of Russia, year 862, named after the Swedish tribe of Rus.

Rurik immediately set out to conquer as large a piece of Russian soil as he could. This has been going on ever since, with the autocratic power at the top trying to force its will over many dissimilar people and so make peace in the land, until today Russia is two and one-half times as big as the United States, including Alaska, and consists of more races and types of people than in any other nation.

Indeed, the modern history of Russia is one of tragedy caused by the same old savage, ruthless attempt to force unity on the people from the top, instead of fostering co-operation and good-will through peaceful means as in the United States.

The present policy of the dictatorship of Russia to permit religious activity is the result of a census taken in 1937 to find out how many of the people still clung to their faith in spite of the twenty years of ruthless persecution, the last ten years being most stringent prohibition. Ninety-four million adherents of the Orthodox Christian church were found, eight million were still Mohammedans, and there were seven million Jews, Roman Catholics, Baptists, and Lutherans. So, the policy of the dictatorship of Russia was changed. Now, knowing it cannot stamp out the tendency toward religion in the hearts of men, Russia is attempting to dominate religion and use it for its own purposes.

"Gog" is the name given for this highhanded, autocratic, ruthless power in the prophecy of Ezekiel 38:3. The reference seems to be back to Agag of Numbers 24:7, a wicked king whose last descendant, Haman, tried to cause so much trouble to the Jews in Esther's time.

"Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." These two cities appear to be cities of the ancient Caucasian region, from which region it is interesting to note Stalin came. It is also of interest to note that the Hebrew for

"chief" is *Rosh*. Rotherham translating this passage, "prince of Rosh." That Gog is the ruler of Russia seems more apparent than ever when we consider that it is in "north quarters" (Ezck. 38:6; 39:2).

Modern Russia is made up of 200 million people of more races and types (about 150) than found in any other nation, yet Russia is—and always has been—behind a geographical iron curtain as she is now within her political Iron Curtain. Frozen seas, deserts, and mountains ring this vast land, nearly one sixth of the land area of the globe. Only across Poland is there easy access. To understand this mixture of races that took place during the centuries on those great plains, one must understand

that some of the most savage, blood-thirsty characters in history crossed those mountains, deserts, plains, and rivers, and that each left behind a residue of people and customs to be absorbed into Russia. For example, there were Ghengis Khan and Tamerlane at the head of countless ruthless Mongolian Tartars from near the Gobi desert. Those Tartars had the repulsive habit of *drinking the blood* of their horses and cattle!

Religiously, Russia came into the Greek Orthodox Church about the year 1000, the rulers of Russia being awed by the splendor they saw at Byzantium. This religion was forced on the people. Many of the neighboring Slavs at present are *(Please turn to page 15)*

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## Russian Attitude Toward Churches

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By James M. Watkins, Oregon, Illinois

*March 1, 1949*—Another little peephole has appeared as a rift in the Iron Curtain. It is sufficient to make a few things perfectly clear. The promise that the Kremlin had become a changed man and life with the church was to be just one long era of perfection seems to have faded away.

The recent impression of a complete change of attitude has been replaced by the realization that behind it all there is an undercover plot to destroy the church—Protestant and Catholic alike.

A few days ago, neutral observers in Switzerland expressed the definite opinion that recent wholesale convictions of the leaders of all church groups is actually a part of a set pattern to destroy the basic Christian principles of church existence. Stating that the campaign against the church, no matter what form it takes, actually upholds rigid rules of operation, they cited six principles by which all such action is guided.

While space does not permit us to discuss each of these points in detail, they follow this brief general pattern:

- (1) Subtle rather than the open persecution previously shown the church.
- (2) Subject the church to governmental control and destroy its influence.
- (3) Eliminating personal opposition by destroying responsible leaders.
- (4) Bring slow death to the church by destroying all financial support.
- (5) Making a suitable group a tool of the government.
- (6) Further destroy the internal strength of the church

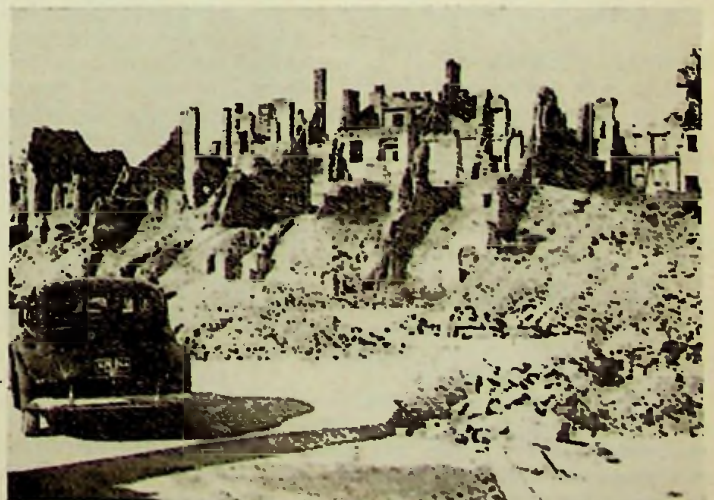
by cutting all its international or external connections.

This planned program, considered from the direct statements of prophecy, speaks for itself. It is the exact pattern the prophets have foretold for the adverse influences of the latter days. If anyone questions it, they may read Revelation 6:9-11; 2 Thessalonians 2:3, 4; Revelation 13:11-15, or many other like statements.

—*Dixon Evening Telegraph.*

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**GHOSTLY RUINS IN WARSAW, POLAND.**—Although Warsaw is being rebuilt rapidly, weird ruins and devastation still mar the center of the city where, formerly, busy streets and attractive buildings testified prosperity. What an indictment are these ruins against Russia and Germany for their invasion and slaughter of Poland in September, 1939! Ghostly ruins! Weird skeletons to haunt the victors! Nor will they find within these ruins any quiet chapel for retreat, for song or prayer. . . . "The wages of sin is death!"



—Authenticated.





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**BLACK SHEEP.** Under the title of "Black Sheep of the True Fold," the "Catholic World" carries an article that is bold in its acknowledgments. In speaking of Washington and Lincoln, the writer says: "The Sunday magazine sections of our secular newspapers will carry pictures and tributes to their integrity of character. It is humiliating to realize the shocking contrast between these statesmen not of our faith and certain Catholic politicians of our time. The former are the glory of the American nation; the latter are all too often the heartache and shame of the Catholic Church. . . . I do not mean to imply that all Catholic politicians are scoundrels. There are many Catholics in the political field who are scrupulously conscientious, high-minded, and absolutely incorruptible, but they appear to be few in proportion to the number of reprobates."

This confession on the part of Catholicism of the failure of the Roman religion to have a transforming effect on its members is an indictment of its genuineness. Roman Catholicism is considered a Christian religion, and without doubt there are many within the Roman Church who are Christian in spite of their affiliation with the apostates and unregenerated.

Why is it that so many Roman Catholics are unscrupulous? Mere recognition and acknowledgment of the fact fail to point out the cause for such a disgraceful result. During the days of prohibition, most of the violators caught in bootlegging had names hard for an American citizen of good stock to pronounce, and in the majority of cases they belonged to this religion of whom the writer says the majority of their members engaged in politics are reprobates. Indeed, the Roman religion is nothing more than a "form of godliness," from which the Apostle warned all to "turn away."

**MENTAL ILLNESS.** There is something wrong with our type of society. Perhaps there are so many evils within the framework of our so-called civilization, it would be difficult to point out or single out any particular thing that is cause for the constantly increasing number of people who are losing their grip on life, and becoming mentally unbalanced. A striking appeal is made by Joan Younger in an article in "Ladies Home Journal" on this subject and the work that is being done to correct the growing plague.

From the Public Health Bureau, the following information is gleaned:

"Every minute a man, a woman, or a child somewhere in the United States suffers an emotional breakdown. Every two minutes, a man, woman, or child enters a mental hospital for observation or care."

To this great army of mental patients, the

Bureau believes there are 5,000,000 suffering from psychoneuroses, 2,500,000 with disorders of character and behavior, 20,000,000 to 30,000,000 on the border line. Joan Younger estimates that 1,000,000 in public schools can be expected to spend some time in a mental institution. Back in 1945, there were 435,544 inmates in mental institutions throughout the States; 114,535 in psychiatric institutions, according to "The World Almanac" for 1948. A little more than fifty per cent of those committed to institutions recover their normal mental poise.

One thing is certain: people who have imbedded in their lives a Christian hope, and who daily meditate on the things that are "true, honest, just, pure, lovely, and of good report," seldom are numbered among the mentally ill.

**PROFANE LANGUAGE.** The man or woman who uses profane language does not possess self-control. Usually, outbursts of blasphemous words happen when one becomes irritated and loses his temper. These words of Solomon would apply here, "He that ruleth his spirit is better than he that taketh a city." Our President did the country a great wrong when he lost control of his spirit and, in keeping with New Deal practices, used the alphabet to give vent to his needled mind. The customs and practices of our leading family set a pattern for the nation. When Mrs. Roosevelt was first lady of the land and announced she was going to serve liquor at White House functions, the liquor interests immediately reaped a windfall in increased business throughout the nation, as this social practice was emulated. During Franklin Roosevelt's tenure, former Prime Minister Baldwin of England visited here. Mr. Roosevelt said: "Mr. Baldwin, We've got to do it." Grammarians at once challenged the correctness of the speech, but authorities were in agreement. Though it was not grammatically correct, the fact that it was used by the President established its proper usage, and it has become an accepted grammatical sentence.

Leaders, especially, need to be careful of their language. Our President owes the people of this nation an apology for his abbreviated blasphemy and its effect on the lives of the youth of the nation.

**DIVINE WEATHER (?)** The Lord made the sun and moon to stand still in the days of Joshua when Israel was fighting against the five kings. It was a miracle! Possibly, if the truth were known, many miracles of comparable worth would be in the chronicles of God's dealings in the kingdoms of men. We are not ascribing miraculous incidence to the following account of what happened on D-Day—but such could have been the case,

and we leave it to our readers to make whatever application they desire. The following version is quoted from "Crusade in Europe," by Gen. Dwight Eisenhower. He says:

"After the abandonment of the May target date, the next combination of moon, tide, and time of sunrise that we considered practical for the attack occurred on June 5, 6, and 7. If none of these days should prove satisfactory from the standpoint of weather, consequences would ensue that were almost terrifying to contemplate. Secrecy would be lost. . . . We met with the meteorological committee twice daily. When the command assembled on the morning of June 4, one day before our tentatively chosen D-Day, the report we received was discouraging. Low clouds, high winds, and formidable wave action were predicted to make landing a most hazardous affair. . . . I decided the attack had to be postponed. At three-thirty the next morning, our little camp was shaking and shuddering under a wind of almost hurricane proportions and the accompanying rain seemed to be traveling in horizontal streaks. The mile long trip through muddy roads to the naval headquarters was anything but a cheerful one, since it seemed impossible that in such conditions there was any reason for even discussing the situation.

"When the conference started, the first report given was that the bad conditions predicted the day before for the coast of France were prevailing there and, if we had persisted in the attempt to land on June 5, a major disaster almost surely would have resulted. This they probably told us to inspire more confidence in their next astonishing declaration, which was that by the following morning a period of relatively good weather heretofore completely unexpected, would ensue, lasting probably thirty-six hours. The long-term prediction was not good, but they did give us assurances that this short period of calm weather would intervene between the exhaustion of the storm we were experiencing and the next spell of really bad weather."

This break in the weather permitted the Allies to invade the mainland of Europe and start the battle that released the satanic hold on Europe that Hitler and his legions had formed. It is not outside the range of probabilities that He who controls the elements gave this favorable period to the Allies, that the men who caused the death of 5,000,000 Israelites should come to defeat. The law of reckoning was at work. It is written: "The nation and kingdom that will not serve thee shall perish." The apple of God's eye may be severely bruised, but it will never be destroyed. . . . When Christ returns, He, as Israel's new King, will receive the praise of all surviving nations. "All nations shall call him blessed" (Psalm 72:17).

## Communism Unmasked

By Mrs. Sydney E. Magaw, Oregon, Illinois

HAVING read the book, "I Chose Freedom," by Victor Kravchenko, I wish to make a few remarks about it for the benefit of readers of THE RESTITUTION HERALD.

Mr. Kravchenko deals with life inside Russia (later the USSR) from about the year 1905 to 1944. He is a native of the Ukraine, or southwestern Russia. His father was an earnest adherent to the revolutionary movement that finally overthrew in the year 1916 the Tzarist regime, the year 1905 having been especially bloody. The elder Kravchenko had the good sense to remain aloof politically from the Bolshevik Socialist regime that arose to take control of the vast numbers of peoples of various origins that go to make up the citizenry of Russia. Victor, however, in his impressionable years, was caught in the political and economic whirlpool of the rising powers, and became an ardent member of the *Comsomols*, a youth movement of the Communist Party which was then in the minority.

In the year 1921, the leader of the Bolshevik Party, Nikolai Lenin, died, leaving an aftermath of real sorrow. He had become a symbol of hope to millions of harassed Russians. At this point, the name Stalin began to inflict itself upon the Russian mind and conscience, being identified with the struggle and rise of the Communist Party to full power and control of the government. It is recognized now as an absolute dictatorship.

For his subsequent disillusionment of, and final hatred for, the Communist leaders and their methods, read Mr. Kravchenko's intensely interesting account of his first-hand experiences and witnessing of their murderous and inhuman enslavement of the Russian people. Read about the NKVD police system, which is similar to the notorious German Gestapo, and how it controls with paralyzing fear every word, every facial expression, every movement of every man, woman, and child in the USSR today. The threat of slow death in a concentration camp is ever imminent. Read how the blundering, (Please turn to page 15)

## The Last Great Battle

By Mrs. H. H. Kent, Pueblo, Colorado

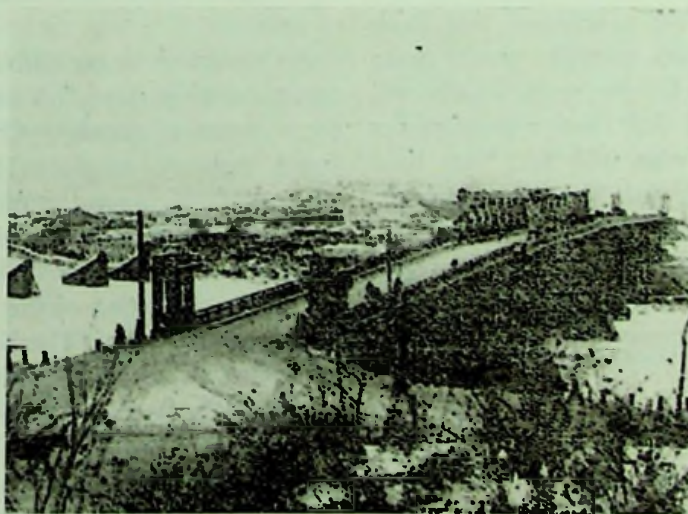
FOR SOME TIME, the prophetic eye of faith has seen that chapters 37, 38, and 39 of Ezekiel are becoming more and more understandable. World conditions show that events are looming up to such an extent that this war against God, prophesied for the latter days, may soon arrive.

Few people realize, as someone well said, that "when man went his own way in self-will, he turned Paradise into a jungle"; and now at the end of this Gospel Age, when God will restore order out of this present chaos and bring back the Kingdom of God upon earth, He must first destroy the forces and powers that have caused these conditions and have hindered God's children in advancing His program. No earthly power ever could stop this final catastrophe. This is God's battle, and He will have the last word. Thank God! It must come before the Kingdom of God, that all Christians are expecting, can be established upon earth.

This last war, or "battle" as it also is called, will be world-wide. Truly, the anti-God forces have been working for years, and they are increasing steadily in every avenue of life. Russia and her allies are the offending foes against God. After God is "through with them," only one sixth of these anti-God forces will survive. Ezekiel 38:18 reveals that when Russia comes from the north parts against the land of Israel, God's "fury shall come up in [His] face." Hosea 4:1 tells of this trouble

and what the condition of the people will be when this great controversy is about to begin. "God hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

Mankind will be helpless in the face of such conditions. All human efforts will become vanity and bring more confusion, because men have left God out of their plans. What will God do about it? Many times when the children of Israel were face to face with the foe, God used the forces of nature to de- (Please turn to page 15)



NEW BRIDGE ACROSS DNEIPEP RIVER.—Believing Hitler a trustworthy ally, Stalin fell victim to Germany's sudden attack against Russia that blitzkrieged to the outskirts of Moscow and sent bombers over the city. . . . This new bridge across the Dnieper River presents a view from the city of Mogilev to the site of a town completely destroyed by the Nazis. Many bitter experiences have matured Stalin into a shrewd, cautious, calculating Generalissimo.

## RUSSIA AND HER TERMINATION

(Continued from page 4)

good workers, are, therefore, invaluable for bringing up supplies to the armies in the field. Some claim that horses do not play any important part in modern wars, and that Ezekiel knew nothing of mechanical horses such as we have today, so the only language of that day by which he could describe armored columns was by calling them horses clothed in all sorts of armor. Be that as it may, when the time comes for God to stop that great army, God will "smite every horse with astonishment, and his rider with madness." (Zech. 12:4; 14:1-4, 12-15.)

In their mad lust for power, Soviet leaders do not hesitate to shed blood of those who stand in their way. They disregard the teachings of the Bible on the sanctity of human life. God has said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

The rising tide of Communism keeps steady pace with the world's general chaos and misery. In China, it is emphatically apparent. Thus, an unhappy world staggers along in an era of unparalleled brilliance in the scientific, inventional, and mechanical fields, yet marked by the two greatest calamities of all time. As Noah preached to the people of his day, warning them of the impending judgment for their sins—appealing to them for one hundred twenty years—so God's warnings now have been long and many. God has never acted without warning, but His indignation now is heavy upon the nations.

Russia is very eager for a southern outlet to the sea. Foreseeing this objective, Ezekiel prophesied that Rosh and Gomer, with all their hordes, someday would strike toward Palestine. In scramble for the spoil, Russia will seek to get the lion's share. At that time, a great power from the south will appear, who will ask, "Art thou come to take a spoil?" At that time also, the LORD's patience will have come to an end as mentioned in Isaiah 42:14, "I have long time *holden my peace,*" but then shall He go forth as a mighty man—like a man of war—and He shall prevail against His enemies. He "will gather *all nations to battle*" (Zech. 14:2).

After the Armageddon days, a New Order of Peace will be introduced with "one LORD who shall be king over all the earth"—no more misery and suffering, and "no more utter destruction," as all armaments and war will be abolished.

Dear reader, are we not watching the gradual deepening of the universal gloom as the struggle proceeds to the end of the road? Jesus said that the end will be sudden. "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 21:35, 36).

May all we who follow the Christ strive to *watch, live,* and *pray* to be a part of that New Order when "every man shall sit under his vine and under his fig tree; and none shall be afraid: for the mouth of the LORD of hosts hath spoken it."

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## EAST AND WEST

(Continued from page 5)

—a cloud that is no abetment to Christian teaching.

This black cloud is as great a phenomenon as that of Christianity. It is all that Christianity is, but *in reverse!* Whereas Christianity was a religion that influenced philosophy, this is a philosophy that influences religion. It had its inception in the West, in the mind of a German who preached a philosophy of politico-social emancipation for the proletariat. As long as it continued in the West, it was never more than this; but when it went East, it added its influence to the Eastern mind, became an ideal to be revered, and so added the religious tendency to deification. It has at its heart the philosophic tendencies. It is most dynamic in its nature: active and relentless, prying and pushing at all its borders. A fiend of fire and enthusiasm seems to inspire it. The East is astirring, not with Christianity, but with this great black cloud in redder hue. Fires of destruction already are flashing in redder and redder hue beyond the curtain of iron.

An axiom of an ancient Greek physicist declares, "Nature abhors a vacuum." A vacuum cannot long exist. Into the vacuum of receding Christianity comes another religion to usurp its place. It is spreading ever and ever more stealthily upon the minds of men. If this were not true, certainly a great man like John Foster Dulles would not have spoken as he spoke, last August, in the great Amsterdam meeting of the World Council of Churches, saying in substance, "The problem of achieving peace in a world where Communists now control nearly one fourth of the earth's population cannot be solved by trying to crush Communism by force." The folly of war is contained in these words, certainly, but he continued that the solution is for those who have faith to exert themselves more vigorously to translate their faith into works. Continuing later, he said in substance:

"The world is now divided into two camps. There are 1) the Communists who claim to be seeking the welfare of the masses, but who reject the moral premises necessary to make their efforts peaceful and forceful; 2) the

people of the Western democracies who accept the moral premises necessary for the organization of peace, but who have allowed their practices to seem routine, materialistic, and spiritually unfertile."

So we have the impasse of peace!

These two ways of life are so unlike, that the world cannot contain them both. Neither the East nor the West has the power or the inclination to make this lion and the kid lie down together in peace. Apparently, the impact of ideologies, philosophies, religions, and the whole realm of the mind of men is nearing the climax. What will that climax be? Well, thank God! We know; we *know!* "Behold, a king shall reign in righteousness!"

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### THROUGH THE IRON CURTAIN

(Continued from page 3)

specified period before being issued the coveted Party membership card. All Russians are not Communists, but all are Communist dominated.

The people are dominated through the NKVD (the Russian secret police), whose original emblem was a dog's head and broom. They were to sniff out "reactionaries and rebels, and sweep them clean." The sniffing is done by 600,000 spies who watch everything from foreign diplomats to conversations at the corner grocery store. For fifteen years, there never have been less than 10 million political prisoners in the Siberian slave labor camps, where life expectancy is about six years. Four men from the NKVD trail the American Ambassador everywhere he goes and even tried to wire a dictaphone into Ambassador Davies' bedroom in the American consulate. The spies light the consulate with a floodlight every evening, so they can better observe who comes and goes. Any Russian who grows tired of his frugal life needs only be seen speaking to an American to "end it all."

One reason for the fanatical attitude of all Communists is the historical belief that Moscow is the "third Rome," the spiritual center of the world, and that only its doctrine can save the world. This was the original idea of Russia's ancient Christian leaders (*Czar* originally meant Caesar, or ruler of the Roman Empire), which was adopted and incorporated into Communism. Communism is less a political party than a priesthood. It is this "Messianic ideal" as William C. Bullitt, former Soviet ambassador, calls it, which drives the scared men of the Kremlin to force Communism upon the world. "A young Communist . . . puts aside all other faiths, including Christianity, and learns to shun such abstruse heresies as 'rotten liberalism,' and 'rightest deviation.' . . . If his record, character, and knowledge of Marxian scriptures

can pass the examination of the hierarchy, he finally is sworn into the Order. From that day forward, his life belongs to the Kremlin."—John Fischer, "Why They Behave Like Russians."

The church always had a unique position in Russia. At one time, it was very strong and the country largely Christian, but it has never dared oppose the state, for the idea of the supremacy of the state is as old as the invasion of the Khans and the Mongolian hordes. Peter the Great severely punished the church in 1781 for daring to condemn his seizure of Latvia, Estonia, and other little countries. By 1940, the Communists had seen to it that there were 90 per cent less religious leaders than there had been in 1917. Of the 46,475 churches which stood in 1917, only 4,225 remained in 1940. When the War came, Stalin made a deal with the church to the effect that he would allow it "religious liberty" (?) in return for its support in winning the war. Since then an anemic form of Christianity has existed, but it is greatly weakened by compromise. The only kernel of possible revolt in Russia, however, is within the church, which now operates as a department of government. Stalin has not changed his colors, however; he is only using the church to serve his ends. His words still stand:

"The Party cannot be neutral toward religion. It conducts anti-religious propaganda against all and every religious prejudice. Have we suppressed the religious clergy? Yes, we have. The unfortunate thing is that it has not been completely liquidated. Anti-religious propaganda is a means by which the complete liquidation of the clergy must be brought about." (As quoted by former Ambassador Bullitt in *The Reader's Digest*.)

Whatever may be your attitude toward these facts, it seems evident that a great, anti-Christian, northern power is preparing itself to go down to Palestine "to take a spoil." The great conglomerate, fanatical, shrewd, sprawling, insatiable, conniving, greedy, suspicious Bear of the North is 1949's answer to Ezekiel 38. Magog has made itself ready. The Lord is ready. Are you?

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### WELCOME! . . . THANK YOU!

More than one thousand new readers of THE RESTITUTION HERALD have been added to the subscription list since last November. You are welcomed heartily into our family of Bible students. We hope you are pleased with THE HERALD, that you will renew your subscription when it expires, and that you will catch the evangelistic spirit to place THE HERALD into the hands of still other new readers. To many of you, this text may apply: "Freely ye have received; freely give." To those who have been working, receive, please, our *Thank You*.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Have ye not read this scripture; The stone which the builders rejected is become the head of the corner?" (Mark 12:10.)*

### Saying and Doing

Jesus talked to large numbers of people. The disciples were generally there, too, for they followed Him, closely. Jesus told the group to whom He was speaking (Matt.



23:1-12) they should do whatever the scribes and the Pharisees told them to "observe and do." They were warned, however, to "do not ye after their works: for they say, and do not."

Would it make your mother a good cook, if she merely told you the way to bake fancy foods, yet did not make any? Would it fix your father's car to merely have

him tell you what the trouble with it was, and how to fix it, if he did nothing more? *Saying* without *doing* does not help that person, does it?

There is a bright side for someone else, though. Jesus saw it. He told His listeners: "All therefore whatsoever they bid you observe, that observe and do." Jesus realized, as did the scribes and Pharisees, that they knew right from wrong. Jesus once told some Pharisees, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41).

### The Law of Christ

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2) is what we read in Paul's Letter to the Galatians. How does that compare with the actions of the scribes and Pharisees? We read: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." They always forgot to be kind and merciful, it seems. All their actions were based upon whether or not men would see what they did and praise them for their deeds. They made large bands to wear upon their arms and foreheads. These were four pieces of parchment on which four scriptures were written: Exodus 13:2-10, 11-17 is given for an example. Then they

were placed in a small bag. One was worn in the bend of the left arm; the other was placed upon the forehead. The strips of parchment were given a prescribed width. So, it was the case in which the parchment was kept that the Pharisees made as conspicuous as possible (or able to be seen easily). Another way they drew attention to their phylacteries was by wearing them all the time. The common people wore them only at prayers.

Another teaching of Christ's was in regard to choosing a seat at a feast or gathering. (Luke 14:7.) They were not to sit down in the highest room or seat, so that their host would not ask them to sit in a lower seat, but sit in a humble place. Then, if their host wanted them to have a better place, he would ask them to sit in a higher seat. "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

The scribes and the Pharisees "sit in Moses' seat" (Matt. 23:2). They had the ruling power. They loved the greetings in the markets. They were fond of being called "Rabbi, Rabbi." Jesus said, "Be not ye called Rabbi: for one is your Master, even Christ" (Matt. 23:8).

### We Are So Happy

We are so happy to introduce Rosa Mac Phillips from Wadesboro, La. She is ten years of age, and she sent in her own request to join our club.

### Happy Birthday Wishes

Dean G. Pearson, March 2, age 14, Tipp City, Ohio  
Stephen T. Ferrell, March 2, age 4, Holbrook, Nebr.  
Jannet M. Friend, March 2, age 2, Newkirk, Okla.  
Dannie B. Hammel, March 3, age 6, Wray, Colo.  
Shirley M. Robinson, March 4, age 11, Hammond, La.  
Shirley Ann Saatzer, March 4, age 12, St. Cloud, Minn.  
Anita Jean Litchfield, March 4, age 5, Macomb, Ill.  
Nancy A. Kirkley, March 4, age 9, Plymouth, Ind.  
Mildred McKinney, March 4, age 8, Hammond, La.  
Scott Ross, March 5, age 3, Litchfield, Minn.  
John D. Reeves, March 5, age 3, Mullin, Texas  
Iris Marie Hamilton, March 6, age 10, Darwin, Minn.  
Harold Elliott, March 6, age 5, Fonthill, Ont.



## The Atomic Dilemma

By William Dick  
National Berean President

**W**HEN the atomic bomb dropped on Hiroshima, it sent up an enormous cloud of smoke, rising 80,000 feet into the air, visible for 150 miles. A test explosion at Bikini produced a similar column of smoke which was capped by a formation of ice 5000 feet long. This cloud of vapor, rising as a result of the 100 million degrees of heat, encountered, at an altitude of seven miles, temperatures of from 75 to 100 degrees below zero and consequently turned to ice. A beautiful spectacle indeed! It does not appear so beautiful, however, when one learns of the vast destruction caused by these little atomic bombs.

The bomb exploded under water at Bikini (see front page picture) sank nine ships and seriously damaged eight. More than four square miles, sixty per cent of Hiroshima, Japan, was blown off the face of the earth by a single bomb. Mr. Harrison Brown, in his book, "Must Destruction Be Our Destiny?" reasons: "The dropping, on one of our typical cities, of a single atomic bomb with an energy equivalent to twenty thousand tons of TNT could conceivably bring death to 25,000 persons. In the case of New York City, one such bomb could kill perhaps 80,000 persons." The effect of the actual devastation cannot be measured by the active destruction wrought by an atomic explosion alone. Radioactive rays produced by the bomb claim an equal number of victims.

How powerful is atomic energy? Scientists tell us, in simple, cold figures, that the early bombs were inefficient and already have been improved upon. Only about one tenth of one per cent of their active mass was changed into energy. Scientists are now talking of bombs ten thousand times more powerful than the one used at Hiroshima. If the entire pound of uranium could be changed into energy, it would have the explosive force of about 10,000 tons of TNT. This represents the work of ten million husky men climbing Pike's Peak. It is sufficient to hurl a 600-ton projectile to the moon! Dr. Selig Hecht, of Columbia University, explains that the amount of heat radiated from an atomic-energy blast is 400 times stronger than the radiation from the sun.

How will the atomic bomb affect our future? Our leaders today, who certainly are not alarmists, know much

about world conditions. Let us hear them:

General Dwight Eisenhower said, "Without a moral regeneration throughout the world there is no hope for us, as we are going to disappear one day in the dust of an atomic explosion."

General Douglas MacArthur said in Tokyo Bay, "We have had our last chance. Armageddon is at hand."

The Emergency Committee of Atomic Scientists, led by Dr. Albert Einstein and Dr. Harold Urey, made this statement: "A year has passed since the publication of our first appeal to reason in the face of the overwhelming threat presented to civilization by the atomic bomb. During this year our hopes for international agreement on control of atomic energy have come to nothing. . . . We approach what may be the last hour before midnight." . . . In the report of President Truman's investigating committee, the statement is made that the atomic war will start on, before, or at least by January 1, 1953.

General DeGaulle advocates that Russia's power threatens to precipitate "a gigantic conflict from which no people and no man on earth will be spared," also, that Russia is ready to embark in the future on a final conquest of the world.

**MODERN MOSCOW.**—Moscow, though quiet and colorless if compared with most European cities, is anything but primitive. Her opera, ballet, and circus compare with any in the world. Here shown are some of Moscow's modern government buildings (on left), and modern Hotel Moscow on right. Motor cars are of latest types.



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

March 19, 20—Michigan Spring Conference at Southlawn Church of God, Grand Rapids.

### DRY RUN CHURCH OF GOD Seven Fountains, Virginia

We are sure brethren of the Virginia Conference, and those at large, will be pleased to learn that we are now building a new church edifice at Dry Run. Those who have attended services in our present building know our need.

With the facilities the new building will provide, we hope to be better able to serve the Lord and our community. There will be a full-sized basement, having adequate room for Berean and Sunday school classes. We feel very blessed and privileged to be able to proceed with this work.

At present, there are still some outstanding pledges of money to the building fund. It would be much appreciated if these, and any other contributions which others may wish to make, would be sent as soon as possible to Mr. S. H. Boyer, Waterlick, Va.  
Ellen M. Ramsey, Secy.

### SOUTHLAWN CHURCH OF GOD

With a premature taste of spring (followed by snow flurries), we are looking forward to our annual Michigan Spring Conference, March 19 and 20, with Bro. Gordon Laundry as guest speaker. Saturday evening services will open the conference, followed by a full schedule on Sunday, including a potluck dinner in the church recreation room at 12:30 p.m. Everyone welcome!

Our dramatic group and both choirs are busy these days with preparations for Easter. While our choirs are a constant source of pleasure at all times, their contributions during special worship seasons, such as Easter, always add a deeper sense of reverence.

Last year, our dramatic group presented "The Crown of Thorns" at Southlawn. Later, we were invited to present it again at Hope Chapel in South Bend, Ind. The response was both favorable and encouraging. We feel the spiritual value is sufficient to justify repeating this year. The play is well written, and we have a good cast. Rehearsals begin this week. Thursday, April 14, is the date. Be sure to attend.

Our Wednesday night devotions have been moved to Thursday, beginning with an hour of recreation at 6:30. Study classes for all ages convene at 7:30. Many stay for additional recreation after devotions, enjoying the additional space we now have since the near completion of our new addition. The first Thursday of every month is "family night"—with a potluck dinner for all. There is truly great joy in Christian fellowship.

Both 'Vit-em-in groups report good attendance and interest. May the Lord bless the good works being done in His service.

Irene Christie, Reporter.

## HERALD RECEIPTS

Mrs. Susie Dow (2); A "Herald Booster" (5); C. F. Pryor; R. O. Hardesty (15); Mrs. Howard Hamilton; H. S. Lasher (6); Mrs. Mae Mercer; Fred C. Smith (3); Catherine & Mrs. A. E. Weathers; Timothy Pearson (2).

## NATIONAL BIBLE INSTITUTION

Church of God, Omaha, Nebr.	\$22.65
Oregon, Ill., Church of God	13.25
E. F. Marsh	10.00
Mr. & Mrs. H. U. Krogh, Jr.	5.00
Marion L. Long	6.85

## Gleanings from the Field

"The field is the world."—Jesus.

**Beyond the Sea:** The Restitution Herald now reaches every state in the Nation, several provinces in Canada, and these distant places: Alaska, Aruba (an island near Venezuela), Australia, Canal Zone, Cuba, England, Holland, France, India, Japan, New Zealand, Okinawa, Palestine, Panama, and Puerto Rico. Yes, a copy of this issue will be sent to Joseph Stalin. Yes, weekly, The Herald goes to Tel Aviv, to Dr. Chaim Weizmann!

"I am more than pleased with your correspondence course of 'Bible Instruction.' These lessons will be of great help to me. Hope many will avail themselves of this opportunity."—M. E. Elton, 1508 E. 107th, Cleveland 6, Ohio.

Bro. and Sr. Charles Pearson, caretaker and matron of Oregon Bible College, recently enjoyed a week-end visit with Bro. and Sr. Paran Anderson and other friends at South Bend, Ind.

The Oregon (Ill.) Church of God plans to celebrate its Jubilee with special services scheduled for 7:30 p.m., March 11, 1949.

See next week's Herald for a complete report of the recent subscription campaign.

If you enjoy this week's Herald, tell your friends. The larger the subscription list, the more challenge to publish a better Herald!

**Summer School and Youth Rally** plans for next July are in the bud. Tentative dates for the Summer School, a summer session of Oregon Bible College, are July 5-August 1. The Youth Rally, as heretofore, will be launched as an effort of the National Berean Society—July 24-August 1.

"The new church should be ready to use in about one month, if all goes according to plan."—C. E. Lapp, pastor Pennellwood Church of God, 3443 Buchanan, S.W., Grand Rapids, Mich.

"Mr. and Mrs. Ralph Schaul, members of our young people's class at North Salem, are happy parents of a baby girl, born on February 20."—Mrs. Iris Kirkley, Plymouth, Ind.

Bro. and Sr. Roland C. Stilson, South Bend, Ind., announce the coming marriage of their daughter, Sybil, to Malcolm G. McLeod, March 12, 1949, at Pomona, Calif.

Playing its final game of the season, March 4, Oregon Bible College basketball team was defeated (46-53) by the Paynes Point (Ill.) Independents. The College quintette's record for the season was seven defeats, eleven victories.

A full report of the recent Herald subscription campaign will be published next week. More than one thousand new subscriptions were received, but our total list is still a little less than the goal of 2500. We are grateful for the good spirit of co-operation, and pray the many new readers will receive a blessing from their new weekly visitor—our missionary at your door.

Appreciative words are received about Bro. Arnold Johns' sermon, February 27, at the North Salem (Ind.) Church of God. Bro. Kirby Davis, the pastor, is leading well. Longer report next week!

"Keep your hand steady on your steering wheel, driving to Eternity."—Alfred Anthon, Corvallis, Ore.

Which article in this Herald most benefited you?

Bro. R. H. Judd, Colborne, Ont., expresses thanks to all friends and brethren who remembered his wife during her recent sickness. She is home from the hospital, now, though still weak.

Reports inform of good interest in the work at Burr Oak, Ind., where Bro. Harry Sheets is pastor. There will be "a week's special effort prior to Easter."

Bro. W. H. Densmore, Ripley, Ill., attained the grand age of ninety-one years on last Sunday, March 6.—Congratulations!

Illinoisians, please remember and attend the Illinois Spring Conference scheduled for Ripley—April 2, 3!

**EDEN VALLEY, MINNESOTA**

The new year began at Eden Valley with a candlelight service on New Year's Eve, beginning at eleven o'clock. As the new year began, the Communion service was observed.

Many timely and interesting sermons from our pastor, Bro. Walter Wiggins, have been enjoyed. Two of these were on "Pharisaical Religion," showing that much of the so-called Christianity of today traces to the Pharisees' beliefs.

Among the five churches in Eden Valley, ours is the only one that holds Sunday evening services. Bible study classes convene on Wednesday evenings. Those who have not attended these services have missed much.

You undoubtedly have heard of the Minnesota winters. Yet, apart from the temperatures, we have been fortunate this year. The roads have been icy, but not closed. The Sunday school maintains an average attendance of about 45, and collections average from twelve to fifteen dollars, each Sunday. For awhile, the little folks opened the service by singing, under the leadership of Sr. Walter Wiggins.

At their last election, the Ladies Aid elected these new officers: president, Mrs. Wiggins; vice president, Mrs. Esther Nelson; secretary, Mrs. Elmo Gaspar; and treasurer, Mrs. May Gaspar. Plans are being made for dinners and sales of fancy work.

Sr. Wiggins recently spent a few weeks in Eldorado, Ill., visiting relatives and friends.

We were saddened to hear about the death of Walter Coulter. He was one of our most faithful members. He is resting in peace, awaiting the Lord's coming, while we are watching and praying.

The monthly Minnesota Ministerial and Layman's Meeting was held here, Saturday, February 20. About twenty brethren attended from visiting churches.

Marion Otto, Reporter.

**ARKANSAS - OKLAHOMA CONFERENCE**

**January Receipts & Expenditures**

<b>Receipts:</b>	
National Bible Institution	\$100.00
Mrs. Tessie Cordin	1.00
May George	1.00
Mrs. R. O. Turner	5.00
Mrs. Bertha Clark	1.00
G. B. Sprinkle and family	7.00
Oak Grove Church	3.00
Lord's Schoolhouse	12.00
Burnville	13.45
McGintytown	8.00
Oak Grove Church	30.00
McGintytown	9.69
Brooklin	15.00
Bear	22.00
Clark Chapel	10.00
<b>Expenditures:</b>	
W. R. Simmons, salary & travel	\$120.00
H. Scott Smith, salary & travel	120.00
C. Alan McLain, salary & travel (half month)	65.00

We are trying to keep three ministers out in the field, teaching the Word of God. If you will check these figures, you will see why we need your help in this work. We appreciate any amount you can contribute to this work.  
Mrs. Lona Padgett, Secy.-Treas.

**COMMUNISM UNMASKED**

(Continued from page 9)

stupid Stalin was duped into collaboration with the Nazis in the last war; how the Nazi armies penetrated deep into the USSR before being stopped by the sheer heroism of the Russian armies at a terrific cost in lives and property.

As to one of the foreign policies of the USSR, Mr. Kravchenko boldly asserts that had their scientists and chemists first brought forth the atom bomb, their leaders would not have hesitated to inflict its devastating energy upon any of the so-called "rotten" capitalist powers, of which our own nation is in the forefront.

In view of the foregoing facts, we are able to make a fairly accurate guess as to what is developing behind the Iron Curtain today. In the light of Bible prophecy, we are able to ascertain that we are in the final stages of the Gentile Times. Soon He that is to come "will come, and will not tarry." Until then, the "whole creation groaneth and travaileth in pain together . . . and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the resurrection of our body" (Rom. 8: 22, 23).

**"O GOG"**

(Continued from page 7)

Roman Catholic. At the fore in the news lately has been the reported attempts of the Gog of Russia to force all conflicting religions into the Orthodox Church with a Patriarch at Moscow.

God, from the beginning, has been against humans using such power as Gog has seized for himself. It is the same power Cain sought when he slew Abel, seeking praise for himself but not by the Lord's rule of loving service. God had a question for him, "Where is Abel thy brother?" (Gen. 4:8.) It is the power Nimrod was grasping when he built the tower to "make us a name" (Gen. 11:4), but not the name of the family of God. God gave it a name—"Babel," meaning confusion.

It was better that Babel end in the confusion of tongues and races, and if the people of Novgorod could have foreseen the indignities to mankind and the human suffering caused by the Gog of Russia through the years, they also might have preferred the confusion and tribal strife of their day that they sought to correct. Theirs was the mistake of supposing that peace is to be preferred at any price. "The wisdom that is from above is first pure, then peaceable" (James 3:17). When nations seek peace, with no regard for justice and truth, they lose not only justice and truth but peace as well.

Such has been the record of Gog, and now the prophecy hastens on to its final fulfillment "on the mountains of Israel."

Meanwhile, we who believe are awaiting the One who shall come from heaven—"Who shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isa. 11:3, 4). This will be the opposite of "Gog."

**THE LAST GREAT BATTLE**

(Continued from page 9)

stroy the enemy. Instances as the Red Sea experience, opening of the earth as it swallowed up Korah, Dathan, and Abiram, and their company (Num. 16) come vividly to mind as proof that God is ever "a present help in the time of trouble."

According to Fenton (continuing from Ezekiel 38:19), "There shall be a great trembling in the soil of Israel, when the fish of the sea, and the birds of the skies, and the beasts of the field, and all the things that creep on the face of the earth, shall tremble before Me, and the hills shall be overthrown, and the steeps shall fall, and every wall in the country shall fall! . . . I will execute justice upon him (upon the enemy), by disease and slaughter, and pouring rain, and hail of fire; and rain brimstone upon him, and upon his hordes; and upon the many nations who are with him. . . . For I intend to magnify, and distinguish, and manifest Myself to the eyes of many nations, that they may learn that I am the Ever Living."

How terrible, yet how comforting, it is to know God will raise Himself up to such an extent that we may know He is fighting this fearful battle so His children of all ages will be safe forevermore! Undoubtedly, there will be storm conditions, electrical disturbances, and earthquake shocks far beyond that which we ever have heard of before. Perhaps, atomic warfare will be in use by the nations. God may have atomic weapons of His own, indicated in prophecy by "fire and brimstone." Atomic energy may have been the weapon God used on Sodom and Gomorrah. Combined with all this will come disease and pestilence. (Ezek. 38:22.) The fish, the birds, the beasts, and even the creeping things of the earth shall tremble! There will be no hiding place. Neither the caves nor the rocks will suffice when "the Lord ariseth to shake terribly the earth." (Isa. 2:19-22.)

Men never could do anything about the weather. They will be helpless under such conditions. Christ, though, rebuked a storm and created a "great calm" to protect His fearing disciples, and He will save His people in the coming day of God's great battle.

Our own country, during these winter months, has seen much changeable and freakish weather, resulting in much loss of stock, property, and in human suffering. These conditions should humble men before God.

The means of preparation that the nations are making for this last war will not be a drop in the bucket when compared to the power God has in readiness to meet them. Everyone looks with fear and dread at the possible atomic warfare. How much horror and destruction atomic warfare could accomplish in a short time! Did we not believe that God will protect us, because He has promised to protect us, we, too, would fear the last great battle.

What a great God we have! We will love Him more and more as we know Him better. "The Lord taketh pleasure in them that fear him and hope in his mercy" (Psalm 147:11). "Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3).





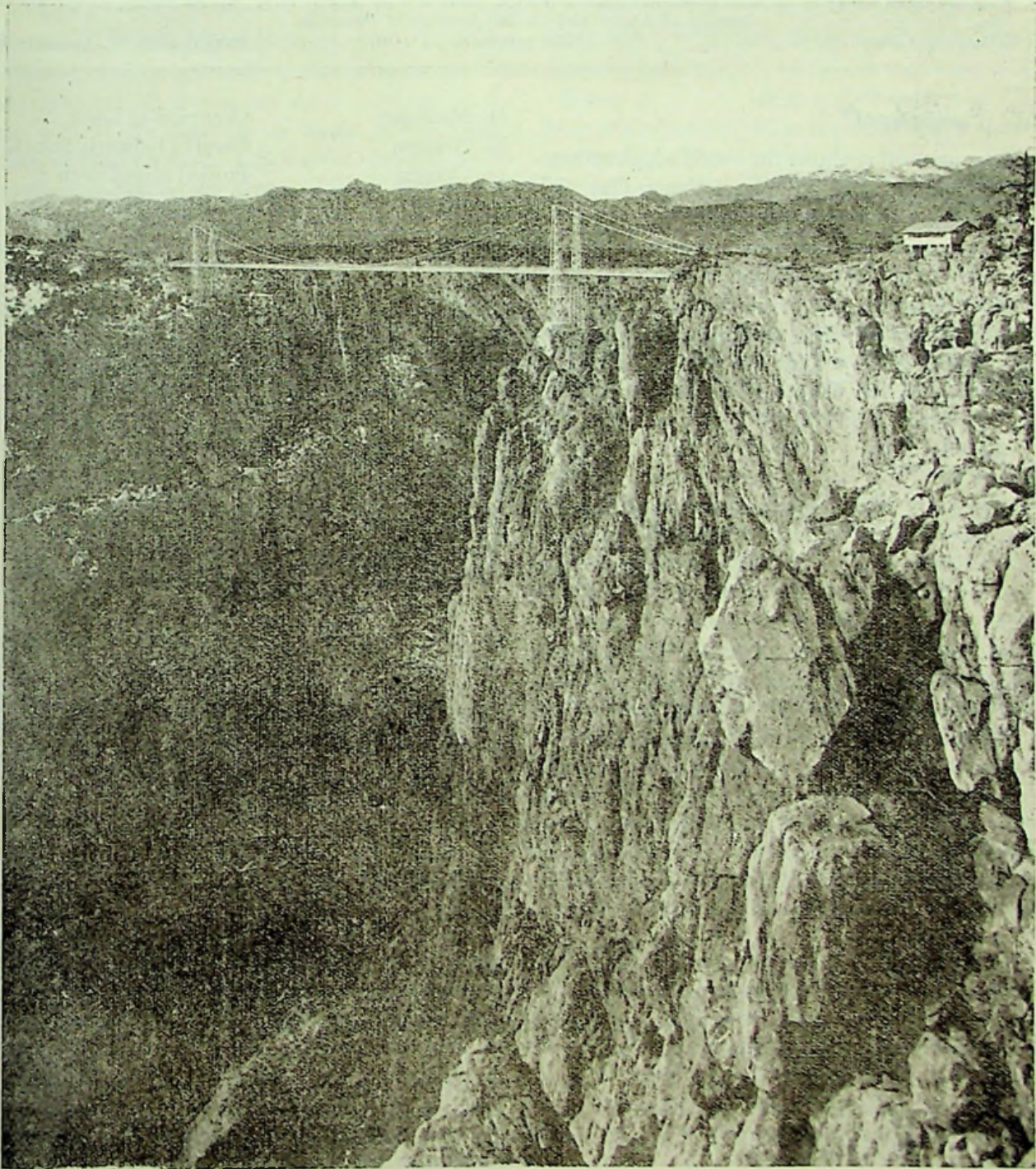
GRADUALLY AND TRAGICALLY, Russia, self-inflated with atheistic Communism, continues to stretch her bulging borders. Already, this map is a little "behind the times." "God shall enlarge Japheth" (Gen. 9:27), whose sons were "Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras" (10:2). Through destruction of these nations (Ezek. 38:1-6), God will sanctify His name (v. 16). They shall be buried in "the valley of Hamon-gog" (39:11).

# THE RESTITUTION HERALD

VOLUME 38

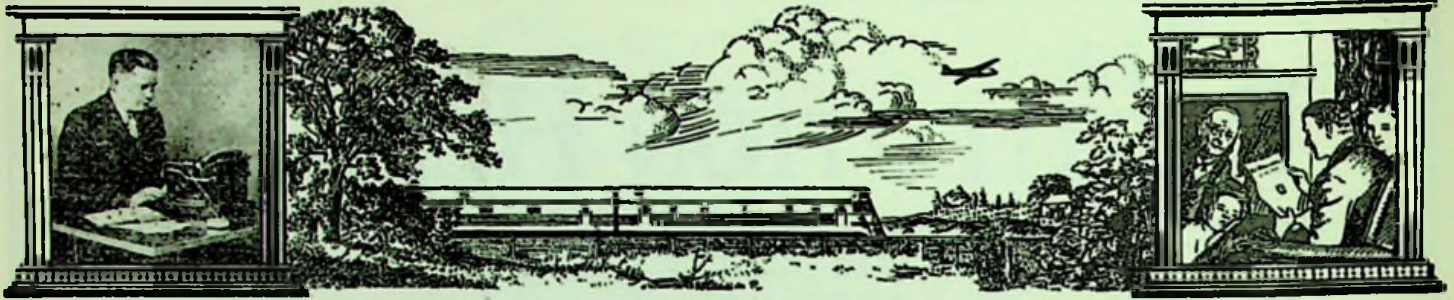
OREGON, ILLINOIS, MARCH 15, 1949

NUMBER 23



WORLD'S HIGHEST AUTOMOBILE BRIDGE

—Authenticated.



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

**World's "Highest"**

The front-page picture shows the world's highest automobile bridge. About seven miles from Canon City, Colorado, this "Royal Gorge Bridge" spans the Arkansas River that flows 1120 feet below the bridge in bottom of the gorge. Also down deep in the gorge, beside the river, run the tracks of the Rio Grande Railroad.

Here is the spectacular in physical ruggedness and engineering achievement—yet *not* the world's "Highest." "To whom then will ye liken me, or shall I be equal? saith the Holy One" (Isa. 40:25).

**Goals Achieved**

THE RESTITUTION HERALD subscription campaign that began last November and ended at midnight, March 1, achieved its two goals of 1) gaining at least one thousand new subscriptions, and 2) increasing the total paid subscriptions to at least 2500. Figures reveal these results: number of new subscriptions gained—1175; total paid subscription list—2582.

As the campaign neared the closing date, victory seemed impossible. Not until twenty minutes ago (4:30 p.m., March 11) did we know, or suppose, the 2500 goal had been won, though, of course, the figures showed clearly for some time that the *increase* was more than a thousand. We are humbly grateful. On page 15 appears a complete HERALD list, state-by-state, also the foreign subscriptions, and here are the final campaign tabulations:

Pos.	State	Comment	No. of new subs.
1.	Illinois	The Winner! and <i>How!</i>	223
2.	Ohio	Second Honors!	132
3.	Minnesota	"Dark Horse" Surprise!	81
4.	Nebraska	Shares Third Place!	81
5.	California	"Hats off" to Nebraska!	80
6.	Indiana	Another 19!	57
7.	Louisiana	15 more!	46
8.	Missouri	"Hats off" to Louisiana!	46
9.	Arkansas	16 more!	42
10.	Texas	Outran Michigan!	41

11. Michigan	Occupied at home.	38
12. Arizona	Good! (1-church State).	37
13. Oregon	Pushed ahead with 8.	31
14. Kansas	No reserve spurt.	30
15. Washington	Another 5.	27
16. New York	Opportunity's call!	23
17. Iowa	Can't vote!	19
18. South Carolina	High Potential.	17
19. Virginia	High Potential.	17
20. Kentucky	Low Potential.	15
21. Ontario	Thanks for helping.	12
22. New Mexico	Another 5.	11
23. North Carolina	O. K. (Gen. 18:32).	10
24. Florida	Low Potential	9
25. Oklahoma	As with Florida, all these	9
26. Colorado	states have a low poten-	8
27. Maryland	tial: having not more	7
28. Pennsylvania	than one congregation, if	6
29. West Virginia	that, and only few mem-	5
30. Tennessee	bers. Hence, your co-oper-	4
31. Wisconsin	ation is all the more ap-	4
32. Wyoming	preciated. Thank you <i>all!</i>	4
33. Canal Zone	May God bless <i>all!</i> God	2
34. North Dakota	<i>be praised!</i>	1

Total new subscriptions 1175

**Let Us Pray**

O God, Thou art the only true and living God. Thou art gracious. Why didst Thou not quicken us years ago to be more missionary? Bless now every soul who served, and bless the hundreds of additional HERALDS now going to new readers. Bless those who read. May each reader be enriched in his knowledge of Christ. If it be Thy will, may many of these new readers so benefit from THE HERALD that they, in turn, will send it to their friends. Especially do we pray Thy blessing on those HERALDS going abroad, beyond the sea! May they do much good and pave the way for service that we cannot now comprehend. . . . We pray in Jesus' Name. . . . Amen.

# The True Salvation

By James Mattison, Riviera, Texas

"Try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

FOR CENTURIES, churches have offered man two salvations, each entirely different from the other. The ultimate goal of the one is an abode in heaven; the ultimate goal of the other is an abode in the future Kingdom of God on earth. Can two so different views both be true? If not, which is true? John said, "Try the spirits whether they are of God." Thus, we base our entire testing of the "spirits" on the Holy Word. First, however, we define the two views:

## Going-to-Heaven View

- (1) That man, by his nature, has an immortal soul that leaves the body at death.
- (2) That the immortal soul goes to heaven, if the man was righteous.
- (3) That the immortal soul goes to hell, if the man was wicked.
- (4) That, at the resurrection, soul and body will be reunited.

## Kingdom-on-Earth View

- (1) Man, by nature, is a mortal creature; no part of him continues to live after his death.
- (2) The hope of man is immortality in the future Kingdom of God on earth, such immortality to be received at the resurrection.
- (3) That man, at death, goes to the grave: there to remain until resurrection.
- (4) That hell (*hades*) is the grave, and receives all: both bad and good. That hell (*gehenna*) is the destroying lake of fire, the second death, which will destroy the wicked raised in the last resurrection.

Now, let us "contend for the faith"; let us "try the spirits"—for certain men have "crept in unawares" who teach a false doctrine and not the true hope God has promised men.

*First:* Is man by nature immortal or mortal? Nowhere does the Bible speak of men in this life as being immortal. Always, the Scriptures speak of the frailty, the mortality, of man. Romans 2:5-7 declares plainly that those who do well (Christians) are now *seeking* for immortality. To them *will be given* eternal life. If I am searching for one who will obey the truth, have I yet

found him? If I am seeking for immortality, do I already possess it?

Joshua 10 and 11, relating the conquest of Canaan by Israel under Joshua, declares plainly that Joshua "utterly destroyed all the souls that were therein." If the soul is immortal, how was Joshua able to destroy even one?



James Mattison

Genesis 35:18 sometimes is used as proof that the soul goes to heaven at death. Notice that "heaven" is not mentioned. "It came to pass, as her soul was in departing, (for she died) that she called his name Benoni." The very verse itself describes what the author meant by her soul departing—she *died!* By studying the word "soul," using a concordance, one will find that "soul" has these primary meanings: "life," "person," "self," "mind," "heart," "creature." When one understands that a "soul" is the individual him-

self, the person, the life, he can understand that when Rachel's *life* ended, she died.

Compare Genesis 46:27b and Deuteronomy 10:22 for a definition of "soul" as Moses understood it. One passage uses "souls," the other "persons," when speaking of the same occurrence. A soul, then, is not some inner part of man, but is the whole man, the man himself. 2 Corinthians 5 is sometimes quoted as proving that man has an immortal soul within. Close study will reveal that Paul was speaking of a time, and yearning for it, when "mortality might be swallowed up of life"—in other words, when he might be made immortal. Faithful Christians will be made immortal at "the last trump" (1 Cor. 15:52), when Jesus returns.

This first "trying of the spirits" has shown that man is dependent upon Christ for immortality, for man is not by nature immortal.

*Second:* Does the soul go to heaven or the grave at death? The foregoing study has revealed that the soul does not live after death. Nothing goes to heaven at death. James 5:19, 20 reveals that one who converts another "shall save a soul from death." Plain, literal language that a soul, or person, shall not die the second death if he is converted! The opposite is also true: the soul who is not converted shall (Continued on page 7)

# Sweat, Blood, and Tears

By Floyd A. Stilson, South Bend, Indiana

**T**HE FERTILE BRAIN and silver tongue of Winston Churchill gave to the English people, and to the world, the words of our theme title as he dramatically impressed upon them the cost of maintaining their national life and victory over a would-be world conqueror, and it required World War II to translate into human experience the dire meaning of those words—"Sweat, Blood, and Tears."

It was only by toil to the limit of human endurance, by the offering of the very lifeblood on fields of battle that victory could be won, all of which would bring forth tears of sorrow later to be mingled with tears of joy, the joy of victory.

Labor is good and is a blessing to mankind. It was given to man by his Creator at the beginning in the Garden of Eden, when God placed the first pair therein and commanded them to "dress it and to keep it." Labor is indeed a blessing and there is none who would, for a very long time, want to have nothing to do, although some tend that way more than do others.

It is only when work becomes a drudgery that it loses its sweetness and blessing and takes on the semblance of a curse. The labor that God intended became a curse when He said to the first man, "In the sweat of thy face shalt thou eat bread, until thou return to the ground," and the "preacher" said, "For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief" (Eccl. 2:22). The Psalmist also spoke of it in this manner: "The days of our years are threescore and ten: and if by reason of strength they be fourscore years, yet is their strength labour and sorrow."

God did not command labor in the Garden, only, but also to Israel. "Six days shalt thou labour and do all thy work." Paul said, "If any would not work, neither should he eat" (2 Thess. 3:10).

Labor does not bring its full reward, else it would in no sense be a curse, and there is much labor wrought in vain. No one knows this better than the farmer who sees the fruits of his toil wiped out by flood, drought, locusts, or disease. There is a labor, however, that is "not in vain in the Lord" (1 Cor. 15:58). Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Again, "Come unto me, all

ye that labour and are heavy laden, and I will give you rest."

The question arises: What is the determining factor as to whether labor is for the bread that "perishes" or for that which "endures"? Is it not the attitude and purpose of mind and heart that determines whether the work done is unto the Lord or for satisfaction of the desires of the carnal man? A man or woman who went into the

factory to toil and sweat during the great war of recent date undoubtedly had one of two thoughts in mind: 1) Here is opportunity for me to fill my coffers while wages are high, or 2) Here is my chance to do my bit to win the victory. Possibly both thoughts were in mind, but one was sure to be predominant.

With Jesus finding Peter and Andrew plying their occupation of fishing and saying, "Follow me and I will make you fishers of men," are we to understand that the occupation of fishing or any other regular occupa-

tion is to be discontinued in favor of one of more direct service and of a ministerial nature that it might be "unto the Lord"? I dare say no, although there are many occupations, we believe, that could not be followed with the blessing of our heavenly Father. Paul was a good example in laboring as "unto the Lord." He was a tentmaker, and he did not cease that work when he began his ministry. "Because he was of the same craft"—as Aquila and Priscilla—"he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks" (Acts 18:3, 4). In 1 Thessalonians 2:9 he spoke of laboring night and day, that he might preach the gospel without charge. He labored for his daily bread, but every stitch of the needle was "as unto the Lord." Furthermore, the work referred to in the above reference, according to the Greek, was hard labor and brought on bodily fatigue, and Paul did not work an eight-hour shift, but "night and day."

In Paul's charge to the elders; recorded in Acts 20; he left a rich treasure to all who would seek first the Kingdom of God. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to re-



Floyd A. Stilson

member the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (vv. 34, 35). Paul, in his Letter to Titus, gave a dire warning to those who "profess they know God; but in works they deny him . . . and to every good work reprobate." On this, Adam Clark says: "If they did a good work, they did it not in the spirit in which it should be performed."

Works, if they be unto the Lord, are an outward manifestation of an inward faith, and doing no works is indicative of a dead faith, said James. Let us all be "labourers together with God" (1 Cor. 3:9).

*Blood*, the second part of our theme, stands for life itself. "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh" (Deut. 12:23). Blood, too, represents sacrifice. In the old order of religion and worship, it was the important part of the sacrifice. "Almost all things are by the law purged with blood; and without the shedding of blood there is no remission" (Heb. 9:22). It was the supreme sacrifice to which Churchill referred by the blood, and Jesus made the perfect sacrifice for all time and all people when He poured out His lifeblood on Calvary.

It was the blood of the Passover lamb that saved the firstborn in the land of Egypt, typical of the blood of Jesus that "cleanseth us from all sin," that we might have "redemption through his blood."

The cost of peace of nations at war ever has been the price of the blood of brave men; so also the "peace that passeth all understanding" was made "through the blood of the cross . . . 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 unreprieveable 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" (Col. 1:20). Yes, God "so loved the world," you and me, that He gave the precious blood of His own Son, the Lamb of God, that we might be redeemed.

There is a strong and growing tendency to belittle the efficacy and cleansing power of the blood of Christ, and it has been dubbed by modernists as a "blood religion." Far be it from Church of God adherents to think lightly of the blood of the new covenant shed by our Saviour on Calvary, which opened to us a "new and living way" into the most holy. "Having therefore, brethren, boldness [liberty] 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; and having an high priest over the house of God; let us draw near with a true heart in full measure of faith. . . . Let us hold fast the profession of our faith without wavering."

The Psalmist sang: "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." Until that time comes, men will be called upon to offer their lifeblood.

Jesus brought an end to the sacrifices made for sin in offering Himself, the perfect Sacrifice "without spot or blemish." If we do not accept Him, there "remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

God forbid that we count the "blood of the covenant, wherewith he [Jesus] was sanctified an unholy thing."

### *And Tears!*

*Tears*, as we use the word here, are the expression of inner emotions which may be opposite in their nature, as joy and grief or sorrow.

Many were the tears that flowed when mothers, wives, and sweethearts saw their loved ones answering the call of their country. God had said, "I will greatly multiply thy sorrow," and, "In sorrow shalt thou eat . . . all the days of thy life" (Gen. 3:16, 17). Many are the experiences of life that cause the tears to flow, and more often it is closer at hand than battlefields. Job said, "Man that is born of a woman is of few days and full of trouble."

The question comes to us, Is there any benefit in sorrow? In Ecclesiastes 7:3, the answer is Yes. "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Jesus said, "Blessed are they that mourn." Beyond doubt, there is a humbling and purifying benefit that comes from sorrow. It is especially good if it bears the fruits of repentance. Paul well stated in 2 Corinthians 7:9, 10: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

Sorrow, however, belongs to this life only, for in the next, God "shall wipe all tears from their eyes." "Weeping may endure for a night, but joy cometh in the morning."  
(Please turn to page 7)

Hope Chapel  
(Church of God)  
at  
South Bend,  
Indiana



# God, Through Esther, Delivered His People

By Mary Mac Nedrow, Oregon, Illinois

*"Who knoweth but thou art come to the kingdom for such a time as this?" (Esther 4:14)*

**T**HE FEAST OF PURIM (Lots) is celebrated annually in the twelfth month (our March) of the Hebrew year. This feast, commemorating the Jews' deliverance from destruction as recorded in the Book of Esther, is a happy time for the Hebrew people. On this day, they give gifts to the poor and to one another. They greet each other with this salutation: "Happy Purim!" "Merry Purim!" It is a time of rejoicing! This is a day when both old and young may go to the synagogue. The rabbi reads the account from the ancient scroll in the Book of Esther. When he comes to the name Haman, the children stand up and stamp their feet and strike the benches, shouting, "Cursed be Haman! May his name be blotted out!"

The wicked Haman was a descendant of Agag, king of Amalek. He had been given a position of power and responsibility at the royal court of the Persian king, Ahasuerus, who reigned over one hundred twenty-seven provinces. The king promoted "Haman, the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him" (Esther 3:1, 2). As with many today, prosperity and praise spoiled him and made him vain. Hating the Hebrew people, he plotted to destroy them all. His hatred knew no bounds when Mordecai, cousin to Queen Esther, refused to bow down to him. He had the people cast lots (Pur) to determine a favorable time to accomplish his wicked intentions.

The Amalekites were always enemies of the Israelites. The Book of Exodus tells of the encounter the Israelites had with the then powerful tribe at Rephidim, in their journey from Egypt to Sinai, when the Amalekites refused to allow them to pass through their territory. (Ex. 17:8-11.) The following year, the Amalekites helped the Canaanites in their battle against the Israelites. Later, at different times while God's people were ruled by judges, the Amalekites assisted the Moabites and the Midianites in their fight against the Israelites. In the days of Saul, first king of the monarchy, God instructed him utterly to destroy them, for they were always against God and His people. Saul



saved Agag, who later was killed by Samuel. (Read 1 Sam. 15; Ex. 17:14-16.) In 1 Samuel 30, we read how David destroyed or scattered the few that remained, after their invasion of Ziklag.

"Haman said to king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have charge of the business, to bring it into the king's treasuries. . . . And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee." Haman then received a decree from the king to be sent "by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey" (Esther 3:8-13). How their thoughts must have turned back to God and to Jerusalem! It requires sorrow to make one about face.

When Queen Esther heard about this decree, she sent one of the king's chamberlains to her cousin Mordecai, to find what it was all about. Mordecai sent back a copy of the decree and said to tell her it was in her power to save her people. He said: "Who knoweth whether thou art come to the kingdom for such a time as this?" Queen Esther then interceded in their behalf. When Haman was invited to the Queen's banquet, he was charged with his crime. The king declared that he, Haman, was to be hanged on the gallows he had built the day before for Mordecai. How true are the words of the old sage who said: "Never dig a hole for someone else to fall into, for you may fall into it yourself."

The king granted Queen Esther's request to have Haman's orders recalled. "The king granted the Jews which were in every city to gather themselves together, and to stand for their life. . . . Whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day" (Esther



8:11-17). Mordecai was raised by the king to the highest position in the court at Shushan in Persia. Ever since that time, the Jews celebrate the Feast of Purim to commemorate the great deliverance instituted by Queen Esther.

It seems that "blindness in part is happened to Israel" today, but someday the Hebrew people will see Jesus as their Saviour, their promised Messiah, and they will realize that He is far greater than Esther or Mordecai. Their eyes someday will be opened, and they will see Jesus as the one Isaiah foretold, saying: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

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### THE TRUE SALVATION

(Continued from page 3)

die. Ezekiel 18:4 declares, "The soul that sinneth, it shall die." Romans 6:23 states, "The wages of sin is death."

John 3:16-18 presents, briefly, God's plan of salvation for man. Whosoever believes in Christ shall not "perish," but shall have everlasting life. Then, those who do not believe *shall perish*. How, then, could they be tortured forever in a lake of fire? Scripture is plain in saying that the lake of fire "is the second death" (Rev. 21:8). When shall reward of eternal life be given to the faithful? At Christ's second coming! (Rev. 22:12.)

Limit of space forbids use of more scriptures, but this second "trying of the spirits" reveals these truths: no soul goes to heaven (John 3:13), but all die and go to the grave (Eccl. 3:18-21; 9:4-10), there to await the resurrection (1 Thess. 4:16; 1 Cor. 15:52).

*Third:* Shall the wicked live forever? John 3:36 reads that the wicked shall not see life (Greek—eternal life). Second Thessalonians 1:9 shows that the disobedient will be punished with everlasting *destruction* which shall come from Christ. John 5:40 shows that there will be a resurrection of damnation, or condemnation. Revelation 20 shows the end of these to be the lake of fire, the "second death" (v. 8). Matthew 7:13, 14 speaks about the broad way that leads to *destruction*. Psalm 37 speaks of a time wherein the wicked shall consume away into smoke. Malachi 4 speaks of the saints treading on the *ashes* of the wicked.

Thus, our third testing shows *no life* for the wicked, but *destruction*.

*Fourth:* What is the resurrection: a reuniting of soul and body? or a raising of dead people from their graves? The foregoing study shows the latter to be true, but let us see further proof. First, is resurrection a bringing down? or a raising up? First Thessalonians 4:16 shows that dead Christians will be resurrected at Christ's second coming. John 5:28, 29 explains that eternal life will be

given to the faithful at the resurrection, not before. First Corinthians 15:52 shows the same fact, that the dead Christian himself will be raised.

Our fourth testing, then, reveals the resurrection as man's correct and only hope. Man has no life except what Christ will give him. All depends on Christ, and He will raise the dead "at his appearing and his kingdom" (2 Tim. 4:1). The dead will be raised for judgment: the righteous for life, the ungodly for condemnation.

The earth, after Christ's return, will be filled with the glory of the Lord. (Isa. 11:9; Zech. 14:9; Rev. 5:9, 10; Num. 14:21; Hab. 2:14; Dan. 2:35, 44; and Rev. 11:15.) The earth will be righteous, cleansed, restored to Edenic beauty. (Acts 3:21.) Then, man again will talk with his Maker in the cool of the day: but he shall never sin, for he then will be immortal.

Yes, churches teach:

Two rewards—going to heaven at death; or second coming of Christ and Kingdom of God on earth.

Two natures—immortal; or mortal.

Two punishments—torture; or death.

Two kinds of resurrection—soul coming down to reunite with body; or actual raising of the dead.

Have you "tried the spirits"? Your salvation depends upon your knowing the truth, for Jesus said, "Ye shall know the truth, and the truth shall make you free." Be fair. Consider both sides. Study to find the truth. Try the spirits. It may be that we shall be allowed to be doorkeepers in the house of our God, if we know the truth and live accordingly.

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### SWEAT, BLOOD, AND TEARS

(Continued from page 5)

Then, there are tears not of sorrow. On the last Sunday of September, 1939, after the brethren had worked hard through the summer to recondition Hope Chapel, some of us here at South Bend, Indiana, experienced that kind of tears. We had been meeting for worship in various halls before purchasing the Chapel, and the day of our first gathering had arrived. As I took my place in a pew for the first time, unrestrained tears trickled down my cheeks, tears of joy! At last, we had a building of our very own!

It was for the "joy that was set before him," that enabled Jesus to endure the cross. To one in Christ, it is the hope of joy beyond that tempers the sorrows and tears of this present, and enables us to "sorrow not as those who have no hope."

Although there is much to bring sorrow in this life, there is also much to bring joy and happiness, and so much the more to those who can find it in Christ.





## THE CHILDREN'S PAGE

Prepared by  
Madge Savage  
Waite Park  
Minnesota



*"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Romans 11:33).*

### Best Wishes, Members!

The ECE Club (Everyday Christian Expression Club) was started ten years ago, on March 23, 1939. May each of you find work in the Lord's harvest field.

*For new readers:* to join our club and receive your membership card, send your name, birthdate, and address to me, (Mrs.) Madge Savage, Waite Park, Minnesota. Children up to age thirteen are invited to enroll. At birthday time, see your name in print. Send now.

### In a Very Little While

Does anyone today realize how very soon Christ may return? Life is very uncertain. If He should delay His return for a time, that matters not to Christians. They will continue to "occupy" and "watch" and "pray." Those who are ill may fall asleep. Others who are in the world may still learn of the wonderful good news of the "gospel of Christ." God's goodness permits people yet to learn of Him, but it is sure "at the time appointed" the things God has planned will come to pass. "In that day" many great and wonderful things will come to pass.

Lebanon is a mountain range in the northern part of Palestine. There is snow at the top most of the year. For that reason it was named "Lebanon," which means *white*.

In a "very little while," says our text (Isa. 29:17-24), "Lebanon shall be turned into a fruitful field." "In that day," the deaf shall hear. The eyes of the blind shall see. The meek shall be happy. The poor shall rejoice in God. The desert shall blossom as a rose.



### The Land Cleansed

The land will be cleansed of the "terrible one" who will be brought to nothing. Scorners will be destroyed. Those who watch for sin, that cause man to offend in word, and who act deceitfully, will be destroyed. In that day, the house of Jacob will accept Christ, and all will worship from their hearts. "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. 29:24).

### Paul Advised Brethren

"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. . . . There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25, 26).

### Let's Play

Make the jumbled words into a thought from the lesson:

- (1) How are judgments unsearchable his.
- (2) Hear shall deaf the.
- (3) The see shall of eyes blind the.
- (4) Consumed the is scorners.
- (5) Lord in the increase shall also their joy the meek.
- (6) Among shall rejoice men the poor in God.

### Happy Birthday Wishes

David Bowser, March 14, age 10, Lawrenceville, Ohio  
Dennis C. Pearson, March 16, age 10, Tipp City, Ohio  
Merry Sue Gaspar, March 16, age 2, Eden Valley, Minn.  
Robert L. Bollin, March 18, age 4, Hammond, La.  
James Holthaus, March 18, age 6, McCook, Nebr.  
Joan B. Savage, March 22, age 10, Waite Park, Minn.

# The Berean Page

Alva G. Huffer, Morristown, Tenn.

## Problems of Christian Living

*Our environment is based on a mixture of Christian and pagan standards. In following Christ, one must re-examine standards of living and separate the wheat from the chaff in the light of God's Word. Presented here are some situations that involve problems in Christian living. How would you answer the questions arising from these problems?*

### Black Cats and Broken Mirrors

Olive Green is an active member of the church, but holds some very strange ideas that seem as important to her as her religion. Olive Green is a victim of superstition.

She refuses to walk under a ladder, carries a rabbit's foot in her purse for good luck, and worries when she breaks a mirror or when a black cat crosses her path. She will not sit at a table where she is the thirteenth guest. She consults astrology magazines and visits fortune tellers in an effort to pry into the future.

Though otherwise normal, she has never been able to rid herself of this inner fear that makes her a victim of its power.

*Problem:* Is being superstitious contrary to Christian standards? Is one's destiny determined by the stars? How could one help Miss Green overcome her superstitions?

### Changing a Leopard's Spots

"Diamond Pete" was born into a good home, but his people were very poor. Often he did not have enough food to eat or suitable clothes to wear. As a boy, he decided that when he became a man he would get his share of wealth or "know the reason why."

He became a clever thief in the diamond racket—an accomplished gangster. He accumulated much wealth and lived in luxury. Finally, however, the books of justice were balanced. He was apprehended by the authorities and was sent to prison.

During his years of confinement, he became a genuine Christian and began to look at life from a different viewpoint. Upon being released, he determined to follow

Christ's principles and become an upright citizen. To his sorrow, however, he was hounded by detectives and shunned by business firms. He was unable to secure employment. Even church members did not trust him and gave him little or no encouragement.

To the members of the Good Will Church, where Peter Miller attends, he is still "Diamond Pete." They feel that sinners never change in character. The discouraged man wonders whether or not the Christian religion is all he believed it to be when he gave his heart to God.

*Problem:* What is the duty of Christians toward sincere sinners who want to make a new start in life? Can thieves and drunkards be changed into true Christians? How can the church help this repentant criminal reinstate himself in the good will of society?

### Married to an Atheist

A young lady, Alice Rose, is employed by a business firm in her home city. Alice has found herself in love with a confirmed atheist—the head of her department. She soon became engaged to her atheist friend.

How thrilled she was when she received her beautiful engagement ring! Joyfully, she showed her ring to her minister's wife, expecting to receive congratulations. The minister's wife knew the young man's arrogance, his selfish impulses, and his proud disbelief in God. She warned Alice to read the New Testament scriptures that deal with such matters.

Alice also has received the proposal of another young man—one who is a Christian. He loves her unselfishly and sacrifices himself always for her best interests. She is not sure of any deep love for him, but she is fond of his company. His income is not as large as that of the young atheist, and he could not provide so elaborate a home.

At first, Alice resented the reaction of the minister's wife, but now she sees that she has a real problem to solve.

*Problem:* What should Alice do? Can she, as a Christian, marry an atheist? Can she, as a Christian, break her engagement? Will she be happy wedded to a Christian man whom she does not deeply love?





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**CLEVELAND CONFERENCE.** The Federal Council of Churches has called a meeting for the purpose of discussing solutions to the world problems. The call is for a "National Study Conference of the Churches on World Order." Commenting on the coming meeting, the editor of "The Christian Century" says: "As to the need for such a conference at the present time, there can be no question. The problem of securing a just and lasting peace grows more baffling, more difficult with every passing week. Churchmen who believe that the churches should be leading the nations toward a peaceful world order are at their wits' ends when they try to point out the way to do it. . . . The one-world hope which flamed high four years ago has all but vanished in the presence of a two-world reality."

Three factors involved in the foregoing have a direct bearing on the fulfillment of prophecy. 1) The fact that leading churchmen are working for a permanent and lasting peace apart from the Kingdom of God is evidence that the great peace-and-safety cry that will capture the attention of the world will come from religious sources. 2) The real gospel of the Kingdom is being so socialized, it has largely been lost to the average church member. This trend has brought into focus the prediction that there would be little love for truth in the last days. 3) The social gospel which has given birth to all of the progressive (?) undertakings of the church in endeavoring to solve the problems of mankind has gone from one revolutionary change to another, until today it is hardly recognizable as being of Christian origin.

**CHURCH PINKS.** A three-day seminar on the relation of churches to political affairs was held in Chicago under the auspices of the Illinois Council of Churches, Illinois Council of Church Women, Church Federation of Greater Chicago, and Council of Church Women of Greater Chicago. Following their discussion of pertinent questions, they approved resolutions covering a "specific program for Fair Employment Practices Committee; a new displaced persons' bill, eliminating discrimination provisions and legislation to insure equality of naturalization and a modification of immigration laws. Also, recommended legislation to eliminate discrimination and segregation in the nation's capital, termination of discrimination and segregation in armed services, and discontinuance of the House Un-American Activities Committee."

One of the main reasons for this country's being in the throes of radical and Communist convulsions is that the political party that has been in power for the past sixteen years and socialized church leaders have codified radical ideas and endeavored to appease

ungodly Communism by fraternizing with its stooges. The growing notion that the essence of Christianity is love and its embodiments, and must be expressed in every phase of human endeavor to bring the Kingdom in, has reduced the potency of the gospel of the Kingdom to the same philosophical level of Mohammedanism and Buddhism and other religions which teach love. Religious leaders are moving so far to the left today, that they are preparing the people for that unholy decision which ultimately will be made when they will be joined to the Antichrist and worship him for the sake of peace.

**A THOUSAND.** The Scripture speaks of the time when one shall chase a thousand. Such almost happened in the recent battle of the Negev. Sixty-two commandos of the Israeli army, who were World War II veterans with experience in desert warfare, came up from the south and captured Beersheba. When the regular Israeli army came down from the north, expecting a strong fight to take this southern outpost, it was surprised to find that the city already had been captured. The commandos went in two's and took the main places of defense, with only twenty-one being killed. It was a signal victory that bordered on the miraculous.

**THE BIG BEAR.** Without doubt, Russia will play an important role in the final drama of nations when they assemble on the mountains of Israel for the deluge of judgment as every man's sword will be against his brother. Unless reserve is followed, however, we are inclined to focus our prophetic study too much on one power and neglect to observe the movements of other forces which are a part of the great scheme of final end activities among the nations as is the "chief prince of Meshech and Tubal." I confess to this tendency.

In the picture of world affairs as set forth in the metallic image of Nebuchadnezzar's dream and interpreted by divine administration, we find a divided state of affairs in the feet and toes. Apart from this prophetic picture, there are the beasts of which Daniel dreamed, the fourth one in particular which was nondescript from all the rest, but which continued in the "little horn" until the "thrones were cast down, and the Ancient of days did sit." More, this little horn will prevail against the saints (Israel) until the "Ancient of days" comes and "judgment is given to the saints of the most High; and the time came that the saints possessed the kingdom."

This prophetic picture cannot be focused on Russia and find the exact profile. If the prophetic scene enacted in Daniel finds a complement in the Revelation—then there is some

power which is going to be revived, and is designated as the "beast that was, and is not, even he is the eighth." The eighth will be one of the ten horns of the beast, perhaps corresponding to one of the ten toes of the metallic image, and these ten kings will hate the whore or woman that rides the beast, and this woman is "that great city which reigneth over the kings of earth."

In calling attention to some of these prophetic predictions, it is done with the idea that perhaps we will be led to see that our prophetic studies should be much wider in scope than the apparent trend of one-nation interpretation.

**PALESTINE CONGRESS.** The newly elected Congress for the State of Israel has met for the first session. It is a landmark in world history. It marks a great forward step in prophetic fulfillment. It is becoming more evident all the time that the forces of Israel chalked up an amazing victory over the Arabs in the short war which apparently has come to an end. So decisively were the Arabs defeated, they had to sue for peace. The squabbling of the British was merely a face-saver for Egypt. Israel is in the saddle for the time, and it seems that Jerusalem may become the new capital. The present victory will be assuaged with future sorrows, but Israel is on the march toward the day when they shall say: "Blessed is he that cometh in the name of the Lord."

**ETERNAL CITY.** According to press reports coming out of Italy on the progress of reconstruction under the Marshall Plan, it is stated that "Italy, after four years of enormous effort in rebuilding its railroads, promises that 'every pilgrim coming to the Eternal City in 1950 will arrive in comfort on fast-running trains.'"

Undoubtedly, it is legitimate to take the Protestant tax dollars and rebuild Italy and get the railroads in top running condition so that pilgrims can ride on fast trains when they visit the eternal city. But, is Rome the eternal city? It has played a mighty role in world history and has given to mankind some of its greatest citizens, yet there is really only one city that is entitled to be called the eternal city, the city of God, and that city is Jerusalem—the city of the great King. Rome has long endured, but her history, written in blood and glory, persecution and liberty, will have only passing consequence when nations say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Then all will know Jerusalem as the Eternal City!

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

March 19, 20—Michigan Spring Conference at Southlawn Church of God, Grand Rapids.  
 March 25-27—Illinois Quarterly Conference at Ripley.  
 June 2—College Commencement, Oregon, Ill.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 24 - August 1—National Berean Rally at Oregon, Ill.

### RIVIERA, TEXAS

James William was born, February 21, to Mr. and Mrs. Presley Garner of Riviera, Texas. The mother, Eunice Garner, is the daughter of Ruel Robbins, president of the Texas Conference.

Bro. T. A. Drinkard will be here for services on Sunday, March 27, when we plan to have at least two preaching services. People from the valley are coming up, and we will meet in a local church. James Mattison.

### AMEN AND AMEN!

Amen! and amen again! to Bro. J. W. McLain's article, "The Beast and the Book of Life" (Feb. 15, R. H.). He said, "We have been so busy looking across the sea to identify the Beast in Mussolini, Hitler, Stalin, or the pope, that we have failed to see the foundations of virtue crumbling all about us everywhere." I, also, have been wondering if we realize actual conditions existing in these last days. We study in Daniel, in 2 Thessalonians, and in the Revelation about the great Man of Sin that shall exercise power over all the earth, and immediately begin searching for possible candidates for this great personage. Then a big question arises when we read 1 John 2:18, saying, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Then, in verse 22, we read, "who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

Not many years ago, study and sensible reading dissolved for me the illusion of a personal Devil—an idea that had been planted in my mind from childhood. Now, I read 1 John 4:3 and 2 John 7 and wonder if the interpretation of this Antichrist of Daniel, Thessalonians, and the Revelation has any relationship to this personal Devil question. To me, it seems the last days are here. Antichrist has been with us all these years. He is growing stronger and more powerful, each day. In what country does he not rule this day? I quote again from Bro. McLain: "Of what importance is it who heads the world, when the whole world has come to one mind and one desire to serve the devil?"

Come, Lord Jesus!

Ernest Barnum,  
 Louisiana State University,  
 Baton Rouge, La.

## TITHING TESTIMONIAL

Several years ago when the Lord placed me as a teacher of children in the public schools (the height of my childhood dreams), so many scriptures could be found that proved to me that a part of my first and every income would be the Lord's.

I shall not repeat these scriptures, for so many of them have been presented recently in our Restitution Herald, but in view of these proofs, you and I owe it to the Lord to pay a tithe. As our Father prospers us, we will want to increase the percentage given to above the one tenth of the Old Testament. Surely, when we know how Jesus looked at giving (Luke 10:30-37; 12:15-21; 21:1-4; and 6:38), we will give according to 2 Corinthians 9:7.

Alberta (Appleby) Fedde  
 133 N. 18th,  
 Lincoln, Nebraska

## IN DIRECT PROPORTION

A few layman leaflets and the suggestion of a friend that tithing is the proper way to support the church work made a tither of me.

I have received both spiritual and temporal blessings. The Lord has always provided the necessities of life, and a liberal share of the luxuries. I am very happy in the Lord's service, and I believe that faithful stewardship will do the same for anyone.

I believe that the churches where we have been have prospered spiritually and financially almost in direct proportion to the per cent of tithers in the congregation.

Harvey U. Krogh, Jr.

## NATIONAL BIBLE INSTITUTION

Happy Woods Church, Louisiana	\$17.28
Virda Sittler	10.00

## Gleanings from the Field

"The field is the world."—Jesus.

**Correction:** The Illinois Spring Conference at Ripley is scheduled for March 25-27, instead of "April 2, 3" as previously announced. First meeting of the Conference will be a preaching service on Friday evening, March 25.

Bro. R. H. Judd, Rt. 3, Colborne, Ont., wishes a copy of The Restitution Herald dated June 3, 1924. Have you one to lend? Send it, direct, if you can so oblige.

If your church plans to conduct pre-Easter evangelistic services, submit exact dates and name of speaker for listing in the "Calendar of Special Events."

"I look forward each week for arrival of The Restitution Herald and the truths it teaches."—C. B. Smead, Pomona, Calif.

**Congratulations!** Sr. Madge Savage, Waite Park, Minn., editor of the Children's Page, has "kept in touch" with many children throughout the nation by means of her ECE Club (Everyday Christian Expression Club) during the past ten years. The club was started on March 23, 1939. She began her work as editor of the Children's Page several months before the ECE Club venture, on October 4, 1938. Congratulations, Sr. Savage, for ten years' continuous service, plus!

Forty-seven governors are not receiving The Restitution Herald. . . . Yes, we have their names and addresses, waiting and ready.

Bro. Lyle Rankin, Cashmere, Wash., who broadcasts each Monday afternoon from KPQ (Wenatchee, Wash.), writes: "The broadcasting here is doing good. Every few days, it seems, we hear of someone listening—someone we had not thought would do so." . . . Next week, Bro. Harold Doan will present a report entitled "Our Radio Mission," telling about the Chicago (WAIT) broadcasting effort.

"It sure was an awful winter!—isn't it?"—Mrs. Claude Rinehart, Wellington, Kan. . . . She is not a complainer, though, for her letter included reasons for thankfulness.

**Spring approaches** as evidenced by mourning doves, wild ducks, tulip shoots barely above the ground, and a counted nine white flowers, snow-defiant in their bloom!

"About the first of January, I baptized into Christ a young man whose name is Billy Joe Fouts. We had to cut the ice to prepare a place for the baptism. Years ago, I baptized his parents, for Sr. Clinton Appleby, whose converts they were. The boy's address is: Billy Joe Fouts, 111 E. 15th St., Winfield, Kan. May we all meet the young brother in God's eternal Kingdom."—John R. Fiske, South Haven, Kan.

Plan to attend the National Berean Youth Rally or the summer session of Oregon Bible College. See "Calendar of Special Events" for dates.

## FONTHILL, ONTARIO

## Fortieth Anniversary

Between fifty and sixty years ago, several families in the neighborhood about Fonthill, Ont., became interested in the second coming of Christ as preached by William Miller, who was a Baptist minister (1833). They began to meet in the different homes at first, then rented the Dalton Hall across the street from where the Church of God now stands. In the year 1904, at a meeting in January, they voted unanimously to extend an invitation to Bro. F. L. Austin, Argos, Ind., to become their pastor.

Bro. R. V. Lyon had served them, occasionally, as he passed their way on his preaching journeys, and Dr. Mason of Toronto came and preached once a month. (He was the father of Srs. Lillian Railton and Daisy Guest.)

In March, 1904, Bro. Austin became their first pastor and served them faithfully and well until November 4, 1921, a period of seventeen years and eight months. The congregation grew under his able leadership. In July, 1908, through his guidance, it was decided to purchase a lot and erect a church building—which was done, and the building was begun early that fall. On February 14, 1909, this building was dedicated to the worship of God and His Son, Jesus the Christ. Bro. L. E. Conner, then of Cleveland, Ohio, was the speaker on that occasion. Following this, a series of evangelistic meetings were held at Fonthill and Fenwick, Ont., and at Niagara Falls and Ransomville, N. Y., resulting in eighteen baptisms.

When Bro. Austin received a call to serve the General Conference, he resigned the pastorate of the Fonthill Church of God, which then called Bro. G. E. Marsh to serve as pastor. He preached his first sermon here on November 18, 1921, and he served faithfully until October 28, 1928—a period of seven years, lacking about three weeks. He pastored the Niagara Falls Church of God, also.

Bro. James A. Patrick served as temporary pastor until April, 1929, when Bros. Paul M. Hatch and G. J. Gordon were called from the Bible Training School (Oregon, Ill.), to serve the Fonthill and Niagara Falls Churches for a period of six weeks, or until the "May Meeting" at Fonthill, alternating between the two churches.

At the end of that time, Bro. G. J. Gordon was asked to take the pastorate, since Bro. Hatch was unable to consider it at that time, but he agreed to serve until August, 1929, to give the Gordons time to come here from Nebraska. They served from that time until January 1, 1931.

Bro. and Sr. C. E. Randall then were called. They, too, served the church faithfully—for a period of seventeen years and eight months, or until September 1, 1948, having resigned to take effect at that time.

The Gordons then were called back to lead the work here, arriving about the middle of September, 1948. We hope and pray they may serve and build up the work here as did those who preceded them. We ask your prayers and full co-operation in the work of the Lord here.

The foregoing account was read by our pastor, Bro. G. Gordon, on Sunday, February 13, 1949, the fortieth anniversary of the dedication of the Fonthill (Ont.) Church of God. We were happy to have Bro. and Sr. F. L. Austin of Oregon, Ill., with us for this Sunday meeting and for the following week of evangelistic services. The front of the church was graced with an attractive basket of

mixed flowers and several brightly colored plants.

Bro. Austin wove through his morning address the value of the faithfulness of many, during the past years, and thoughtfully spoke of those awaiting the resurrection morning. Various other forty-year periods of the Bible appropriately were mentioned.

The evening discourse was about a favorite subject here, namely, the second coming of Christ. It was interesting to observe that out of Sunday's assembly, fourteen persons present were also in attendance at the church's dedication, forty years ago.

Bro. Austin gave us a feast of good things during the week. Some recalled were: "God's Greatest Gift," "Christian Living," "Faith," "The Manner of Christ's Coming," "Prophecy



F. L. Austin

of Daniel." Throughout the series, the importance of being ready for the call, that will take us to meet Jesus in the air, was greatly stressed. No one in attendance possibly could say he had not received timely warning, or been sincerely admonished, to be a true and faithful worker to the end.

The choir contributed selections at almost all the services, and specials were given willingly by various families and groups. Two little girls from Sr. Gordon's class delighted us with their sweet singing, and our organist, Sr. Page, was continually at our service. All enjoyed the sweet music brought forth from the saw by Sr. Austin, also, her message in song was appreciated.

Interest and attendance grew from night to night. God blessed with His Spirit and gave the increase. The four who made confession of faith, and requested baptism, were as follows: Mrs. Herbie Lampitt and Lillian Lampitt of Fonthill; Raymond Dilamarter, 98 W. Main St., Welland, Ont.; Miss Louise Hunt, care of M. J. Sullivan, 3002 McKoon Ave., Niagara Falls, N. Y. These were baptized, Sunday evening, February 27, and welcomed by Pastor Gordon into the church.

Before completely leaving this subject, and giving some news items from the "Canadian Banner," I would like to state that for some time I have had it in my heart to give through The Restitution Herald a loving personal tribute to Bro. F. L. Austin. Following this fortieth anniversary report seems to be an opportune time. I know Bro. Austin is modest, and self-effacing, so I hope this will not embarrass him too much. We so often leave unsaid the things we feel concerning loved ones, until they are unable to enjoy, or know, the help and inspiration they have been to us.

Moving with my parents from Toronto to Thorold, when in my early teens, I came under

the guidance and teaching of Bro. F. L. Austin, shortly after the building of the Fonthill Church. From him, and through him, came the truths that formed the firm foundation of my faith. He has been associated with many loved ones in my life: conducting the funeral services of three of my grandparents. He laid my brother to rest, and comforted my parents through many heavy trials in their lives. When their tasks were finished, he laid them to rest, assisted by Bro. C. E. Randall, who was our pastor at that time. Bro. Austin baptized my husband and myself, and made us one in holy wedlock.

I know that my remarkable recovery from two years' severe illness, some twenty years ago, was due in no small measure to his prayerful efforts on my behalf. After those two sort of lost years out of my life, I re-dedicated myself to God, under Bro. Randall's ministry. To several of our leaders and Christian brethren, I owe much, but still, during the passing years, Bro. Austin, and the example he has set in a life first and foremost for our heavenly Father, has had the greatest influence for good of any one person in my life. That has not taken from the Father and His Son, because in Bro. Austin's Christian attitude toward all, and in his consecrated living, he has shown me the Father and given me the desire to live closer to Him. While I am expressing my own experience, still, I have in mind others who have spoken to me of their appreciation of Bro. Austin's Christian influence during their walk of life.

Recently, The Restitution Herald spoke of our Brother as the most senior active minister of the Church of God—and active he certainly is! Filled with God's Spirit, his desire and zeal to serve his Master seem boundless. While Bro. Austin is now one of our senior ministers, and not in full-time pastoral work, he still has very much to give. Years of study of God's Word, and willing, loving obedience to God's Will, have made him rich in experience and have given him great ability to guide and advise. His steadfastness to God's work and the brethren for over fifty years has produced great faith, hope, and charity in his nature. The great promise of eternal life, through Jesus Christ, has been made sure to many of those who sat at his feet and learned as he taught the words of life.

We all feel God richly blessed Bro. Austin's recent ministry in our midst. Neighbors, and friends in the vicinity, gave him a fond welcome. Those of us in the Faith were strengthened and encouraged to watch, pray, and continue in willing service to the end. I sincerely thank God for Bro. Austin and the holy life he has lived. I know he desires, as I do, the soon return of Jesus for His called-out ones. Until that great event, may Bro. Austin still have the joy of leading others into the all-saving name of Jesus Christ. That is our earnest prayer.

Irene Holland.

Bro. Freeman Fike, 1517 W. Monroe St., Phoenix, Ariz., annoyed by seeing New Hampshire listed repeatedly as receiving no Herald, corrected the fault by subscribing for the Governor! Welcome, Sherman Adams, to our Herald family! Did you enjoy the Russia-in-Prophecy number?

## REPORT FROM HARDESTYS—OMAHA

We know that many of the brethren are anxious to learn the condition of the sick members of the Hardesty family.

Zelda [Mrs. Robert Hardesty] is improving slowly after suffering a nervous breakdown. For seven weeks, she was unable to be up for more than a very few minutes each day, and for several days during that time she was not up at all. During the past week or two, however, she has been regaining her strength, and probably will be able to leave the hospital in two or three weeks. Her address is: Nebraska Psychiatric Unit, Douglas County Hospital, Omaha, Nebr.

My mother [Mrs. Ida Hardesty] is still in her cast, having broken her hip, last December. She is getting along very well, but anxious for the day to come when the cast will be removed. She is in a rest home, "The House of Welcome," 124 So. 39 St., Omaha.

Contrary to some early reports, all other members of our family have managed to escape hospitalization, this winter.

We also take this means of expressing our thanks for the cards, letters, gifts, and other forms of encouragement that so many have given.

Robert O. Hardesty,  
1024 N. 33 St., Omaha, Nebr.

## HOW DO YOU DO IT?

The National Sunday School Association of the Church of God solicits your aid in reporting to The Restitution Herald suggestions for improving the efficiency of our Sunday schools. Have you put into effect a successful plan for making your school more interesting? What plans have you used to increase your attendance? Do you have a good teacher-training program? How do you select your teachers? Do you have a plan that encourages punctuality? How do you keep your young people busy? How do you get your young people to remain for church services? What kinds of visual aids are you using? Do you find that contests are effective, and do they have a lasting influence? Have you ever tried a program of calling upon prospective members? These and many other questions are in the minds of Sunday school superintendents and teachers.

Won't you sit down now and write an article for The Herald? Give others the advantage of your experience and suggestions, that other Sunday schools may become more effective in spreading the gospel. A few people promised at the last General Conference that they would write articles setting forth successful plans they had tried in their Sunday schools, but we have not heard from them. Let us hear from you now. We can build up our church membership by building up a good Sunday school membership. By building up the numbers attending our Sunday school and church we can reach more people with the truth. We have been entrusted with the gospel and must feel it our duty to teach it to as many people as we can possibly reach. Help us to reach more by better organization and more effective methods in our Sunday schools.

National Sunday School Association.

## TRAVELING WITH US

Oftentimes we wish that we might take those who read these lines with us on our journey across the country, working in the Bible schools. This we know is impossible, but, as you read these lines, try to imagine you are "Traveling with Us."

With my helper, Mary Railton of Oregon Bible College, we left Oregon, Ill., February 3, for South Bend, Ind. Here, at our first stop, we gave instructions for the use of vacation Bible school lessons which Sr. Stilson plans to use for the Hope Chapel Bible School. We visited their Sunday school and church on Sunday morning. Both services were very inspiring.

On Sunday afternoon, we left for Kokomo, Ind., arriving in time for the evening services. The bulletin board on the wall said, "Number present for Sunday school—41." It was a pleasure to speak for the congregation on Sunday evening. The next day, we met with the teachers from the Hillisburg (Ind.) Church of God, demonstrating the lessons and helping them plan for their vacation Bible school. The same evening, we assisted with the planning for the Kokomo Bible School by going through the lessons with the teachers of the school. We certainly enjoyed the hospitality shown us in the home of Bro. and Sr. Milton Hall.

The next day found us on the way to Jacksonville, Ill. For some time, we had been anticipating this visit. In Jacksonville, we visited at the home of Mr. and Mrs. Bill Drake. This family once lived in Rockford and were faithful attendants at the church there. How we missed them when they moved away! Although Mr. Drake has had a serious accident, he is improving. We spent the night at the home of Bro. and Sr. Wayne Laning at Ripley, Ill. It is always a joy to visit there. As we are planning to conduct the school at Ripley this summer, we had many things to "talk over" with the Lanings. We called at the Gale Cox home, also, as we are planning to conduct a Bible school at Coopers-town on the same dates as scheduled for the Ripley church: one to be conducted in the morning, the other in the afternoon.

From here we started toward Arkansas, stopping only long enough at Fredericktown, Mo., to obtain a picture of the church. It seems good to be back in Arkansas, again. We stopped for a short time to see the McGintys, then went to the home of Bro. and Sr. H. Scott Smith.

Sunday morning found us at the Mountain Springs School, ready to start our first vacation Bible school. A class was given for the children in the morning, and we spoke for the adults during the church period. Classes here were conducted each day, from two to four o'clock in the afternoons. We were given this part of the school session for our classes. The enrollment was 72; the average attendance was 52. The enrollment includes both the children in the afternoon classes and the children who were enrolled in the two evening classes. The two evening classes were conducted for the benefit of the children and adults who could not attend the afternoon sessions. The lessons, "The Well of Salvation," were used here. We stayed again at the Vernon Branch home, where they make one feel so much "at home."

The following week, a Bible school was conducted at the Sunny Point School, about two miles south of Russellville, Ark. This was a new field, and we received a most joyous welcome. One of the teachers there, Mrs. Ilah McAnnulty, had worked with us at the Mountain Springs School. Our enrollment was 62; the average attendance—48. Several adults visited our classes. The lessons, "Fruit of the Spirit," were taught here. While working at Sunny Point, we stayed with the H. Scott Smith family at London. This gave us opportunity to hold two classes for the people there on Friday and Thursday nights. Fifteen were in attendance. We also were invited to give a lesson at the Martin School where Lila Beth Smith and Yvonne Wharton, daughter and granddaughter of Bro. and Sr. Smith, attend school. Twenty-six were present.

After closing this school on Friday, we left for Walnut Grove, stopping to visit Bro. and Sr. W. R. Simmons at Brooklin and the Cohn family at Buraville. That same evening, we opened our Bible school at Walnut Grove. We are working now in this school. This is our first visit here, and words do not describe how much we are enjoying it.

Our journey must end now. We will tell you all about the school when you go "Traveling with Us" again. May we have your earnest prayers for the success of our work.  
Verna C. Thayer.

Out in the mid-Pacific, on the island of Guam, Wendell E. McKeown reads The Restitution Herald.

## FONTHILL, ONTARIO

Grace Anger is home and doing well after a recent operation at Welland Hospital. We hope she soon will be able to join us in worship.

Bro. Howard Beemer, Jr., of Virginia, recently visited his parents.

Bro. Howard Beemer, Sr., is still ill in Hamilton Hospital.

Bro. Arthur Gilbey also is ill, at his home in Winona. Your prayers for these two loved brothers would be appreciated. Bro. Gilbey's grandson, David, and Bro. Bousfield's granddaughter are ill with pneumonia. We hate to see such little ones sick.

Franklin Moore, one of the pioneer members of the Blessed Hope Church of God, Niagara Falls, N. Y., died at the home of his son, Clinton, Ransomville, N. Y., on February 13. Funeral services were held at Wesley Methodist Church, burial being at North Ridge Cemetery. Bro. G. Gordon officiated.

Horace and Addie Haines, who have been vacationing in Florida, are expected home this week. We have missed them at church.

On February 15, a son was born to Lou and Reta Harrod (nee Jenter). His name is Ronald Charles.

The Dorcas Society held its February meeting on the 25th. Hostesses were F. Zwierschke and I. Holland. Recent valentine parties have been enjoyed.

Mr. and Mrs. Reginald Kingston of Quebec, now in the vicinity, recently worshipped with us. Mrs. Kingston formerly was Betty Brown, of Welland, Ont. Irene Holland, Reporter.

## NORTH SALEM CHURCH OF GOD

Near Plymouth, Indiana

The North Salem Church of God is located five miles north of Plymouth, Ind., on highway 31.

On January 1, we held our annual election, resulting as follows: elders, Eugene DeMein, Ray Heyde; deacons, Ralph Schaal, Richard Parish; deaconesses, Velma Parish, June Schaal; treasurer, Iva Boyd; pianist, Mary Burch.

Sunday school meets at 10:00 a.m., each Sunday, followed by church services on the second, third, and fourth Sundays of each month. Our average attendance in Sunday school is 35. Bro. Eugene DeMein is our superintendent. We have four classes as follows: Young People's Class, which has the largest enrollment, taught by Sr. Mildred Heyde; Junior Class, taught by Sr. Mary Burch; Nursery and Primary Class, taught by Sr. Marjorie DeMein; Adult Class, taught by Bro. Ray Heyde. The secretary of the Sunday school is Sr. Phillis Schaal, and the treasurer is Sr. Fern Schaal.

We are happy to announce two new Cradle-Roll members. Mr. and Mrs. Leon Ingerham were blessed with a baby girl, December 28. Mr. and Mrs. Walter DeMein are the happy parents of a baby girl, Shirley Ann, born on February 1, 1949.

We are thankful to have Bro. Kirby Davis as our pastor. He began his work on October 10, 1948. We have had some excellent gospel messages, and a variety, too: some on Christian attitude, and some were prepared especially for the children. Believing that a resident minister is the right way toward spiritual growth of a church, we ask you to pray for us, that this work may be the beginning of a full-time program.

Our Bible-study class meets, each Wednesday evening at 7:30, in the church. Occasionally, the meetings have been held at the homes of sick members who desired to hear the lessons. Since October, we have been studying from the New Testament: beginning with Matthew, Mark, and Luke, taking one chapter for each lesson. Sr. Mildred Heyde teaches the class and gives much thoughtful preparation to each lesson.

The North Salem Ladies Aid was organized in June, 1948, at the home of Mrs. Ralph Schaal, she being chosen as president, and Marjorie DeMein is the secretary. The "aid" meets on the fourth Thursday in each month, in the homes of members, each taking her turn, alphabetically. On February 24, we met at the home of Sr. William Fritz. At present, we are piecing a quilt, and we have had one all-day meeting in the church basement to knot several quilts. We are looking forward to holding a bazaar. Some have expressed a desire to decorate the church basement that it may be a suitable place to hold classes and entertainments.

The Young People's Sunday School Class has a party once a month: in the home of a member or in the basement of the church. Games are played and refreshments served. The February party was at the home of Phillis Schaal.

Wednesday, January 19, after the Bible lesson was studied, forty people gathered in the basement to have the regular birthday

party. Games were played, Bible quizzes given, the ladies served a delicious lunch, and the many birthday cakes were much enjoyed. All had a very pleasant evening.

Iris Kirkley, Secy.

## WALTER COULTER

Walter F. Coulter was born to Mr. and Mrs. William Coulter, Eden Valley, Minn., February 24, 1922. At the age of four years, he contracted sugar diabetes. At that time, it was thought he had only a few months to live, or at the most a few years, yet he lived to within two days of twenty-seven years. Although he did not enjoy perfect health, he was one who took his affliction with patience and made the best of life as he found it. He was very active until the last eighteen months.

Walter attended school, completing his grade-school work in District No. 69 and the Eden Valley High School.

Walter wished to burden no one, and the last few years was a salesman for a line of household products—giving up this work last fall as his health began to fail. He was seriously ill since the middle of December. Only those who were very close to him realize the extent of this suffering he endured.

On April 20, 1941, Walter followed his Christ in baptism. Hearing the gospel call, "He that believeth and is baptized shall be saved," he confessed his Lord and was buried in baptism, in pattern of the Christ, near the north shore of Eden Lake. Since that time, he was a constant attendant at the services of his church, never missing except when it was impossible for him to attend, due to his condition. He was very active in the young people's activities and the State Berean work. One of his last nets was to send the Bereans a contribution for the purchase of printing equipment. Walter was well known in and around Eden Valley. He went about doing good. His life was uplifting to his church and his friends. Although his life was short, he did a "lot of living" while he was with us.

Walter once consulted us as to the advisability of entering the ministry, and he attended a Summer Bible School at Oregon, Ill., to get firsthand experience. Walter's limited health, however, would not permit continuing his study. . . . One of the happy moments of our ministry was when we assisted Walter in putting on Christ. Christianity had so much for him. His diabetic condition having retarded his growth, he was known as our "little man with the big smile."

On Tuesday evening, February 22, Walter fell asleep in death, to await the resurrection call of Jesus. When the Master comes the second time to this earth, Walter will come forth, not handicapped as he was in this life, but to enjoy eternal life for which he prepared himself.

Walter leaves to mourn his death, his father and mother, William and Mudge Coulter; two sisters, Margaret and Marion; one brother, Wilbur; one grandparent, Mr. Sherman Mills; and innumerable relatives and friends. One sister preceded him in death. He will sleep in Eden Lake Cemetery until Jesus comes. We unite with the Prophet John, saying, "Come, Lord Jesus." Come quickly!

The writer conducted the funeral for Walter

in the Eden Valley Church of God before the largest audience we have seen in our nine years here. The church was filled to capacity—with a public-address system for a filled basement. John 11:1-44 was used for our Scripture lesson, being applied to show that someday Jesus will return to this earth just as He returned to the home of Mary, Martha, and Lazarus.

Walter Wiggins, Pastor.

## IN MEMORY OF WALTER COULTER

Our community (Eden Valley and Paynesville, Minn.) has been saddened by the death, February 22, at Eden Valley, of a boy, who in life left some happiness and a little more of joy. So, dear parents and friends of little Walter, weep not as others weep:

For Walter sleeps in earthy bed—  
His pain and suffering having fled.  
We'll see him next in glorious Day—  
All tears and heartaches passed away!  
Mrs. E. M. Kirkpatrick.

## HERALD RECEIPTS

Mrs. D. F. Medford; Harvey U. Krogh, Sr.; M. & L. Hodges (3); Mrs. Lorrin Gainey (10); John Palmer; Jennie E. Townsend; Esther Bottolfs; Mrs. W. H. Holland (3); Mrs. J. A. Patrick; A. R. Johnson (4); Mrs. Ada Updike; Mrs. Bert Sheets; C. B. Smend; Mrs. Howard Moore (10); "A Reader" (6); Mrs. Verma Brackett; Mamie Kauffman; Ben Woods (3); R. C. Boyer (2); Claude L. Davis; Bess Kaspar; Eunice Pearson (2); Mattie Agard; Hugh Huffer; Corvallis Oregon S. S. Birthday Money (6); Elmer H. Magaw; Mrs. George Savage (6); Mrs. Victor Peterson; Paul Hatch (20); Mrs. Homer C. Boyle (6); Mrs. John G. Hayse (2); Mrs. Forest Rich; Mrs. Lillie Matthews; Mrs. William Wagner; Mrs. Howard Cramer (2); E. L. Elliott; Hope Chapel, South Bend, Ind. (17); Charles Lapp (2); Linford Moore (10); Paul H. Overholser (6); A. N. Dehn (2); Mrs. David Spoonamore (2); Mary E. Elton; Mrs. Phil Jeffries; Vernis Wolfe; Mrs. Zelma Weaver (5); John Lehman (2); Mrs. Henry Stowe; H. S. Hunt; Susie Dow (2); Fred E. Hall; Amy V. Weaver (4); Mrs. Mary Jackson; Ellsworth A. Frederick (2); Mr. & Mrs. Lyle Ward; Otis Densmore (3); Emory Macy (5); Mary Hale (3); E. B. Good (2); Ardys Johnson; J. W. Hammond (5); Forest C. Stilson; Dale E. Rouch; Ellsworth Richardson; A. M. Jones (6); C. W. Goekler (2); Mrs. G. M. Siple (2); Mrs. Lee Fish; Mrs. Charles Samford; Mrs. A. Grace Adamson (3); Earl R. Smith (2); Mrs. Edith M. Richardson (2); Mrs. Thomas H. Davis (2); Mrs. S. R. Cleck (3); Mrs. R. S. Cooper; Robert McInturff; Mrs. E. M. Kirkpatrick; Fred C. Smith; Mrs. H. S. France (3); Verna C. Thayer (8); H. U. Krogh, Jr.; Mrs. Blanche Harland; Mrs. Alan Johnson (2); Mrs. J. A. Guttery; Mrs. Selma Gabrielson; Mrs. Frank Morrison; I. S. Ferguson (2); H. W. Stadden; Mrs. Lester Strickland; Mrs. C. P. Morgan; F. S. Watts (2); Mary E. Elton (2); Mrs. L. C. Kirkpatrick (2); Mrs. Henry Eastman; Theron Murphy (22); Mrs. Nora Johnson (2); J. H. Saline (2); Mrs. M. E. Barck (2).

**ROLL CALL OF STATES AND NATIONS**

Today, The Restitution Herald enjoys a subscription list numbering 2582! Thank you, one and all. More, may God be praised and the gospel of the Kingdom proclaimed! At least one copy of The Herald goes to every state in the nation. Still there is challenge for improvement. How does your state rank? If you are recipient of a gift subscription, please be sure somebody was friend to you, paying your subscription. Can you not do as much for your neighbor? Have you friends abroad? Use The Herald as your missionary. It makes fifty trips across the sea every year! (Yes, the subscription price now is returned to the regular price of \$2.50 per year—50 copies.)

Here is the roll call for today:

State, etc.	Comment	No. of Subs.
Alabama	Was a no-Herald state.	8
Alaska	Missionary challenge.	2
Arizona	12th in campaign.	54
Arkansas	9th in campaign.	95
California	5th in campaign.	160
Canal Zone	Inspiring thought.	2
Colorado	Only few active members.	27
Connecticut	Enjoy your Heralds?	5
Delaware	Let's not lose these!	2
Florida	Nucleus for a church.	22
Georgia	Was a no-Herald state.	2
Idaho	Needs evangelism.	11
Illinois	Someday—500?	409
Indiana	Many brethren here.	155
Iowa	Many brethren here.	69
Kansas	Limited membership.	43
Kentucky	Limited membership.	23
Louisiana	Two good churches.	63
Maine	Careful!	1
Maryland	Needs a minister.	14
Massachusetts	Overlooked Boston!	4
Michigan	Many brethren here.	111
Minnesota	Gained 81!	134
Mississippi	Don't dry up!	3
Missouri	Progressing.	95
Montana	Dangerously low.	4
Nebraska	Good life.	171
Nevada	Multiply.	2
New Hampshire	See page 12.	2
New Jersey	Hang on!	1
New Mexico	Start a church.	18
New York	Overlooked opportunity.	43
North Carolina	Come on, Jubilee!	49
North Dakota	Frozen solid.	6
Ohio	Has good workers.	229
Oklahoma	Few members.	27
Oregon	13th in campaign.	42
Pennsylvania	1st General Conference.	14
Rhode Island	Don't sink.	1
South Carolina	Many members!	24
South Dakota	Few members.	3
Tennessee	Radio effort there.	12
Texas	New State Conference.	101
Utah	Salt o' the earth.	3
Vermont	Precious one!	1
Virginia	Hospitable people.	50
Washington	Radio effort there.	93
Washington, D.C.	"The Twelve."	12
West Virginia	Few members.	9
Wisconsin	High percentage!	26
Wyoming	High percentage!	12

Canada: Alberta 3, British Columbia 6, Nova Scotia 1, Ontario (excellent) 62, Saskatchewan 1.

**Other foreign places:**

Afghanistan 1, Aruba 1, Australia 1, Bulgaria 1, Cuba 1, Czechoslovakia 1, Denmark 1, Egypt 1, England 4, Finland 1, France 1, Germany 1, Greece 1, Guam 1, Hawaiian Islands 1, Holland 2, India 4, Japan 2, Luxembourg 1, Newfoundland 1, New Zealand 1, Norway 1, Okinawa 1, Palestine 1, Puerto Rico 1, Russia 1, Siam 1, Sweden 1, Switzerland 1, Transjordan 1, Turkey 1, Yugoslavia 1. Total subscriptions—2582.

**FRANKLIN GEORGE MOORE**

Franklin George Moore, son of William and Elizabeth Ann Moore, was born at Mitchell, Ont., in June, 1862, and died at the home of his son Clinton, at Ransomville, N. Y., on February 13, 1949. He was of a family of ten children and one of the Moore quartet that sang at different gatherings in their home community. He was a farmer and lived near Lewiston ever since coming to this country at nine years of age. He was a faithful member of the Blessed Hope Church of God, Niagara Falls, N. Y., invariably present.

He is survived by his wife, Mrs. Louise Moore; two sons, Clinton of Ransomville, N. Y., and Kenneth of Niagara Falls, N. Y.; two grandsons; one great-granddaughter; and two brothers, William of Youngstown, and Alfred of Ransomville. Besides these, there are more distant relatives and many friends.

Funeral services were conducted February 16, at the Wesley Methodist Church in Ransomville, N. Y. Maurice Babcock, pastor of the church, read Scripture and gave a prayer at the home, also read 1 Corinthians 15:12-58 at the church. F. L. Austin, who was Bro. Moore's pastor some forty years ago, gave a short talk and prayer. The writer then gave an outline of the hope that Bro. Moore embraced and which had been the anchor of his life. Many beautiful flowers and the large attendance gave silent testimony to the respect and love in which Bro. Moore was held in his home community. After the reading of a text of Scripture and offering of prayer at the grave, he was laid to rest in North Ridge Cemetery, near Ransomville, to wait for the call of his Master to come forth to immortality. Come, Lord Jesus; come quickly!

G. J. Gordon.

**MRS. GEORGE KNODLE**

Nellie Miller, daughter of Mr. and Mrs. William Miller, was born, September 17, 1878, in Freeport, Ill., and died, March 4, 1949, at the home of her brother-in-law and sister-in-law, Roy and Mina Knodle, Oregon, Ill.

On July 5, 1905, Nellie was united in marriage to George Knodle in Prescott, Ariz. They lived many happy years in the West: at Estes Park and Denver, Colo., also in Utah, California, Oregon, and Arizona.

In 1920, Mr. and Mrs. Knodle moved to Chicago, Ill., where they resided until Mr. Knodle died, in May, 1947. In October, same year, Mrs. Knodle came to Oregon, Ill., here making her home with Roy and Mina Knodle, who graciously cared for her during these several months of declining strength and final invalidity. Surviving, besides Mina and Roy, are Mrs. Merritt Knodle (a sister-in-law), and two nephews, Evan and Warren.

Funeral services were conducted, March 7, from the Farrell Funeral Home and the Church of God, Oregon, Ill., Bro. J. R. Le-Crone co-officiating. Bro. Ernest Graham sang "God's Tomorrow." The sermon, "Jesus and Death," showed resurrection hope through Him who "tasted death for every man" and now is "alive for evermore." Interment was made in Riverview Cemetery.

Sydney E. Magaw.

**SPRING TONIC**

Remember the "old days" when people took a tonic every spring? It was supposed to cure winter's ills and rejuvenate people for the spring and summer seasons.

The Priscilla Auxiliary has a wonderful new tonic for you to take this spring. It's the new daily meditation booklet coming off the press, March 19, and you can buy a three months' supply of good Bible readings, original thoughts, and prayer helps for only ten cents!

To order your "spring tonic," just send a money order, for as many booklets as you want, to: Mrs. Louise Lapp, 3443 Buchanan Avenue, Grand Rapids, Mich.

We know you will enjoy this new booklet of daily prayer and meditation.

The Priscilla Auxiliary.

**WHERE THERE IS A WILL  
THERE IS SURE TO BE A WAY**

To the individual who has devoted his life to the spread of the gospel message, the thought of allowing that support and work to cease at death is inconceivable.

This clause in your will assures you a continuing part in the future of the Lord's work.

"To National Bible Institution, a Corporation incorporated under the laws of the State of Illinois, I bequeath the sum of ..... dollars, (\$.....) in support of the work of said Corporation as authorized by its Articles of Incorporation and By-Laws."

**DO NOT NEGLECT THIS OPPORTUNITY TO SERVE**



# WANTED!!!

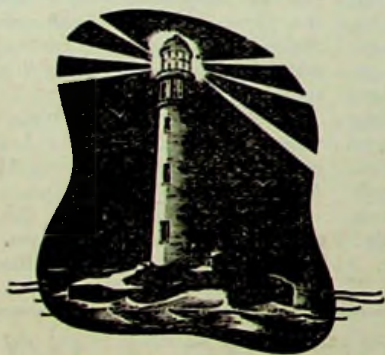
## 1154 Devoted Christian Laymen--

Whose sincere interest in Christian service makes them willing to set aside the trifling sum of 50c per week to underwrite the success of our greatly expanded Missionary, Evangelistic, and Educational program for 1948 - 1949.

The work outlined for the current year by the last General Conference required contributions of \$26,030.00, in addition to greater efficiency in operation and increased earnings. It was also the desire of those in attendance to provide a substantial contribution toward a new printshop office building which has become absolutely necessary if we are to continue even our present printing and publishing program.

*During the first six months of the year, only \$3,474.09 was received in contributions apart from the Layman Fund toward this goal.* If this program is to be completed and any step forward made, it will be that Layman Push so thoroughly proved last year that will put it over.

1154 Laymen (1028 more) who will put their shoulder (and \$26.00) to the wheel before the close of the year will not only underwrite our enlarged program and avoid the possibility of a deficit by any department, but also will provide an estimated \$10,000 contribution as this year's step toward our enlarged quarters.



*We've started something—Let's finish it!*

*Enroll in the Layman's Campaign today!*

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Please enroll me as one of those willing to devote the 50c per week (\$26.00) to the current program of National Bible Institution.

Name .....

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# The Restitution Herald

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NUMBER 24

## STRANGE RODS

By Harold J. Doan, Chicago, Illinois

NOT LONG AFTER God led the children of Israel out of Egypt, across the Red Sea, He made known through Moses that Aaron and the tribe of Levi were to act as the priests of God to perform all the Tabernacle services. Moses was thus the political leader, and his brother Aaron was spiritual leader. In true human form, this aroused the jealousy of other tribes and their leaders who could not abide by this arrangement of God. So, Numbers 16 informs: "Now Korah . . . and Dathan and Abiram . . . and On . . . took men: and rose up before Moses, with certain children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown . . . and said, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" The people said, in effect, "We are as good as you are; we will be our own priests and rulers; we do not need you."

That day, in carrying out their threats, Korah and his followers took bowls of incense and went to the tabernacle to perform the priest's office, but, before they could defile the Lord's house, the ground "opened and swallowed them up . . . they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation" (Num. 16:32, 33). So God destroyed those willful people who set themselves up as their own saviors in opposition to the way ordained of God.

Even after observing this event, however, the people still murmured, and fourteen thousand seven hundred of them died of a plague which was stopped only when Aaron offered a sacrifice for the sins of the people. Then as a climax, to show once and for all that Aaron and the

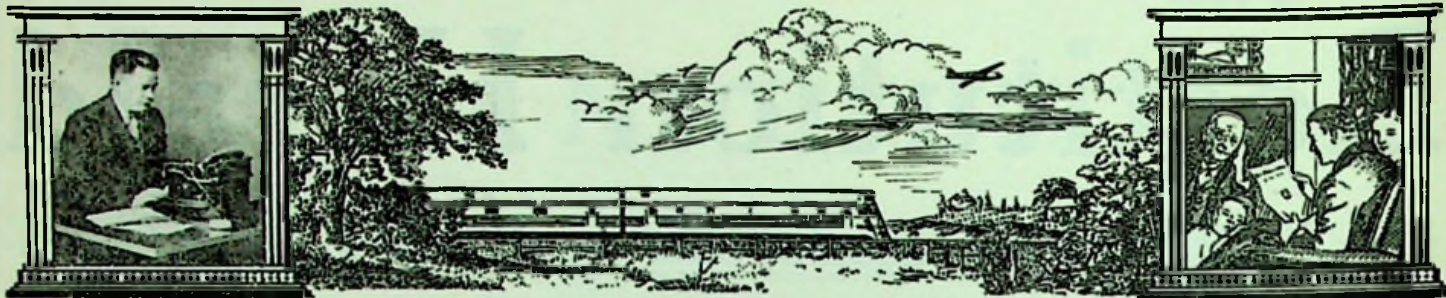
tribe of Levi had been chosen as the priestly intercessors for the congregation of Israel, God proposed the test recorded in Numbers 17. The leader of each of the twelve tribes was to write his name upon a scepter or rod, his sign of authority. Aaron's name was written on the rod of the tribe of Levi. All twelve of these canes, or rods, then were put in a room overnight. The next morning when the people went into the room, eleven of the rods were as they had been, but Aaron's rod "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Num. 17:8). After this amazing miracle in which a rod, long since cut from a tree, skinned of its bark and dried up, budded, blossomed, and brought forth ripe fruit, no one ever again disputed the priestly office of the tribe of Levi.



Harold J. Doan

This rather strange lesson has its counterpart in modern times: in a world unlike that of Moses, in which God has a plan, in which human nature is unchanged and thus rebels against that plan.

To free us from bondage to sin and the consequences of sin, God has appointed a high priest to atone for our sins and to bring us safely into the promised land, the future Kingdom of God. Jesus the Christ is that high priest, ordained of God, who sacrificed Himself for the sins of the people. There is none other sacrifice for sins, nor is there any other priest than Christ who can save us from our sins. The whole Book of Hebrews points out this vital truth. We read: "Wherefore . . . it behoved him to be made like unto his brethren, that he might be a merciful and faithful *high priest* in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17, 18). Jesus Christ is our high priest; He (Please turn to page 10)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Conditional Immortality

"Conditional immortality," the Bible doctrine that faithful men will receive immortality by meeting certain conditions, fatally punctures the theological balloon of man's possessing a never-dying soul. "Mortal man" (Job 4:17) can receive immortality only by qualifying—perchance by believing the gospel and being baptized. (Mark 16:15, 16.) Said Paul, "This mortal must put on immortality" (1 Cor. 15:53)—*not* "release immortality."

Peculiar notion, anyway, that a lesser (mortality) could hold captive for seventy years, or more, a greater (immortality)! Can time encompass eternity? Can a quivering, trembling mouse hold within its aching bosom a frisky cat? Can a ground sparrow lay a skylark?—when it dies! Yet this decaying, dusty "house," most preachers vie, shall liberate a soaring, everlasting soul to heaven. . . . Oh! Thou magic cocoon! How wonderful is thy butterfly! Butterfly? Butterfly! that lays the egg that makes the worm that weaves again cocoon!

God, who "formed man of the dust of the ground" (Gen. 2:7), informed His wayward creature: "Cursed is the ground for thy sake [because you disobeyed]; 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"—*art thou more?*—"and unto dust shalt thou return." . . . Where goest *thou*? Wilt thou resist the call of death and dust?

Yes, God gave Adam hope, but not in death. The woman's promised seed, and only He, can "bruise the Serpent's head." (Gen. 3:15.) Poor Adam! driven from the Garden, doomed to dust, yet God "subjected the same in hope" (Rom. 8:20). What hope? Not butterfly hope! but that "the creature itself . . . shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (v. 21). . . . Praise God for hope, for hope

through the "Seed," Christ Jesus, who can redeem from power of the grave to immortality.

Come Thou, O Christ, to fulfill the hope of earth's first failing man, and to reign until the veil spread over all nations (Isa. 25:7) has been torn to shreds. Take Thy throne, O Christ, to "reign in mount Zion, and in Jerusalem, and before (thy) ancients gloriously" (24:23).

## From Mortality to Immortality

Even Jesus was born mortal, else He could not have died. He died, else He could not have been resurrected. He was resurrected, else he could not be the "first begotten of the dead" (Rev. 1:5), the "firstfruits of them that slept" (1 Cor. 15:20), the "firstborn among many brethren" (Rom. 8:29).

## Gospel Hope

The gospel of Christ, the "power of God unto salvation" (Rom. 1:16), reveals and promises a glorious life beyond the grave: not in continued life, as though there were no death, but in a new life, resurrected life.

"There is a natural body"—the present—and "there is a spiritual body"—tomorrow's. Miss it not: tomorrow's "spiritual body" will be "body," as *literal* as was Jesus' resurrected body when He said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). . . . We shall be real, and the Kingdom real!

"As we have borne the image of the earthy," today being mortal and carnal like Adam, we "shall also bear the image of the heavenly" (1 Cor. 15:49).

"We shall not all sleep," for some Christians will be living when Jesus returns, 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"—any living saints—"shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (vv. 51-53). Come, Immortality!



"Christ Died"  
1 Cor. 15:3

# The Scriptural Kingdom of God

By James Mattison, Riviera, Texas

**I**N THE MISSIONARY work here in south Texas, our greatest opposition has come from a denomination that teaches the Kingdom of God already has been established, that converts enter the Kingdom at baptism, and that their sins are not forgiven if they do not believe this teaching. This is almost a direct quotation from Charles R. Nichol, as published in the book which records the debate on this question between our own Brother A. S. Bradley and him, so we are not misrepresenting anyone's views.

This view arose partly because of an incorrect understanding that the church (the called-out body of Christ) and the Kingdom are one and the same, which argument is unsound: not only having no Scriptural proof, but many times the two are mentioned in the Bible as being separate objects, one the body, the other the Kingdom. When one is baptized, he is baptized into the body of Christ (if he is sincere and faithful). (See 1 Cor. 12.) Ephesians 1:22, 23 states that the church is the body of Christ. This body of believers is being tested today, and strengthened, that it may be able to assist Christ in ruling the earth when He comes the second time. (Rev. 5:9, 10.) For proof that this shall be at His second coming, we read 2 Timothy 4:1: "The Lord Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom." The verse shows that Christ's appearing and establishment of the Kingdom will be at the same time.

That Scripture is to be understood exactly as it reads, literally, except in cases where it is plain that a figure is being used, such as in Daniel 7:17, "These great beasts, which are four, are four kings." Why, then, do some insist that the Kingdom of God is a spiritual kingdom in one's heart, when the plain Scriptures show it to be a future literal Kingdom, composed of *the* King, co-rulers, capital city, territory, laws, and nations? To believe we are in God's glorious Kingdom today here on earth amid all this sin is, to me, a shaming of God's plan and a contortion of passages of Scripture.

We present propositions which will help us understand God's plan for man's future home—a glorified earth, freed from sin, and filled with goodness.

(1) If Christ has established the Kingdom of God on earth, where are the resurrected saints? First Thessalo-

nians 4:16, 17 reveals that Christ Himself shall descend from heaven to resurrect dead Christians. Both dead and living Christians will rise to meet Him, just as we go out to meet a friend, then descend again to the earth to reign with Him. (Col. 3:4; Rev. 5:9, 10.) First Corinthians 15:51-54 places the resurrection "at the last trump"—not 1916 years ago at Pentecost. So the Kingdom has not yet come, because the resurrection has not occurred.



James Mattison

(2) In the Kingdom, God's will shall be done on earth. Thus reads the Lord's Prayer in Luke 11:2. "Thy kingdom come. Thy will be done, as in heaven, so in earth." Matthew says, "Thy will be done in earth, as it is in heaven." God's will is being done in heaven. Do you question it? Someday, it shall be done on earth "as it is in heaven." Do any claim His will is done by all on earth "as it is in heaven"? No, the Kingdom has not yet come, for all nations are not subjugated under Him. (For further study, see Numbers 14:21;

Habakkuk 2:14; Daniel 2:35-44; Isaiah 11:9; Hosea 2:18.

(3) Would you say that the devil is bound today? Revelation 20 states that the devil is to be bound for a thousand years, *during which time the saints will rule with Christ*. Genesis 3:15, where is the devil? 1 Peter 5:8, still on earth! Hebrews 2:14, has the devil been destroyed yet? If the devil, or sin, is still loose, and on the rampage, how can we be in the Kingdom of God? Are the saints being tempted and tried today? Are some of them falling because of sin? Obviously, we are not reigning as kings and priests today, but are being tested and made ready for that Day.

(4) Has Christ yet received the "uttermost parts of the earth for his possession"? (Psalm 2:6, 8, 9.)

(5) Isaiah 2:1-4. Have all nations gone up to Jerusalem to learn of the Lord? Have the nations changed their swords into plowshares? No, new bombs are being made, more weapons to destroy men are being invented. Learning of the Lord is the farthest thing from the thoughts of men today. This indescribable time of peace is still future, but not far off, for the signs indicate that Christ is coming soon, undoubtedly in our generation. He said, "When ye see these things come to pass, know that it is nigh. . . . This generation shall not pass, till all these things be done" (Mark 13:29, 30).

(6) The apostles were promised, (*Please turn to p. 15*)

# Lost --- Saved

By R. H. Judd, Colborne, Ontario

*Having once believed the gospel, is it possible to be lost?*

FEW OF US REALIZE how important it is, in both secular and sacred themes, to have a right premise, or foundation, on which to build future conclusions. When discussing Bible themes with our "Orthodox" friends, the remark often is made that we seem to differ with them in almost every phase of our Christian teaching: and because of this they sometimes turn from us in revolt, finding it both disappointing and hard to believe that they can be in error on so many occasions when on both sides of any question in dispute the contestants profess to study from the same Book. That is a puzzle which confronts not only them, but men and women the world over in a far greater degree. Men and women are at a loss to understand the frequency with which differing Christians propagate views which are diametrically opposed to each other.

Those who carefully analyze these differences will find that they are capable of being included under two main divisions of Christian belief: 1) Those who believe that man is naturally *immortal*, and 2) those who believe that eternal life will be a gift bestowed on *mortal* men in conformity with well-defined conditions. Whichever of these views is held inevitably must affect conclusions reached according to the premise on which they are based.

That "Christ Jesus came into the world to save sinners" (1 Tim. 1:15), to "seek and save that which is lost" (Matt. 19:10), is commonly believed by both divisions of the Christian church above mentioned, but in their definitions of its import they differ as to its intent. The first named class, believing that they are immortal, that their life is continuous, and, believing that death does not in reality exist, declare that *happiness* is that which is gained, and *everlasting misery* is that from which it is necessary to be saved. Logically, it is difficult to see how any other conclusion could be reached from the premise of natural immortality. That viewpoint is, perhaps, partly derived from the ambiguity of the English translation (also to some extent the Greek) in using the words "save," "salvation," and "Saviour," which do not always sufficiently define and convey the full sense of the message. The second class named accepts the facts of life and death in their natural and obvious meaning as actually exemplified in the experience of mankind and all creature creation

to whom life has been given (Acts 17:25), and from whom it may be taken away (Psalm 104:29, 30; Job 34:14, 15). The former class must, perforce, if they wish to live up to their profession of accepting Scripture authority, believe that Jesus the Christ is in a general and spiritual sense the Saviour of mankind; but they fall short of accepting Him as the medium of new *life* from the thrall-dom of *death*. Eternal life is, according to their understanding, a super-added *spiritual quality* to the life already possessed and which is never really lost in the primary sense of the word. It is something characteristic, rather than actual and definite fact. Salvation, therefore, is with them confined to a mental, spiritual, and heart acceptance of Jesus Christ as a new power in their lives not before experienced. It is a new attitude of mind toward life, rather than a new life bestowed. This, then, brings us to the basic question—

## *What Is Man's Greatest Need?*

The fact that *life* is man's greatest need surely is evident to the thoughtfully minded, for death is the breaker of homes and the end of all ambitions. It is *death*, therefore, from which man needs to be saved. That *life* is what Jesus came to give is clearly expressed in some passages of our common translations, such as, for instance, "I am come that they might have *life*" (John 10:10), and, "I give unto them eternal *life*, and they shall never perish" (John 10:25). The striking difference of these two views is very clearly brought out in translation of the Syriac, as will be seen from the two parallel columns which follow:

### The Common Versions

"For the Son of Man is come to seek and to save that which is lost" (Matt. 18:11).

"Who then can be saved?" (Matt. 19:25).

"He that shall endure to the end, the same shall be saved" (Matt. 24:13).

"God my Saviour" (Luke 1:47).

"To give knowledge of salvation unto his people by the remission of their sins" (Luke 1:77).

### The Syriac Version

"For the Son of Man hath come to give life to that which is lost" (Matt. 18:11).

"Who then can attain to life?" (Matt. 19:25).

"He that shall persevere to the end shall have life" (Matt. 24:13).

"God my Life-Giver" (Luke 1:47).

"To give knowledge of life to His people by the remission of their sins" (Luke 1:77).

**The Common Versions**

"For the Son of man came to seek and to save that which was lost" (Matt. 19:10).

"That the world through him might be saved" (John 3:17).

"The Saviour of the world" (John 4:42).

"I came not to judge the world, but to save the world" (John 12:47).

**The Syriac Version**

"For the Son of Man came to seek and to impart life to that which was lost" (Matt. 19:10).

"That the world through Him might live" (John 3:17).

"The Life-Giver of the world" (John 4:42).

"I came not to judge the world, but to give life to the world" (John 12:47).

Very many such passages might be quoted, but we will quote just one more, namely Romans 1:16,

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth."

"For I am not ashamed of the gospel ["of Christ" omitted in the Syriac], for it is the power of God unto life, to all who believe it."

When it is realized that the issues of actual *life* and *death* as we know them are in the balance, then only will it be possible to understand that *new life* cannot be attained except through new being by resurrection from the dead. Then only can a life that is eternal in its nature be enjoyed. This is stated clearly in Romans 6:23, "The wages of sin is death, but the gift of God is eternal

life through Jesus Christ our Lord." It is, perhaps, still more clearly stated in 1 Peter 1:3 (Syriac and Emphatic Diaglott Versions), "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, hath begotten us again to a *hope of life* in [or through] the resurrection of Jesus Christ from the dead." (See also James 1:18; Col. 3:4, R.V.; 1 Cor. 6:14; 2 Cor. 4:14.) All these scriptures clearly show that "salvation" is *not attained* in this present life, but that it is in prospect.

Therefore, the question so commonly asked, "Are You Saved," to be correctly and truly answered must be answered in the negative; and the mistaken expression (when applied to the *present* life), "Once saved, always saved," is clearly shown to be error. Peter's injunction to make our "calling and election sure" is evidence of two important facts: 1) That it is in the believer's power to make it sure, and 2) That it can only be made sure subject to certain conditions.

Very many passages in Isaiah, Jeremiah, and Ezekiel ring loud with pleadings for God's people to return to Him, with the assurance that, if they return to Him, He most certainly will return to them. Ezekiel (chapters 18 and 33) makes it abundantly (Please turn to page 10)

## Russian Peace Overtures

By James M. Watkins, Oregon, Illinois

### Russian Peace Overtures Have Been Viewed Sceptically by Bible Prophets

March 8—Jeremiah, one of the major prophets of Israel, wrote these words more than 2500 years ago: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there was no peace."



James Watkins

The Hebrew word here used for "hurt" also means "breach." It seems that Jeremiah was suggesting that a future healing of the breach in the nation was to be of slight importance, or duration, because of someone constantly clamoring peace, peace, when

in reality there was no peace to be found in the action of any of those involved in the question.

Jeremiah went even further by giving certain facts as a reason for the unstable condition of Israel during the time of which he was prophesying. "Thus saith the Lord, Behold a people cometh from the north country,

and a great nation shall be raised from the sides of the earth."

At least forty times directly, and perhaps many more times indirectly, the ancient prophets of Israel voiced a Biblical warning to their nation against this ruling force of the north country that would threaten their peace and jeopardize their future.

These same prophets made it perfectly clear that they were not speaking of something of their day or immediate future, but always the thought was associated with prophecies of events immediately preceding the return of Christ. While the prophets also recognized that these forces would work through nations or people closer home, they attributed the inciting factor to a northern nation, or confederacy, which they stated would arise at that time—the last days. The near future, therefore, should make the truth or fallacy of their predictions very clear.

—Dixon Evening Telegraph.

# Lessons on History of Church Doctrines

## On Immortality of the Soul

By Norman J. McLeod, Pomona, California

*"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. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:29-31).*

(1) So often has this subject been discussed by Church of God leaders, that only little can be said that may add any information. Possibly the only angle that has not been thoroughly worked is the psychological. Psychology was originally the science of the soul. It studied the soul. Yet, after long experimentation, psychologists found no evidence that there is any part of man that can be called the "soul," without going into the immortality phase of it. The psychologists then developed what was called the "faculty" psychology—that is, that various parts of the brain govern certain aspects of human thinking. Later investigations, however, showed that this so-called "tank" psychology was also unfounded in fact. More recently, the psychologists talked about the mind and how it could be trained, but the idea of such disciplinarian subjects as Latin and mathematics were discarded. There is no such thing as the "mind" which can be trained by one subject so it more easily can learn other subjects. The only transfer of abilities would be in such things, for instance, as playing the piano and running a typewriter, where the skill is very similar and, hence, is carried over. Even there, the learning "carry-over" is only slight. Memorizing poetry in English does not help one to memorize poetry in French or German or Chinese! Learning one Indo-European language will help in learning another, because the syntax is similar in all that great group of languages, but learning an Indo-European language would not help in learning Chinese or Japanese, for instance, because they are not related. All this is to say that the structure of the brain is such that we learn all these things by means of prepotent nerve paths. The function of the brain, in short, is consciousness. When the brain ceases to function, consciousness ceases. That is why Jesus likened death to sleep. (John 11.)

Furthermore, various phases of consciousness have their high points at various ages in one's lifetime. Hearing

reaches its peak at about eighteen years of age; learning mechanical principles is best done before the age of thirty years, because that ability declines at the rate of one per cent per year after the age of thirty years. The best mental age should be from fifty-five to sixty-five years. One might ask, "Does the 'soul' have various ages when it is more immortal than at others?" When a baby is born, its consciousness is scarcely to be determined; gradually it acquires abilities which mature and then decline just like the other functions of the body. To explain them on the basis of immortality of the soul would be impossible.



Norman J. McLeod

(2) The doctrine of immortality of the soul is a philosophical creation, *not* a religious doctrine. Our religion comes from the Hebrews who did not believe in immortality of the soul; our philosophical concepts come from the Greeks, who did. Shall we believe the Greeks who invented such wild tales of the imagination as the old classic myths, or shall we not believe the Hebrews who were speaking the words of inspiration often in spite of their own waywardness? (Note the case of Jonah who was trying to run away from God.) The doctrine of immortality of the soul is an outmoded teaching that has come over into our thoughts from the speculative Greeks. Certainly, no scientist of note would think of accepting the Greek ideas in regard to biology or cosmology. Just so, any scientist would not risk his reputation by believing in immortality of the soul. That is why there are so many infidels among the scientists. The doctrines of theosophy with the idea of the transmigration of souls become more logical under those circumstances than other ideas, except it be, perhaps, the Catholic doctrines of limbo, hell, purgatory, and heaven. Strange to say, there is the peculiar phenomenon in the world today of a large number of people who discard the Bible, and even the concept of God, who still cling to the teachings of immortality of the soul. Such people are called

"spiritualists," oftentimes, and they dupe such keen minds as those of Sir Arthur Conan Doyle. They remind us of the lines from Pope:

"Thou madest man, he knows not why.

He thinks he was not made to die."

(3) Connected with the doctrine of immortality of the

soul is the related one of reward in heaven at death, or of punishment in hell. To this we ask, Where did Jesus go when He died? Acts 2:25-27 says that He went to "hell." To this agree the common ideas of many church people—that He went to hell to "preach to the spirits in prison." In the commonly accepted idea, (*Continued on page 11*)

## Born of the Spirit

By Mary Mac Nedrow, Oregon, Illinois

**J**ESUS SAID to Nicodemus: "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7).

Christians will be born of the Spirit at resurrection. (Read 1 Cor. 15:46-54.) Begetting occurs when one comes into Christ at baptism. Some persons believe Christians are born of the Spirit at conversion, but this cannot be, according to the Word of God. We who follow Christ are "begotten . . . through the gospel" (1 Cor. 4:15). By the Word of God, we become new creatures in Christ Jesus. Then the growth begins. We "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 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 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. 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. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:4-12). . . . Today, *begotten*; tomorrow, *born!*

"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). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead . . . who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:3, 5). Jesus is "the firstborn of every creature," and He "is the head of the body, the church: who is the beginning, the firstborn from the dead" (Col. 1:15, 18).

No one at conversion can come and go like the wind. (John 3:8.) Jesus did not come and go like the wind until after His resurrection—not until God raised Him from the dead. (Luke 24:15, 31.) The new birth will take place at resurrection. (1 Cor. 15:35-38; 1 Thess. 4:13-18.) It is only the "earnest of the Spirit" that we receive now. It is a pledge, an assurance, a surety. In 2 Corinthians 1:22 we read: "Who hath . . . sealed us, and given the earnest of the Spirit in our hearts." "Now he that hath wrought us . . . hath given unto us the earnest of the Spirit" (2 Cor. 5:5). "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" (Eph. 1:13, 14).

We who believe and obey Christ come in contact with water at baptism, with the Spirit at resurrection. The earnest of the Spirit, our present "new life" in Christ, is the quickening power that insures us of being "born of the Spirit" when Jesus comes. "Marvel not," said Jesus to Nicodemus, "that I said unto thee, Ye must be born again." "Marvel not" that "ye must be born again."







# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**NEUTRAL.** Each week, Fin Murra writes under "General Observations" in the "Present Truth Messenger," and we find much pleasure in following his comments on the work of the Advent Christian brotherhood with which he has long been affiliated. In the March 10 issue, he makes an observation relative to the return of Israel which we quote:

"The establishment of an independent nation for the Jews in Palestine is an event of world-wide significance. Such a return had been advocated by many Bible students for years before there was any evidence that such a move would, or could, take place. Our own writers and preachers were in the thick of the discussions on the negative side, though with some exceptions. Fifty years ago, the writer heard many sermons and read much by members of the Church of God that the Jews would return, but through it all he has remained neutral, a position he has maintained ever since. Whatever the establishment of the State of Israel in Palestine may mean in the purpose of God, one thing is certain, it is a witness to the whole world of the truthfulness of prophecies pertaining to the Hebrew people. Some of these were written at the beginning of the nation in the time of Moses, predicting the terrible persecutions the Hebrew people would suffer because of their disobedience and unbelief, and which history has so accurately and tragically fulfilled to our own day. Ordinarily, if members of any nation would have been scattered among the nations of the world for two thousand years of upheavals and turmoils before that, the nation would have ceased to be long ago. But here is what Jeremiah predicted 2500 years ago: 'Fear not . . . O Israel . . . for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee' (46:27, 28). How significant in view of what is taking place in Palestine now!

"It is altogether probable that Israel will very soon get full possession of Jerusalem, and make it the capital, as per recent dispatches. In view of this, how thrilling the words of Jesus: 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled' (Luke 21:24)! This was to happen near the close of the dispensation. How signs are multiplying that our 'redemption draweth nigh!'"

Thank you, Bro. Murra, for these fine comments! But, inasmuch as Israel's present re-awakening and returning to their homeland "is a witness to the whole world of the truthfulness of prophecies pertaining to the Hebrew people," don't you think you should cease being "neutral" after fifty long years? Again, let me thank you, and I shall continue to read with increasing interest your "General Observations."

**GOOD COUNSEL.** The sheriff of Kanabec County, Minnesota, in addressing the grade and high school students at Mora, the county seat, gave some very good advice—advice which can well be simulated by The Herald readers. Said Sheriff S. A. Thompson:

"You boys and girls have all studied in your school books what nicotine and alcohol do to your system. The doctors tell you when you go to the operating table your chances of pulling through are better if you have no nicotine or alcohol in your body.

"Every time you smoke a cigarette you are tearing down that which you are trying to build up in athletic work, a good strong body and mind. You don't find any real athletic champions destroying their bodies and minds by smoking and using alcohol. It is a very bad habit, besides being expensive." . . . Thank you, Sheriff Thompson, for your counsel.

**NEAR EASTERN PACT.** Russia, in her attempt to offset the North Atlantic Pact, is endeavoring to create a block of nations in the Near East with Iran, Turkey, Egypt, and other Mediterranean powers joining for mutual defense. According to the prophecies of Ezekiel and Daniel, these powers are to be at the feet of the "king of the north" and of Gog. It is easier rightfully to interpret the prophecies today than it is to place a wrong interpretation on them. The events foretold by the prophets are being fulfilled so literally and with such boldness, one cannot evade the impact which they make on the mind, if he is at all interested in the voice of the prophets.

## HAVE FAITH IN GOD

"Doubt sees the obstacles;  
Faith sees the way.  
Doubt sees the darkest night;  
Faith sees the day.  
Doubt dreads to take a step;  
Faith soars on high.  
Doubt questions."

—The Compass.

**RESURRECTION.** With the approach of the Easter season, our minds naturally will turn to the great subject of resurrection. William Laing, in his book on "Life and Advent Papers," has this to say concerning the resurrection of Christ:

"What the keystone is to the arch, or the foundation to the building, the resurrection of the Lord Jesus Christ is to the faith and hope of Christians. This truth is strikingly told by the Apostle Paul in 1 Corinthians 15:14-18, 'If Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins,' and 'they also which are fallen asleep in Christ are perished.' These consequences of an unrisen Christ are

so plain that illustration or argument is unnecessary. Every one who trusts in the Lord Jesus Christ for his own eternal salvation and the salvation of the world, every one who believes that Jesus is the Christ, the Son of the living God, must of necessity be first assured that He died on the cross, was buried, and rose again to die no more."

The death, burial, and resurrection of Christ constitute the very foundation of our faith. It is essential; it must be essential to us, if we are to have a faith worth upholding and defending. Without full faith in these basic teachings, one cannot become a member of the body of Christ. It is absolutely essential to believe these truths in order to be saved, according to the Apostle Paul. They constituted the very first truths preached to him; they were the very first truths he preached to others; and they should be the very first truths we preach to the unsaved.

**COMING CONFLAB.** The Cleveland conference of the Federal Council of Churches on World Order urged the World Council of Churches to seek a "prompt conference with the Vatican on the issue of religious liberty and related human rights."

There are many within the ranks of the Protestant fold who would like to see the Roman Catholic Church and the great bodies of Protestantism united, and as far as the teachings of these groups are concerned, they may as well be under one roof. The doctrines of the trinity and the natural immortality of the soul, which form the basis of Catholic and orthodox Protestant teaching are upheld by both bodies as fundamental, and on those two unbiblical doctrines they are in sweet accord.

**SUNDAY OBSERVANCE.** The "Toronto Globe and Mail" reports a court case at Kirkland Lake in which the Charlton Transport Co., Ltd., Oshawa, was charged with violating the Lord's Day Act in transporting automobiles on Sunday. It comments on the question of whether or not "a transport carrier breaks laws governing Sunday work when it arranges to have automobiles carried by truck on long hauls extending through Sunday." Magistrate Atkinson reserved his decision in the case until March 17.

Regardless of the merits involved in this particular case, the fact remains that there is a growing tendency everywhere to disregard Sunday as a day of worship and rest. Not only is this true of the world, but it is singularly true of the nominal church member. Sunday is becoming a day for doing a lot of extra jobs which folk put off during the other six days of the week. Lack of observance of the day of worship is soon reflected in one's spiritual life.

## Our Radio Mission

By Harold J. Doan, Director



**WE** HAVE NOW nearly completed our first year of radio broadcasting. Since March 21, 1948, National Bible Institution has been sponsoring Truth Seekers' Bible Class of the Air, every Sunday morning at 8:15 from station WAIT in Chicago. We are now in a position to summarize the work and draw some conclusions, having fairly tested radio evangelism.

We have now made fifty broadcasts from this 5000-watt station, covering a radius of about 250 miles around Chicago, wherein live about 15 million people. The main message of the morning is based upon the theme of the morning lesson in our own Truth Seekers' Quarterly. In the past year we have covered every major doctrine of the church and many phases of applied Christianity, the messages being as varied as the lessons in the quarterly. Twenty-two of the lessons have been by guest speakers, and the rest by the writer. The program features about two and one-half minutes of music, prayer, and occasional special music or readings, in addition to the ten-minute sermon.

Response to the program has been encouraging, though not spectacular. From all sources of estimation we know our minimum listening audience to be about 1000 people, with a possibility of as many as 2500 listeners each Sunday. Though few people will take the time to write, we meet many in the course of life in Chicago who listen to the program, regularly.

The cost of the program is \$69.50 per week. We have spent \$3813.67, to date, in radio evangelism; \$2664.08 being thus far contributed by listeners and friends especially for radio work. Non-member listeners will not as yet make the program self-supporting, nor even nearly so.

We can see these advantages and accomplishments in radio evangelism. First, we are partially fulfilling our evangelistic obligation to "preach the gospel to every

creature." We have every reason to believe that *at least* 500 non-Church-of-God people hear the radio messages of truth, every Sunday. How many of our ministers and churches reach that many in a whole year? And this at the yearly expense of one local church! We have an obligation to broadcast the seed far and near, letting it fall where it may, depending upon God to bring it to harvest. Radio evangelism is an excellent and effective means of meeting this obligation at a minimum cost. We do not know how many precious souls will find Christ through the influence of this program.

Secondly, our radio mission is gaining for the denomination a good name and public respect. We are becoming more widely known and are emerging from the shadow of "cultism" which has hung over the church. People are becoming more acquainted with our beliefs and standards, and are finding them not so obnoxious, after all. Through wider circulation of our ideas we may in time become a force to be reckoned with in religious circles. Already we have stirred up rebuttals on other programs; which only emphasize our position.

Thirdly, we will naturally increase the interest of our own people who yearn for progressive action. Though our Bible class is a small beginning, *it is a beginning* toward increased distribution of God's Word of truth. This interest is practically reflected in financial support of the radio program.

Last, but not least, we are gaining valuable "know-how" in large-scale evangelism. We are learning what we can and cannot do, what we can and cannot expect, and what type of program is most effective in gaining support.

We can see also several weaknesses in radio evangelism which we will call to your attention. First, the effectiveness of religious broadcasting is somewhat dulled by its abundance—in short, there is much competition. Chicago's 23 licensed stations all carry religious programs most of Sunday. A week-day program or a national, network "hook-up" seems to be the only solution here, other than a program so unique as to out-class its competition.

Secondly, we see a difficulty in the fact that it is very difficult to bring people to definite action via radio. It is easy to listen, but quite another thing to attend church, write a letter, send a contribution, or be baptized. The Chicago Church of God, for instance, has had few visitors and no new members as a result of invitations extended on the radio program.

Last, we see a weakness in lack of personal contact and

follow-up work. We will never meet most of the people who hear the broadcasts, cannot know their problems, and cannot reach them, personally, as can a pastor.

We believe the advantages far out-weigh the disadvantages in radio evangelism, however, and despite the problems and work involved are in favor of its continuance.

Another Truth Seekers' Bible Class of the Air has been started in Hammond, Louisiana, sponsored by the Happy Woods and Blood River Churches of God, under direction of Brother Timothy Pearson. Perhaps such classes could be started in other localities, thus doubling and tripling the number of persons reached by the gospel of Christ, which "is the power of God unto salvation." We shall be glad to share what information we have on buying time and organizing a program.

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### LOST—SAVED

(Continued from page 5)

clear that God will hear the cry of the repentant sinner, if he returns from his evil way; but, if he *continues in his evil ways and dies in them*, further hope is exhausted. Not only so, God holds each of His "watchmen" responsible for the evil doings of wicked men, if His "watchmen" fail to give them warning from Him.

Many times so-called friends tell us that it "is not our place or our business" to interfere when wrong doctrine is taught from the pulpit that puts both God and Jesus the Christ to open shame, and that often flatly contradicts the plainest of statements contained in His Word. Have we no responsibility in the matter? Is it no concern of ours that through the pulpit and the printed page thousands upon thousands are misdirected concerning the truth? Are *they* of no concern? Must *they* suffer, that some particular minister may be protected on the plea that he is "a good man"? We gladly acknowledge the exemplary character which he bears, but we would point out that that very fact makes the message that comes from his lips or pen of vital concern, because its influence is thus made the greater.

As in all human affairs a line must be drawn at some point. In general, it may be said that God in mercy has given man to the day of his death to make the final choice. There are exceptions. It may be well before touching on these, however, to give brief explanation to Hebrews 6: 4-6. It will be noticed that the present tense is used, and that the Revised Version gives further light on the matter by translating—"the while [instead of "seeing that"] they crucify to themselves the Son of God afresh." Hebrews 10:26 is usually misunderstood because very generally quoted by itself. When the whole passage is read, especially verse 29, it will be seen how very serious is the con-

dition of the reprobate who has "done despite to" (used spitefully—see Young's Concordance) the Spirit of grace. Matthew 12:31 is given as a reference from the foregoing verse, and is in line with the same message. Here it says that blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor that which is to come.

Turning to Numbers 15:30 (R.V.), we get the information that any who with a high hand (see margin) speaks *blasphemy* against the LORD will not be forgiven, but will suffer the death penalty. By comparison of these two passages, we get the further information that *blasphemy* against the Holy Spirit is, in other words, *blasphemy* against the LORD Himself. It will be well to notice, too, that the word "reproach" (R.V., blaspheme) is given the sense of "to revile," "to insult," and that it is in the third conjunction, carrying the characteristic of *violent* action.

Thus, in both the Old Testament and the New, blasphemy against the God of heaven can never be forgiven. In view of all this, it is not surprising that Peter warns us, yea intreats us, to make our "calling and election sure" (2 Peter 1:10). Such an exhortation would be entirely without point, were election attained apart from conditions attached. The same is true of Matthew 10:22—"He that endureth *to the end* [Gr., *his* (he)] shall be saved [have life]." Again, how clearly this is brought out in Hebrews 10:39—"We are *not* of them that *shrink back* unto perdition [destruction], but are of them that have faith to the gaining [see margin] of the [soul]"! Such language cannot be misunderstood. (See, also, Phil. 3:18, 19.) Let us join with Paul in the determination to "press on toward the goal for the prize of the upward [see margin] calling of God in Christ Jesus" (vv. 13, 14).

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### STRANGE RODS

(Continued from front page)

is our sacrifice; He is our mediator; He is our Saviour; He made reconciliation for our sins upon the cross. Jesus understands us, being Himself once mortal and human. There is no other way or name under heaven to be saved than through God's Son and our high priest and Saviour—Jesus the 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). Yes, it is God's will and God's way that salvation and mediation and intercession and sacrifice be through Jesus, even as Jesus said, "I am the way, the truth, and the life; no man cometh to the Father, *but by me*" (John 14:6).

Human nature has not changed since Moses' day. Carnal man still loves to try to improve upon God's plan, to

rebel against it, to substitute something "just as good," to seek a new way. As Korah and his cohorts rebelled and decided they would be their own priests, men today are trying to get into the Kingdom through the back door or over the wall, rather than through the way of Christ. It will not work, for the ground one day will open its mouth six feet square and swallow them up forever.

How are men today trying to skirt around the Way of God, which is Christ? Many people think they can save themselves and be their own priests. They do not need Christ or any such foolish notion as blood atonement, they say. As long as they are reasonably good, follow the golden rule somewhat, and work for a better society, all will be well. Thinking themselves to be part God and essentially good, they blunder along holding up their bowls of good works till the ground swallows them up. From this there is no hope, for they have rebelled against God in not having respect for His Son and for His sacrifice. Jesus said, "He that believeth not [no matter how "good" he may be] is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). There may be many roads to the Kingdom, but there is only one door—Jesus—and woe to him who comes to the Door with works and no faith, and vice-versa!

There are others whose approach to the Word of God is much like the approach of Korah to Moses. "How do we know you have been ordained to rule over us?" Today, Korah's descendants say, "How do we know the Bible is truth. We will not be ruled over by this Book. Give me Dante and Emerson, Keats and Shakespeare, Spinoza and Darwin, and I'll work out my own salvation." Korah's rejection of God's Word to Moses, however free his thinking may have been, led to disaster, and so will our rejection of God's infallible Word. Friend, the day will come when you will be judged by the laws and precepts and standards of the Bible; you had better develop a healthy respect for it, for "the word of God is quick and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Death is the wages for rebels who reject God's plan of salvation. Those who reject Christ, exalt themselves as self-saviors, substitute, and who are careless of God's way and plan, will be numbered among those who go into the second death from which there is no return. These are swallowed up in eternal death.

Christ is your high priest, appointed and ordained of God. Only He can sacrifice for your sins, reconciling you to God with His own blood. Jesus is your intercessor. Accept Him now; step into your place of honor in God's plan. Do not reject Him any more. Do not rebel!

## HISTORY OF CHURCH DOCTRINES

*(Continued from page 7)*

however, He went immediately to Paradise. (Luke 23:43.) If so, how could He be in those two places at once. Then, to add to the dilemma, He said, Himself, that He would be three days and three nights in the "heart of the earth." (Matt. 12:38-40.) To get around that situation, many churchmen of today say that both paradise and hell are in the heart of the earth. Scientific discovery has shown conclusively that nothing of the kind could exist, because, logically, the farther into the earth one would penetrate, the more solid it would become. The old idea of the molten earth with a solid crust is nonsensical. The tremendous pressure almost beyond calculation would naturally presuppose that it would be solid. So, the one who believes in the doctrine of immortality-of-the-soul-going-to-heaven-when-you-die is still confronted with the dilemma: Where did Jesus go when He died? The person who believes that man is mortal, and that when Jesus died He was dead, has no such dilemma.

(4) A rule of Scripture study which always should be followed is: Never use a passage of doubtful meaning in preference to one of plain statement for proof purposes.

(5) For related material, see next week's article.

(6) Historically, the doctrine of immortality of the soul came from the Greeks. The Egyptians believed that man has a soul in him that can live after death, but its existence is contingent upon preservation of the body—hence the immense tombs of the kings and the nobles.

Socrates is the one generally credited with having shaped up the doctrine of immortality of the soul as it has been passed on to the modern world that calls itself Christian. The Jews of Christ's time had quite generally adopted those ideas from their Greek conquerors. During the Middle Ages, the doctrine held pretty much full sway, but the Protestant leaders in many ways grew away from it, only to have their church organizations go back to the doctrine after their leadership was gone. Oliver Cromwell noted in his writings that there was a sect in England whom he much pitied and despised that believed in the natural mortality of man! The Adventist churches have most clearly understood the problem in modern times, and have come to what is now the scientific view. Man is by nature wholly mortal; he has hope of immortality only in Christ.

(7) For each ambiguous passage of Scripture that can be brought forward to attempt to show immortality of the soul-going to heaven when you die theory, there can be cited several plain statements to the contrary, both from science and the Bible. . . . Use the concordance to find them. That is good exercise!

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"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" (John 3:18).*

### A Ruler Visits Jesus

This ruler of the Jews was named Nicodemus. (John 3:1-12.) He was a Pharisee, or of the ruling church-leadership group.

One night he came to Jesus. That statement itself brings many thoughts to our minds. Why did he come at night? Was it his work that kept him from visiting Jesus in the daytime? Or was he afraid of being seen by his friends? The Pharisees did not accept Jesus or His teachings. Jesus, in turn, said many harsh things about those Pharisees who "saw" but would not change their ways. He advised, "Do as they say, but not as they do."



Nicodemus talked with Jesus. We have a verse of Scripture which says in part that "without faith it is impossible to please [God], 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). We come to God through Jesus. We also must believe in Christ, have faith in Him, if the word He speaks will do us good. We have another portion of verse: "The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

### Nicodemus Came in Faith

Nicodemus said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2).

Jesus, understanding his need, said, "Except a man be born again, he cannot see the kingdom of God" (v. 3).

The complete spirit-birth will be at the resurrection of the dead and are Christ's. Then we will be like this: "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." We might add to these thoughts: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). Paul said, "This corruptible must put on incorruption, and

this mortal must put on immortality" (1 Cor. 15:53). At what time is the race finished? When will this all be completed? When the dead are "raised incorruptible and we shall be changed."

But unless we are born of the water we will not be able to be born again so as to enter the Kingdom of God, because it takes both "water and spirit," according to our lesson text. (John 3:5.)

### Nicodemus Convinced

Nicodemus believed Christ. He was strong enough (spiritually) to stand up for Jesus among the Pharisees. The question was asked of the Pharisees to the officers, "Why have ye not brought him?" They answered, "Never man spake like this man." The Pharisees answered, "Are ye also deceived? Have any of the rulers or the Pharisees believed on him? . . . Nicodemus saith unto them (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet" (John 7:45-52).

### A Question Answered

Since we noticed the repeated use of the fact "who came to Jesus at first by night" in these verses perhaps we can decide about his visit. At first, he went to Jesus at night, secretly, to find out why he felt led to this Man of sorrows. Later he was strengthened and openly worked for Christ when he could, although he did not leave all and follow Christ as did the twelve apostles.

### Happy!

We are so happy to introduce three new members: Martha, Mary, and Miriam Burnett of Jordan, Mo., whose names were sent by their mother, Sister Iris Burnett.

### Happy Birthday Wishes

Howard McComb, March 24, age 7, Fonthill, Ont.  
Roger Yows, March 26, age 12, Purmela, Texas  
Joy Ann Wood, March 27, age 5, Litchfield, Minn.



ALVA G. HUFFER, Editor

## Without Wax

Students who analyze words assert that the word *sincere* is "of uncertain origin." A plausible legend, however, has come to us how the word first came to be used.

In ancient Roman days, potteries often had defective products come from the kilns.

Honest potters either sold these as seconds or destroyed them. Less scrupulous ones sold them as first rate merchandise. They did this by filling the holes with a soft wax, either colored to match the clay, or painted as part of the design. Buyers could not tell the difference, for the vessels would hold water temporarily. Later, however, the wax would separate from the clay, or heated liquids would melt it, and the article would become useless:

This practice became so common, and the business of honest potters suffered so much, that one of the world's first guarantees was born.

The Latin word for wax was *cera*. The word for without was *sine*. The honest potters stamped these two words, *sine cera*, on their wares, meaning without wax. In English, the words became *sincere*, meaning honest, dependable, your money back if not completely satisfied.

Mortal men were described by Job as "houses of clay" (Job 4:19), and by Paul the Apostle as "earthen vessels" (2 Cor. 4:17). Until Jesus comes, no man can become immortal. He continues to be merely an earthen vessel from the potter's kiln. How man lives today, as a trustee of mortality, will determine whether God will entrust him with immortality.

Like defective pottery, some men go through life so patched up with deceit and trickery, they hardly hold water from the pump to the table. Others, better camouflaged, appear to do well until a little heat is applied. Then they come apart in a dozen places.

Christians, who are vessels "meet for the master's use" (2 Tim. 2:21), are marked with the words, *sine cera*. Their words, their actions are honest. They tell the truth, they are dependable. They have faith in God and a genuine desire to please Him in all that they do. When at last they return to the clay from which they were formed, and earth reclaims its own, no higher tribute can be bestowed than to say, "They were genuine Christians. They were sincere."

## With David---Praying

By Paul Bowen, Waterloo, Iowa

Psalm 25 presents three things: David's confidence in prayer, praying for the remission of sins, and praying for help in affliction.

### Confidence

David had confidence in prayer because he believed in God and His work. Christians should have that same confidence. They must honestly believe that for which they pray will be given to them. This does not mean that they should ask for worldly things, such as money or power.

### Forgiveness

David prayed for the remission of his sins. Men today, likewise, should pray for the remission of their sins. David's prayers never would have been answered if he had not faith in God. If we have that same faith in God, our prayers, also, will be answered. . . . When our prayers are answered, we should thank Him.

### Physical Well-Being

David also prayed in times of sickness. Christians should pray to God for their well-being. Whether they are deep in troubles of the world, sick of heart, or in physical pain, they should ask God to deliver them from their suffering. Again, they must have faith in that prayer. If one has sinned or does not have faith in God and His teachings, he cannot expect to have his prayers answered. We can pray for others in sickness. If they have sinned, we can ask God to help them find the way in the path of righteousness.

Praying can bring wonderful results. God has performed many great works. One great miracle, for which we are waiting, is the coming again of the Lord. Let us pray to be a part of His Kingdom—with confidence in God, for the forgiveness of sins, for our sicknesses to be healed.—*The Berean Searchlight*.



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

March 25-27—Illinois Quarterly Conference at Ripley.  
 June 2—College Commencement, Oregon, Ill.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 24 - August 1—National Berean Rally at Oregon, Ill.

## OHIO - PENNSYLVANIA

Resuming the Ohio work, I visited Unionville, Ohio, February 19, 20, by request, and showed motion pictures of our church work both nights at the home of Bro. and Sr. Ray Klau. Again the friendliness and hospitality of these brethren were much appreciated.

That week, calls were made at Pierpont, Huntsburg, and Chesterland. At Huntsburg, I had a pleasant visit at the home of Bro. and Sr. Harry Jonath and at Chesterland with Bro. and Sr. Charles Jones. Next it was a privilege to visit with Bro. Ashford Lehman and his sister, Ethel Lehman, at Canfield, Ohio. They are brother and sister of Sr. Edna Brewer, and lived at Brush Creek in their youth.

At Homeworth, I enjoyed a visit with Mr. and Mrs. Lucian E. Smith. He is a brother to Harold L. Smith and a nephew of Sr. Mary Elton. On the way back to Cleveland, I had a brief visit with Sr. James A. Patrick.

Early in March, I made a trip to the Pittsburgh area to visit some families there. On the way, I stopped over at Louisville, Ohio, where it was a pleasure to see again Bro. J. Greif, whom I had not seen since I conducted his wife's funeral many years ago. He is quite aged and in failing health. A few calls were made at Salem as I passed through.

March 4, I arrived at New Kensington, Pa., where I was glad to meet again Sr. Lillian Shaffer, who has several times visited General Conference. While there, I was a guest of her brother, and his wife, Bro. and Sr. William H. Cooper. These are Christadelphian brethren who are good supporters of our work. They showed me a royal welcome. On March 8, a small gathering of friends met in the Cooper home, to whom I preached, and then showed a few reels of pictures. They were very appreciative of the whole service. Sunday, the 8th, I went to Pittsburgh, twenty miles away, where I enjoyed a visit in the home of Bro. and Sr. Don Sevebeck, who belong to Golden Rule Church at Cleveland, Ohio.

M. W. Lyon, Evangelist.

## HERALD RECEIPTS

W. P. Corbaley; Mrs. H. L. Davis (2); Mrs. Sarah Lloyd (2); J. W. Cooper; Mary Brown; Anonymous (26); Margaret Foster; Leila Mae Dgeden; N. Goodreau; Mrs. G. J. Rahn (2); Mrs. Dan Kump, Jr.; Azalia Winfrey; E. W. Ritenour; Verna McCorkle (5); Mrs. M. H. Greene; Pauline Chapman; John G. Peters.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Almus Dimmick	\$ 5.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Mr. & Mrs. Charles Netts	5.00
S. S. of the Blessed Hope Church of God, Niagara Falls, N. Y.	7.75
Blessed Hope Church of God, Niagara Falls, N. Y.	10.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. Timothy Pearson, Rt. 1, S-18-A, Hammond, La., is "on the air" via Radio Station WHHL (730 on your dial) every Sunday at 4:00 p.m. "Tim" is pastor of the Happy Woods and Blood River Churches of God. He calls his program "Truth Seekers' Bible Class of the Air." . . . This, now, is the fourth Church-of-God broadcasting enterprise, other places being Wenatchee, Wash.; Morristown, Tenn.; and Chicago, Ill. Where next?

Welcome to Vinita. Bro. and Sr. E. D. Eaton, Rt. 4, Vinita, Okla., would be glad for any Church-of-God minister to visit them. They write: "We are getting old, so cannot travel far, but if a minister comes near, he could find us. We are the only Eatons in Vinita. We live on the west side of town, just outside the city limits. . . . Bro. S. J. Lindsay baptized us many years ago."

Orders for The Guiding Star (15 cents a copy; 60 cents a year), published by the National Berean Society for the young people of the Church of God, may be submitted to the office of National Bible Institution. The current issue will be published late in March.

Wedding invitations reveal plans for 8:00 p.m., Sunday, April 3, 1949, at the Church of God, Hector, Minn., when a ceremony will be solemnized, uniting as husband and wife two former students of Oregon Bible College, Ruth Anderson and Howard Beemer.

Norman J. McLeod, Pomona, Calif., well known to readers of The Restitution Herald as a teacher, writer, historian, and minister, will serve on the staff of the Truth Seekers' Quarterly (young people and adult edition), beginning the third quarter of 1949. He will prepare a number of the Lesson Analysis departments.

Palestine Special. Initial planning is in progress on a special prophetic number of The Restitution Herald. Yes, it will feature Palestine! and surpass, we hope, the recent number about Russia. . . . If you wish extra copies, please inform immediately. (Cost per copy—five cents.) How many?

Bro. John Eagleston surprised the Pomona (Calif.) brethren on March 6. A report says he "looks as well as he did ten years ago."

## PENNELWOOD DEDICATION

Date for dedication services of the new Church of God at Pennellwood, located at 35th and Resier Sts., S.W., Grand Rapids, Mich., has been set for April 3, 1949. There will be a morning service, dinner at the church, an afternoon and an evening service. Come, visit us on this day if you are near. Only write us a line, please, to let us know you are coming.

Pennellwood Church of God,  
 C. E. Lapp, Pastor,  
 3443 Buchanan, S.W.,  
 Grand Rapids, Mich.

## WHY DO WE TITHE?

I am glad that the question of tithing is to have such a prominent place in our church work.

My mother practiced tithing, and she taught it to her children. She had a small bureau drawer which she called "the Lord's treasury," and every time she received any money she put one tenth of the amount in the little box.

I did not tithe for some time after I was baptized. I thought I gave quite liberally to the Lord's work, but a number of years ago I started to keep an accurate account of all funds. I secured a small account book, and opened it so that two pages were before me. On the left page I placed all income for each month, and on the right-hand page all donations for the same period. So I found it very easy at the end of each month to figure the Lord's share. I then had a record of all contributions.

As to why I tithe, I will just say that I think it was God's plan from the beginning and is the fairest method that could be used. If our income is small, we are asked to give only in proportion as we have been prospered. I talked with a prominent brother in the church about tithing. He said that he did not approve of it as he did not think one tenth was enough to keep up the work of the church. I can heartily agree to that. If you will read Malachi 3:8-10, you will see that not only is tithing taught, but also free-will offerings. Let us tithe first and then also give free-will offerings as we are able.

In the New Testament there is nothing said about compulsory tithing, but the thought is still there. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Here Paul instructs the church to lay by as they had been prospered.

I have noticed among other denominations that the ones who tithe have been greatly blessed of God, and they have prospered. It is my honest opinion that if all the members of the Church of God would conscientiously tithe, and give God His tenth, there would be plenty of money to take care of all necessary expense. Is it too much to ask us to give only one-tenth when we have nine tenths to spend as we see fit?

George M. Siple.

**A PASTOR'S TRIBUTE**

One of the happiest moments of our ministry in Eden Valley, Minn., which began nine years ago, came one evening in April, 1941. We were conducting the spring evangelistic meetings. At the close of the evening services, while singing an invitational hymn, a little man came walking up the aisle. He had heard the gospel call, "He that believeth and is baptized shall be saved." We took him by the hand and heard him confess his Lord before men. There were others who came forward that same evening, but this little fellow



Walter Coulter

especially caused our hearts to rejoice. The blessings of Christianity would mean so much to him. The beautiful word pictures of the Kingdom of God took on a fuller meaning. Walter did not have one of this life's greatest blessings, good health: for at the age of four years, he contracted sugar diabetes, which retarded his physical growth. The following Sunday afternoon, he and eighteen others went to the north shore of Eden Lake, and we assisted him in putting on Christ in the pattern of his Lord. If only the Great Physician would have been here!

This event brought new light upon the work of Jesus, as He demonstrated the powers of the Kingdom, when He freed those who had been bound with physical afflictions. We could now better visualize the joy that must have come to the man who for thirty-eight years was impotent. It was thought at certain seasons the waters of the pool of Bethesda had healing powers for the first one who would enter. For that reason, he would be carried to the pool, only to have others go before him. Then Jesus came, looked upon him, and said, "Wilt thou be whole?" To this the man replied, "I have no one to carry me." Then Jesus said, "Rise, take up thy bed, and walk." We cannot appreciate fully the joy that must have come to him. Those of us who have enjoyed health, sight, and other natural blessings cannot fully understand the meaning of the words, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap" . . . "all tears shall be wiped away," "neither shall there be any more pain." This is why it did us so much good to see Bro. Walter find the Christ.

Just as Jesus returned to the home of

Lazarus, finding sorrow in the hearts of Mary and Martha, He will return again to this earth. The voice that said, "Lazarus, come forth," will call His people from their graves. What joy there will be when those who have been the victims of physical afflictions arise to perfect life: seeing, hearing, leaping, and singing!

Nature is cruel. We see the innocent suffer. It rains equally upon the just and the unjust. You or I may become a victim of nature's cruel circumstances. Walter's affliction did not cause him to become bitter, but he patiently endured his suffering. Although his life was short (two days short of twenty-seven years), he did a "lot of living" while with us. He did not leave his Christian activities in the waters of Christian baptism, but was like Andrew, who, when he found the Lord, ran and found his brother, saying, "We have found the Messias."

Walter was active. He missed very few services of the church he loved. Many times he attended when most of us would have stayed home under less handicap. Walter was evangelistic: he invited others and would take them to church. He found his Lord and wanted others to share this blessing. Although dead, his life speaks. It was good to have known him. Christians like "Walt" make life worth living. We will never forget his broad smile, and someday we hope to meet again. Until that day, he will sleep in Eden Lake Cemetery. Good-by, Walter, until Jesus comes.  
Walter Wiggins.

Faithful stewardship is the aim of the tither. — Cash in the church treasury is an important by-product of his faithfulness.



Oregon Jubilee Festivities (See page 16)

**THE SCRIPTURAL KINGDOM OF GOD**

(Continued from page 3)

"Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Where are they judging today? They are dead. Where is Israel? Just reviving, nationally. When shall this take place? Jesus explains, "In the regeneration, when the Son of man shall sit in the throne of his glory." Still future!

We have twenty-seven other such propositions showing that the great and glorious Kingdom of God shall be established under Christ, when He comes. A brief outline of the Kingdom from plain, literal statements of Scripture is here given. Space limits us to few verses. Read these references in your Bible:

King: Christ. Luke 1:32, 33; 19:38; John 18:36, 37.

Co-rulers: saints. Daniel 7:27; Revelation 2:26; 5:9, 10; 2 Timothy 2:12.

Laws: Micah 4:2; Isaiah 2; Hebrews 8:8-11.

Capital City: Jerusalem. Isaiah 24:23; Zechariah 8:2, 3; Revelation 21:2, 3, 10-27.

Subjects: Nations that are left. Zechariah 14:16-19; Psalm 2:8; Isaiah 2:2-4; Daniel 2:35, 44; Revelation 3:26, 27.

Territory: the earth renewed. Revelation 5:9, 10; Matthew 5:5; 2 Peter 3:13; Psalm 37; Romans 4:13; Revelation 21:24; and a host of others!

Oh, if we had the space and the words to describe that Day to come! No wonder the inhabitants of God's Kingdom will sing and shout aloud for joy! There shall be no sin, pain, or death, but only righteousness, peace, joy, and, in addition, we shall be with Christ (and finally with God) forever. Do you not believe you would be inspired beyond degree by being with, and talking to, the immortal Christ? What joy it will be to sit before Him as He explains the mysteries we have not known! What joy it will be when He says, "Come and rule with me, my loved one." The song says "joy unspeakable and full of glory." You know that if we are there, it will be because we have rightly lived. Will you be there? Have you been drinking? cursing? Turn about-face, friend, ask God's forgiveness, and live for Him.

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**TO GO!! OUR GOAL**

WELCOME TO

**OUR FAITHFUL 14**

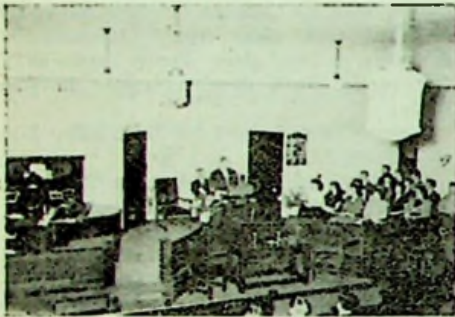
Who, the past week, expressed their faith in the plans of the last General Conference in a very material way. They have enrolled as laymen sponsors of our evangelistic and educational program.

**LET'S CARRY THAT PROGRAM OUT BY ALL SHOWING THE SAME FAITH!**



# Golden Jubilee

## Oregon, Illinois, Church of God



Jubilee Worship Services

Oregon's fiftieth anniversary of church existence is no more important than that of any other Church of God throughout the nation, for many churches undoubtedly can record themselves as much older than fifty years. It is not from the point of years, or even of importance, that we write to the brotherhood our Golden Jubilee. Rather, it is the fact that attention of the brotherhood throughout the nation is focused upon Oregon, Ill., as the heart and nerve center of our energies as a denomination.

Revered among us at Oregon, Ill., and among many hundreds of our people in almost every state wherever our people reside, is the memory of the late S. J. Lindsay, who lived in Oregon and from where he made his various ministries mainly by travel, speech, and pen. He was instrumental in organizing the church at Oregon—on March 11, 1899; in establishing at Oregon the printing of The Restitution Herald, in 1911; in creating

the Illinois Conference and Bible school, annually, at Oregon, from which it developed into that of national scope; assisted in the early development of National Bible Institution; and made many long evangelistic trips to far and near places, so that his name and person are known to the greater part of our brotherhood.

Bro. Lindsay came from Adeline, Ill., where resided several families of the Faith. Others came from the Silver Creek neighborhood north of Oregon, and others from the Antioch Church south of Chana, Ill. These various centers of faith near Oregon, served by our earlier ministry, maintained the brother-

hood in their stalwart adherence of Bible teaching of the establishment of God's Kingdom in the glorious appearing of Jesus Christ, the rightful King; the resurrection of the dead; the change of the living at the time of His coming, and other Bible truths.

Sr. Minu Knodle, daughter of Sr. Martha Knodle and sister of Bro. Fred Knodle, the first trustees along with Bro. Lindsay, read a paper about the Silver Creek brotherhood and the first years of the Oregon Church of God.

Bro. Ben Carpenter gave a brief history of the progress and development of the church in its first fifty years.

Three ministers, Brothers F. L. Austin, Sydney E. Magaw, and J. R. LeCrone, gave brief talks of their pastoral labors in the church.

In the musical numbers presented, Sr. Lois Greenfield gave an organ obligato of the favorite hymn of Sr. Margaret Andrew. Sr. Andrew was great-grandmother to Sr. Lois Greenfield and to Sr. Patricia Andrew, who was to have given the hymn in solo, but was unable to attend because of sickness.

Sr. Margaret Foster gave beautifully a violin obligato in memory of her grandfather, Elder S. J. Lindsay.

The young people's choir, in the concluding number, presented beautifully the anthem "Let Mount Zion Rejoice."

Bro. F. L. Austin gave the benediction and the audience retired to the basement of the Church for a repast of ice cream, golden cake, and coffee.

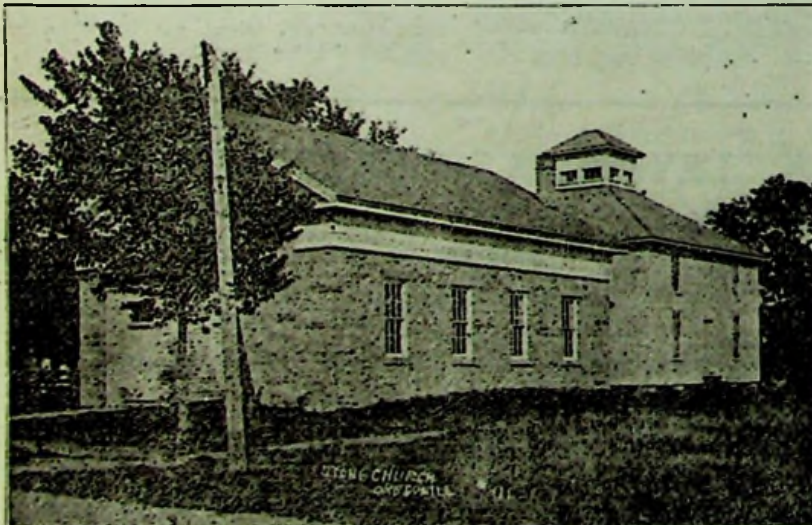
Thanks to one and all who contributed. Thanks to all in attendance. Thanks be to God who has made us into one faith and hope and, we trust as we go, into a more lovely form of His grace. Now, after refreshment of our knowledge of our founders, may we be found in Him without spot or blemish, as we begin our travel into the second golden sunset.  
Paul M. Hatch, Secy.



S. J. Lindsay



F. L. Austin



The church building as it was in 1901



F. H. Knodle



Mrs. Martha Knodle

March 29, 1949

# The Restitution Herald

VOLUME 38

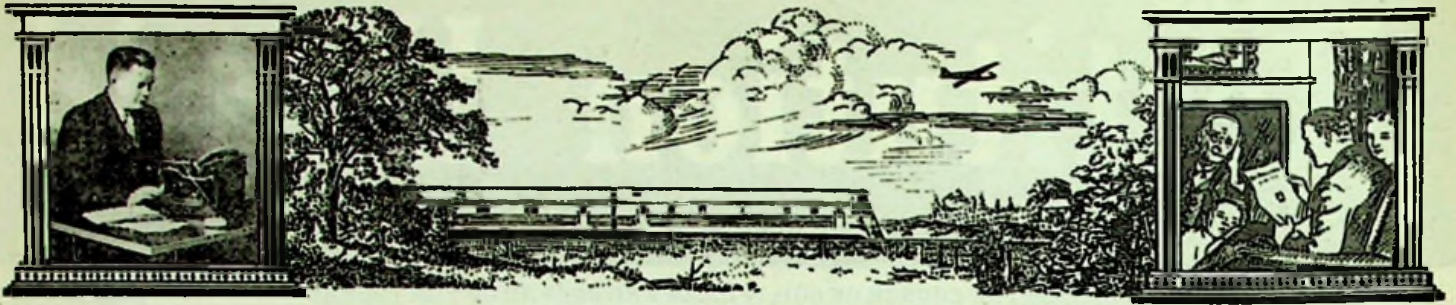
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 25



Overflowing Mammoth Hot Springs, Yellowstone Park

—Authenticated.



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Sydney E. Magaw, Editor

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## Yellowstone Theology

Unmolested and protected, herds of wild animals roam and multiply in Yellowstone National Park. Rivers and lakes, in spectacular display of beauty, there rest and enlarge the soul. Virgin timberlands, meadows, petrified forests, gorgeous waterfalls, plopping mud volcanoes, roaring chasms, terrific geysers unequalled elsewhere in the world, and its own "Grand Canyon" are links in Yellowstone's endless chain of enchantment. Here, too, are innumerable hot springs: most notable being the "Mammoth Hot Springs," sometimes called "capital" of the Park. Here, springs in hot fever bubble and boil over their rims, creating fretted and many-hued terraces as the hot water overflows, descends, cools, depositing weird crystalline formations. Some of these formations blindly develop around trees (see front page), killing the trees, thus destroying a natural beauty to supplant it with phenomenal beauty.

Theology? Yes. Here, like in Daniel, Ezekiel, Romans, and Revelation, are inspired messages of God, about God, thrilling to study, edifying, profound, and tenfold more gratifying because they cannot be understood or explained. O! How refreshing to escape knowledge, to surpass formula in quest for faith, and to drink feverishly of God! of "the fountain of living waters"!

Seek, O tourist of the Yellowstone, to discover more about its Creator: not merely that you may know more, but that you may discover more of that you cannot know, and so worship God—the Creator of beautiful Yellowstone, the earth and sea and boundless space!

## Yellowstone Prophecy

Mighty is God in the Yellowstone: in its terrific spoutings of hot water and steam, in its overflowing springs of boiling hot water raging to release their grand and beautiful crystals. Mighty is God who yet shall "arise to shake terribly the earth" (Isa. 2:19). "In that

day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats . . . for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (vv. 20, 21).

"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (V. 22.) "It is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come" (Hag. 2: 6, 7). "Thine eyes shall see the king" (Isa. 33:17).

Then, the "meek shall inherit the earth" (Matt. 5:5). Then the saints will "behold the beauty of the Lord" and "enquire in his temple" (Psalm 27:4), for, "The glory of this latter house shall be greater than of the former" (Hag. 2:9). Indeed, there "shall be no more curse" (Rev. 22:3), and, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). Only Jehovah, earth's true Thor, can make thunders to cease in midst of their clappings (Ex. 9:29), and His is the magic hammer with which He will smite the nations,

having them in derision, though they rage and "imagine a vain thing" "against the Lord, and against his anointed" (Psalm 2:1, 2). Mighty is God in the Yellowstone. Mighty is God!

## Easter and Palestine Herald

According to present plans, next weeks' HERALD will be the Easter number (April 5), and the next HERALD (April 12) will be the special Palestine number. Either or both issues may be delayed one week, depending upon receipt of expected copy and pictures. The Palestine number will have good appeal to the general public, if and where it reaches the public. Please order immediately, if you wish extra copies.



# When the Day Dawns

By Harold J. Doan, Chicago, Illinois

ONE OF THE MOST beautiful truths expressed by the Bible is that the children of God, faithful to His will, will inherit the earth for an everlasting possession. The earth belongs to men, in its present and future condition. The earth was created for man, and has been given to him to use as he desires. Though we have scarred it with battles, filled it with dead, administered it with evil and sin, it is still ours and it will always be our inheritance. Fortunately, our future inheritance will not be this worn-out, cursed earth, but a new earth established and revitalized in righteousness. Nevertheless, it will be the earth. The Bible contains a long chain of scriptures and events which explain fully to us that our inheritance is the earth in one form or another.

When Abraham was called out of Ur of the Chaldees, specific promises were made of a land inheritance. When Abraham had shown his faith in God by obedience to His call, God took Abraham aside and made many promises to him. We read in Genesis 12:1-3: "Now the Lord had said unto Abram, Get thee out of thy country, 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."

Most of these promises have been fulfilled in part, but because they are not limited promises, we cannot set a definite time limit upon them. They are still being fulfilled today. Abraham was shown a land, a great nation did grow out of Abraham through Isaac and Jacob, and nations and individuals are today being blessed and cursed because of their attitude toward the Jews. As Abraham's faithful works increase, the promises given him increased and became more specific. We read, therefore, in Genesis 13:14-17: "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. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in

the length of it and in the breadth of it; for I will give it unto thee." All the land of Canaan was promised to Abraham and his seed forever. There is no limitation on this promise of land. It was an everlasting inheritance to Abraham, his children, and all his heirs from that time forward.

David was aware of this truth and believed strongly that the Kingdom to be established and ruled by a coming Messiah would be upon earth. We read in Psalm 115: 15, 16: "Ye are the blessed of the Lord which made heaven and earth. The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men." The heavens belong to God. They are the place of His throne, the home of the angels; but the earth was created for man, is the dwelling place of man, and will be in its renewed state the future inheritance of man. It is quite appropriate that Peter said of David in his sermon on the Day of Pentecost, "David is not ascended into the heavens" (Acts 2:34).

It has been said that these promises of land are limited to Israel, and that we who are Christians will receive a better inheritance in heaven. It is true that these promises were made to Abraham and his seed, and it is also true that Israel is the seed of Abraham by blood descent, and thus Israel will inherit the earth because she is the seed, or blood heir, of Abraham.

How, then, do we Christians qualify for the promise made to Abraham? How do we Christians, who are not blood heirs, hope to inherit the earth? We become eligible for inheritance by adoption through Christ. In civil law, a legally adopted child has equal rights to heirship with blood sons and daughters of the property owner. The same is true in God's law. Let us read Paul's reasoning concerning our claim to heirship. In Galatians 3:16, 29, Paul said: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The promises will be fulfilled through Christ, who is the seed of Abraham, in whom all nations are blessed. If you and I accept Jesus as the promised Messiah, the Seed of Abraham, we become through Christ descendants of Abraham (Please turn to p. 10)



# Adam---A Type of Christ

By Ernest E. Graham, Oregon Bible College

*"We are what Adam was and became, in virtue of our vital relation to him; we are to become what Christ was and became, in virtue of a vital relation to him" (J. Denney).*

**G**OD'S FIRST MAN (according to Paul in 1 Corinthians 15:45 and Moses in Genesis 5:2) was called "Adam," a word which originally was a common noun denoting a human being or rarely a man, as opposed to a woman, or mankind collectively. Adam, made of God, was made a "living soul," or living creature.

In recording the genealogy of Christ, Luke spoke of Adam as "the son of God" (3:38). This was accomplished, not by begetting, but by creation, God's crowning production from the earth of His making. It was in the likeness of Himself that God made Adam. Moses wrote that "in the likeness of God made he him" (Gen. 5:1); and "in the image of God created he him" (Gen. 1:27).

This likeness of Adam to his Maker did not insure Adam against sin and death or cessation of life, for he was of the earth, earthy, and by his offense, or disobedience, many or all mankind have suffered and to this day suffer death. Truly, Adam's sin involved the world in death: "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).

All men die because they are inherently involved in the guilt of Adam's sin. Mankind has inherited a depravity to sin from Adam. This places mankind on a moral and physical unity with Adam, who was the human forefather of us all.

Adam was made as complete, and perhaps as perfect, a specimen of man as ever has been produced in the nearly six thousand years of human generation since his days. His long life of nine hundred thirty years (Gen. 5:5) attests to the accuracy of this statement. We must not confuse, however, physical perfection with godliness, because of his transgression. Adam was driven out of the paradise that God made for him and in which he had been placed. Adam's place in civilization never could be filled by another. No one since his day *could* sin after the similitude of his transgression. No one but the first man Adam could decide by his choice of good and evil the moral and physical fate of mankind. (Rom. 5:14.)

According to Moses, God said, "It is not good that the man should be alone" (Gen. 2:18), and God made a helper for him. The process of obtaining a helper for this

son of God was, supposedly, a painful one, although we are informed that "God caused a deep sleep to fall upon Adam" (Gen. 2:21). God took from Adam one of his ribs, making from it, or most especially from man, a "woman," a name itself meaning "taken out of man."

In some respects, the union of Adam and Eve was harmonious. Eve was fruitful, and to them were born a number of children, some of whom brought blessing and honor to their parents. At least one brought dishonor to them. Cain, their firstborn, became a murderer, bringing dishonor to his parents. He, in turn, was cursed of God. (Gen. 4:11.)

Eve, made for the purpose of helping her husband and glorifying God through him, was deceived by force of adversity portrayed as a serpent. (Gen. 3:16; 1 Tim. 2:14.) She, through the power of feminine persuasion, weakened the moral strength of her husband, bringing him into disconcerted relationship with his Maker. Adam, the first man, was rejected of God and became the dishonorable beginning of the creation of mankind.

Throughout the Bible, references are made to God's choice being that of second, rather than of the first. Examples of this truth are cited in the stories of Ishmael and Isaac, Esau and Jacob, and Cain and Abel. This truth applies also to Adam and Christ, as recorded in 1 Corinthians 15:47, saying, "The first man is of the earth, earthy: the second man is the Lord from heaven." The first man was the natural, or earthy; the second man was the spiritual, or heavenly. (V. 46.)

Adam, the first man, though inferior to the "second man," was a type or "figure of him that was to come" (Rom. 5:14)—a figure of Christ, who was regarded by Paul as "the last Adam" (1 Cor. 15:45). More, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Even we, in preparation for putting on the spiritual, must first experience or endure the natural, carnal, fleshly, or soulish nature. (2 Cor. 5:1-10; Rom. 8:22, 23.)

The Ten Commandment Law given to Israel first had to be experienced and endured as a schoolmaster to bring men to Christ, but when Christ came—"Then said he, Lo, I come to do thy will, O God. (*Please turn to page 10*)

# Views on the News

By James M. Watkins

## Communist-Christian Opposition

March 15—Clifton M. Utley, noted news commentator, recently presented one of the most important prophetic predictions on the shadows of things to come that we have heard for a long time.

Speaking on the subject, "Maybe, a Return of Religion," he pointed out that the appeal which Communism sometimes has to individuals who "are not stupid and are not downtrodden" makes it clear that, to preserve our democratic future, we must develop an ideology sufficiently beyond ourselves and our natural materialism to compete with the ideological appeal found in Communism.

Said he, "Communism has been able to present a system of ideas—an appeal that transcends the individual—that makes him do things that would normally be repugnant to him."

He further cited the instance of a group of newsmen who, in discussing the question, expressed the sentiment that democracy within itself might not have this appeal.

He suggested the thought that the very need of an opposing force to Communism might inspire a religious revival and cause Christianity to rise up and fill the lack that is obviously becoming so apparent. He quoted a British news broadcaster, having no particular background, as saying, "I am surprised that nobody here has mentioned Christianity as a possible countervailing force that could keep Communism from being dangerous. In Britain, people are beginning to mention it—and I mean people who never mentioned it before."

The fact that many secular thinkers are thinking in terms of the practical, and almost inevitable, opposition of the viewpoints of Christianity and Communism is sufficient to lend more than the usual amount of weight to the prophetic implications that such a conflict must eventually develop, that may even be beginning in world thought at the present time.

It can be easily seen that, if Christianity is developed as an opposing force to Communism by secular leaders and thinkers, it will engender one of the greatest ideological conflicts in history, the intensity of which will not stop short of the destruction of human life.

This is a definite Biblical prediction, and the viewpoints of our leading newsmen make us feel that it may already be getting under way.—*Dixon Evening Telegraph*.

## Atlantic Pact and Prophecy

March 22—It may seem hard, at first thought, to see any connection between the new Atlantic Pact and any major central prophetic themes. Actually, the far-reaching and more devious influence of the Pact could easily influence a very definite trend toward the fulfillment of several of the major prophecies—prophecies that find their culmination in the return of Christ.

Writing more than five hundred years before the time of Christ, the Prophet Daniel foresaw the rising of a ruler who, through some power given him by an external authority, would exert a tremendous influence over world affairs in general, and over Palestine in particular. This authority will extend to the control of the religious thoughts and expressions of a vast majority of people of the world.

It is the attempt to identify this ruler that has influenced and created so many theories in the prophetic interpretation of current affairs down through the years.

In recent years, he has been seen in Hitler, Mussolini, Stalin, and many other likely prospects. In all this he has failed to materialize for the simple reason that Daniel clearly stated that he is to rise at the end of days, in one of the major divisions of the Alexandrian Empire. Daniel also made it clear that the direction of his conquest is "toward the south, and toward the east, and toward the pleasant land." Thus, Daniel narrowed the place of his rising down still further and limited the possibility to a small geographical area to the north and east of Palestine, logical spearhead of an invasion from the north.

It is because of this prediction that the intent of the Atlantic Pact in building a wall around Russia to the west becomes important. It has been the consensus of news opinion for some time that the recent Russian reorganization is very likely a prelude to a move, either toward the west or toward Iran. The fact that there is an Atlantic Pact verifies this suspicion in international diplomatic circles.

It is clear that the stone wall that is being formed to the west leaves only one other likelihood, a move into Iran. The possibility of some form of a puppet ruler supported by this great power to the north fulfills all the necessary requirements for the completion of Daniel's great prophecy.—*Dixon Evening Telegraph*.

# Study for Sunday School

By J. Arlen Marsh, Rockford, Illinois

Sponsored by National Sunday School Association

**D**ELIBERATELY, the Church of God abandoned the International Uniform Sunday School Lessons in 1939 and initiated its own system of lesson outlines beginning in 1940. Considerable debate on the problem of lesson materials at General Conferences held since that time has not altered the original decision.

Primarily, the change was made for two reasons: first, the International Uniform Lessons regularly repeat themselves, even as to Bible text; second, the Uniform Lessons, aimed at satisfying all large orthodox denominations, necessarily adopt aims and texts that steer away from controversial problems and from those doctrines to which the Church of God particularly clings.

The first of these factors is especially important. Any competent teacher can inject baptism, the Kingdom of God, the mortality of man, prayer, the unity of God, and kindred items of our faith into Sunday school lessons, regardless of the Biblical places from which the texts are drawn and regardless of primary lesson aims. But the fact remains that the Uniform Lessons overlook so large a body of Biblical truth that only the most experienced classes, as well as the most experienced teachers, can easily obviate the Uniform shortcomings.

It is somewhat unfortunate that the debaters on the Intermediate and Senior *Truth Seekers' Quarterlies* have tended to kill this obvious objective of having our own outlines. In the effort to unite Intermediate and Senior quarterlies as to lesson text and topic, and in the effort to replace existing lesson material with something else—no matter what—they have succeeded only in forcing committees responsible for preparing lesson outlines and editors and writers responsible for handling the outlines to duplicate, time and again, past work. This should not be; and, as has been mentioned, it was to avoid this very evil that the Church of God turned nine years ago to its own sources for Sunday school lesson texts.

The outline suitable for intermediates is not invariably suitable for adults. Adults may want to study the prophecies concerning the Kingdom of God; but after a lifetime of considering Isaiah 11, they may learn more from studying, say, Isaiah 49. Intermediates, on the contrary, will always prefer the simplicity of the well-known texts, and—since these texts are not so familiar to them—will learn amazingly fast from them. The Church of God,

like every other church, has developed its favorite passages and often fails to turn to new ones; yet a basic element of Bible (or Sunday school) teaching is the creation of interest in, and knowledge of, *all* parts of the Bible.

As far as is possible under the present system, the outline committee now functioning for both *Truth Seekers' Quarterlies* (Miss Ruth Tomlinson and Miss Mary E. Elton) has accomplished excellent results. Both quarterlies have turned away from extended studies of Old Testament events and characters, although a sufficient amount of Old Testament material has been retained to acquaint classes with both characters and prophecies of the more ancient times. Both quarterlies have adopted the same plan for each period of thirteen weeks; the plan is modified occasionally to meet special requirements, such as those set by Easter and Christmas, but is still the foundation for each series of lessons:

1. Christian living—New Testament.
2. Character Study—Old Testament.
3. Prophecy—New Testament.
4. Doctrine (dogma).
5. Chapter Study—Old Testament.
6. Character Study—New Testament.
7. Christian Living.
8. Prophecy—Old Testament.
9. Christian Living.
10. History—Old Testament.
11. Christian Development.
12. History—Old Testament.
13. Doctrine (dogma).

Lessons on doctrine are dogmatic; that is, they concern baptism, the unity of God, the mortality of man, the resurrection of the dead, the punishment of the wicked, the Kingdom of God and its location. It will be seen that every other lesson is easily adaptable to the teaching of either such dogma or principles of Christian living or both. There is variety in these outlines—deliberately sought to preclude the old criticism that lessons were too much the same—yet, as the *Truth Seekers' Quarterly* for young people and adults makes a special effort to point out in its Lesson Analysis, almost every lesson may properly be tied in with every other lesson, or with most other lessons, of the same quarter. In general, the existing plan

(Please turn to page 11)

# Lessons on History of Church Doctrines

## On Eternal Torment

By Norman J. McLeod, Pomona, California

*"It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thessalonians 1:6-10).*

(1) Many passages of Scripture may be construed to mean that the wicked are to be punished eternally by fire. Let us implant firmly in mind the rule that a passage that might be construed more than one way should never be used as proof in preference to one of plain statement. With that in mind, let us examine various passages.

(a) "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). Several things about this text show that eternal torment is not meant: if stubble is put in a hot oven, it will not last very long, but will be completely consumed, and the rest of the text is in accord with that idea. So, even if we assume that fire is the punishment, that very punishment would last only a few moments.

(b) "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). This speaks about "everlasting fire," but it does not say that the people who shall be put in it will last forever. When this passage of Scripture is compared with the other one, we see that it is referring to the same events, because it is at the time of the coming of the Lord.

(c) The Apostle Peter, speaking of the same events, said: "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). The same chapter gives events which, if taken literally in connection with the same events, would indicate that there would not be anything left here on the earth for Christ to come to! The heavens are going to pass away with a great noise; the earth is going to be burned up along with all the works that are in it, and so on. If Christ has gone to heaven, and if it is going to pass away, then our Saviour is gone too. So we see that

something else is meant by such declarations. If these three scriptures are studied along with others, we can see that the fire is not literal, nor is it going to last for eternity, but the words that say "forever" are used in exaggeration for effect—the figure of speech known as hyperbole. What is meant is complete annihilation. Sodom and Gomorrah and the cities about them are at the present suffering the "vengeance of eternal fire" (Jude 7). They are used as an example of what will happen to other people at the coming of the Lord!

(d) Speaking of Palestine (it has undergone the vengeance of eternal fire of the same kind), Isaiah said: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever" (34:9, 10). If that were *literally* true, how then could the next chapter say such wonderful things about how that very same land is going to rejoice and blossom as the rose, and be like Carmel and Sharon?! (Isa. 35.)

(2) All the foregoing passages are of figurative meaning: they could be variously interpreted according to the tastes of the student. There are two passages, however, describing the same time, that are plain in their statement:

(a) A great war will be raging at the coming of Christ. (Zech. 14.) The statement is plain. Then it says that Christ's feet shall stand in that day on the Mount of Olives which is before Jerusalem: and that the Lord is going to fight against those nations as when he fought in the day of battle.

(b) Ezekiel tells of the great combination of nations that is going to fight against Jerusalem and the one that is going to defend it. The time that is going to take place is set in Ezekiel 38:8, by saying that it is when the people

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## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**ARMED PEACE.** Peace at any price as long as it does not touch the spirit, seems to be the attitude of much of the world. The world is looking for that false peace such as the untruthful prophets talked about in Jeremiah's time, when they said, "Peace, peace; when there is no peace." Of course it was a thing of their own mind and imagination. They professed to be speaking for the Lord; but of them, Jehovah said: "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them; they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart."

In speaking of the period marked off as the "times of the Gentiles," Jesus said there would be wars and rumors of war, and that "nation would rise against nation, and kingdom against kingdom." This prediction is entirely overlooked by the major number of apostles of peace in our time.

In an editorial in the Phoenix Republican, the closing paragraph on "Moscow: Stop, Look, and Listen," had this to say:

"With the signing of the treaty (North Atlantic Pact) next month, the world seems destined to face a long period of armed peace. The United Nations may continue to function as a purely moral force, settling small disputes where the major powers agree. But its primary mission—to maintain and preserve world peace—has failed, due to the underlying fears or secret motives of the Moscow Communists. The world can only hope, and pray, that the new balance of power can continue to keep the peace until finally the will to war has disappeared."

The adoption of the Pact may cause the hopes of men to soar, but not those who know the prophecies. We know that no peace, armed or otherwise, can long endure. The Hague Peace Conference, Versaille Treaty, League of Nations, and United Nations have aroused passions for peace and created expectations that peace at long last had come, only to have such hopes blasted. This present effort will terminate in sudden destruction like all the other efforts.

**KLAN.** The triple K is trying to make a comeback after years of inactivity. It is having a hard struggle: times have changed and with the passing of time, the attitudes of people likewise have changed. One of the arguments used against the Ku Klux Klan is that it resorts to violence. There have been a few cases where they did resort to intimidation and even violence, but these are few in number. Where the Klan provoked and took part in unlawful practices, the modern labor union has multiplied it a hundredfold. A few years ago, a strike was in process at the Ford plant in Windsor, Ontario, and, to

prevent a back-to-work movement, strikers directed traffic to streets adjacent to the plant. Within a short time, thousands of cars, trucks, and busses were jammed in the streets around the plants. No concern was given to the damage done the vehicles or discomfort and inconvenience to the owners. Hundreds of millions of dollars worth of damage has been caused to property by strikers, and thousands of lives have been taken in struggles for control. All this is an evil, just as much as if it were done by hooded Klansmen. It is nothing short of violence, and, according to Jesus, violence would prevail in the last days. Said the Master: "As the days of Noe were, so shall also the coming of the Son of man be." The description given in Genesis of the days of Noah says: "The earth also was corrupt before God, and the earth was filled with violence."

**EVILS OF DRINK.** Some units of the American Fleet were in the port of Havana, and while there the sailors were given leave of ship. Three, at least, became intoxicated and, as the press reports, "left off swigging rum" and desecrated a monument to Cuba's hero in her war of independence. It became necessary for the United States to apologize, and the warships sailed for home. The incident may have repercussions for years to come. At any rate, it marks well the jittery condition of people and points out how a little matter can kindle a big fire. When we say a "little matter," we do not mean to diminish the disgraceful character of the act. Measuring it in respect to international affairs, it seems trivial; yet it is still possible that it may lead to some difficult situations in diplomacy.

**ECUMENICAL MOVEMENT.** The meaning of the term "ecumenical church," so often heard in religious circles these days, is a world church. It is true that the Bible speaks of the one true church built on the foundation of the apostles and prophets, with Jesus Christ being the chief corner stone. The members of this church have their names written in the book of life. This true church is moving toward the "unity of the faith," and growing up in Christ who is the head over it. The ecumenical movement recognizes the Biblical teaching of the one church idea, but the unity of believers is largely built around the social gospel idea, primarily for the purpose of making the world better and leading mankind into a warless society.

We have written much concerning the one world idea, but such cannot come into being apart from a one church movement. The beast that will head the one world movement will be flanked by the false prophet who will head the one church program. These two move-

ments are keeping pretty well abreast of each other. It has been the experiences of governments for ages past that man has an inherent desire to worship something, even though he may not know why or what he worships. The three great isms of our time, Fascism, Nazism, and Communism, have all demonstrated this for us. With an apostate church and a corrupt government united, a league of church and state will prove to be cruel without precedent. The Antichrist and false prophet will make good bed fellows, and they will find their doom in the same place and at the same time. Scripture has linked them together.

**WORLD TASK.** One of the important phases of prophetic interpretation has to do with the church in the last days. Therefore, we try to keep our readers posted on what the nominal church is thinking, saying, and doing.

Bishop Stephen Neill, assistant to the Archbishop of Canterbury, and associate secretary of the World Council of Churches, recently addressed a group of clergymen in Montreal. In the course of his remarks, he stated:

"The day is long past when we can work solely upon denominational lines. We've got to go forward together courageously. Let us make new experiments in fellowship. We have no time to wait. While we sleep, the devil is active. This amazing Christianity opportunity is not going to last more than a generation in some places; in others, much less. We've got to get a sense of urgency. If Communism, anti-Westernism, and materialism join forces, the Christian church may go through a very dark night. The minutes are ticking away. The time is short."

**SOCIAL ACTION.** That the readers might get a first-hand view of what the social-minded churches are discussing these days, we pass along some exchange methods and projects which the Council on Christian Social Progress, New York City, which is a Baptist organization, recommends. The following is quoted from the "West Virginia Baptist," under the heading of "The Church and Industrial Strife":

"1. How many members of Unions and how many employers are there in our congregation?"

"2. Do we know the point of view of Labor? of management?"

"3. What industrial conflicts have there been in our community within the last few years?"

"4. What did we as a church contribute toward bringing a fair end of the conflict? Could we have done more? What and how?"

"5. Has any group studied the Primer on Industry?"

"6. Is there a Religion and Labor Fellowship in our neighborhood?"

## HISTORY OF CHURCH DOCTRINES

(Continued from page 7)

of Israel are gathered back there, as they are now doing, in peace and prosperity. Again we note (Ezek. 38:21, 22) that the same methods of warfare are going to be used against Gog and his alliance that were used in times past when the Lord fought for His people: *confusion*, so that men slay one another as did Gideon's foes; *pestilence*, as used against the Assyrians; *hailstones, fire and brimstone* as used against the inhabitants of Canaan when Joshua was leading the Israelites into the land.

(3) Each place that the Scriptures speak of Christ's coming, with few exceptions, there is always a reference to this time of trouble, or fire, etc. (See Isa. 63; Mal. 3:1ff; Isa. 33:13ff; Joel 3.) Thus, we see that where the Scriptures speak of everlasting fire, everlasting burnings, and the like, they are not referring to any region in the interior parts of the earth where the wicked go for everlasting torment. Second Thessalonians 1:6-10 speaks of the punishment being meted out to the wicked "in everlasting destruction from the presence of the Lord, and from the glory of his power." Rather than being tormented forever, they shall cease to exist.

(4) Moreover, eternal torment does not accord with the character of God, for God has asked man to *love* his fellow man. In fact, love is the greatest commandment. Could a God of love torment anybody beyond the bounds of time and space? The Bible does not teach such horrible doctrines. How, then, did the doctrine of eternal torment come into Christianity?

(a) The teachings of the immortality of the soul were brought in from Greece from contact of the Hebrews with the Macedonians. The Greeks had a system of beliefs that they had picked in part from Egypt and Persia. Originally, their concepts were based upon the stories of the pagan gods and the condition of after life which was brought in, in part, from Egypt. The Greeks believed that each person has a soul which, when the person is dead, goes to the underworld. If the body were not properly disposed, then the soul would remain in limbo, and would sometimes escape to earth and there appear in ghostly form, warning the people on earth that something is wrong with the disposal of the body. We still hear ghost stories that tell of those things. If the body were properly cared for, then the soul of the deceased could go across the River Styx (our so-called Christian songs that tell about crossing the river are based on such ideas) where it would be ushered into the presence of Pluto, the god of the underworld, where judgment is conducted. If the soul were accounted worthy, it could

go to the Elysian Fields and enjoy a kind of "happy-hunting-ground" existence. Later, the idea evolved that wicked people would undergo punishment, which eventually became associated with the older idea of Tartarus where originally only the very ancient Titans had been consigned to eternal torture. These institutions were taken over and embodied into Christianity, partially from the Jews who had absorbed them, and partially from the Greeks and Romans. No mention is found anywhere in the Bible about some of the Catholic doctrines of the Middle Ages: purgatory and the doctrines of indulgences not being mentioned even in the Catholic editions.

(b) The church of the Middle Ages had a rather logical scheme based upon pagan theology: really bad people went to hell; really saintly people went to heaven. (The Elysian Fields were transposed to the sky.) The people who were neither very good nor very bad were assigned to a place newly created by the church philosophers: purgatory, which was rather a modified idea of limbo. The best that could be said for such a scheme was that it was logical.

(c) In the course of development of the Papacy, the idea of indulgences came into church doctrine: the saints had more than enough righteousness than they needed to save themselves; that "excess of righteousness" was stored up in heaven where it could be dispensed at the will of the pope to cover the sins of any person he should designate. Such a theory raised no disapproval, until the pope began to sell indulgences to raise money for his treasury. In England, France, and Spain, the kings had become powerful enough that they would not allow money to go out of their country to the Papal treasury, but in Germany there was no such powerful monarch. Martin Luther then criticised the sale of indulgences in Germany and thus broke with the pope. Purgatory then was the point of attack by the Protestants. That left the Protestant clergy confronted with the stark alternative of sending the deceased to heaven or hell—purgatory disappeared. Only a bold preacher would have the courage to say that the deceased had gone to hell. Hence arose "Modernism" that began to preach that there is no punishment for the wicked, and, in protest, the group that called themselves "Fundamentalists" who believed that the great fundamental doctrine is eternal torment.

So, the modern Episcopal Church, reversing the situation, has come out officially for the *natural mortality* of man. That was done by the man who is now archbishop of Canterbury when he was previously Archbishop of York. The situation thus stands, now: belief in the immortality of the soul presupposes belief in eternal torment; no belief in eternal torment, no belief in immortality of the soul.

## ADAM—A TYPE OF CHRIST

*(Continued from page 4)*

He taketh away the first, that he may establish the second" (Heb. 10:9). By establishment of the second, we "are become dead to the law by the body of Christ" (Rom. 7:4). "Now we are delivered from the law" (Rom. 7:6). "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). "The law is holy" (Rom. 7:12), but there was no promise of unending life in the keeping of it. "This is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11). "If by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Rom. 5:17).

Hebrews 1:3 reveals that Christ was made in the "express image of his [God's] person." This phrase, "express image," suggests a more nearly exact likeness of the Father than "in the image of God," as applied to Adam. Both Adam and Christ were made without sin, yet each alike was "found in fashion as a man" (Phil. 2:8), making it possible for them to sin.

Adam was offered the fruit that would make one wise, and, because of his desire for greatness, he partook of that fruit of transgression. Christ was tempted forty days of the adversary, refusing each and every morsel of desirable fruit offered to assure Him greatness. He was "in all points tempted like as we are, yet without sin" (Heb. 4:15).

Christ was the "only begotten Son" of God. (John 3:16.) "God sent forth his Son, made of a woman" (Gal. 4:4). Adam was made of the earth and Christ was born of a woman, but essentially, they were similar. Both were men, flesh and blood; and both were special creations of God. Christ was not a "quickening [life-giving] spirit," or "the Lord from heaven," in the complete sense of those phrases before He overcame the world—became victorious over sin. "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9), as a result of His obedience. "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8), and by them was "made perfect" (v. 9).

Adam truly was the first or the beginning of the human creation of God, through whom no redemption from the curse of sin was offered which would entitle man to a longer-than-mortal-life inheritance. "By man" (Adam) came death; "by man" (Christ) came also the resurrection of the dead. (1 Cor. 15:21.) "In Adam all die"; "in Christ shall all be made alive" (v. 22).

Christ is "the beginning of the [new] creation of God"

(Rev. 3:14), the "firstborn of every creature" (Col. 1:15), the "author of eternal salvation unto all them that obey him" (Heb. 5:9).

Adam, in the type, suffered a deep sleep and an incision in his side from which came his wife, his help meet, mate, or helper—*his* glorious church (called out one) and bride-to-be. Christ suffered the deep sleep of death, the pierced side, from which came the water for washing away sins and the blood of redemption, making possible *His* "glorious church" and bride-to-be. (Eph. 5:23-27.)

The church may not always be faithful, obedient, and helpful to Christ as she should be, even as Eve was not always to her husband, but became an offense to him. Christ asked the question before His ascension, "When the Son of man cometh, shall he find faith on the earth"? (Luke 18:8), suggesting that there will be almost no faith expressed on the part of His supposed-to-be faithful and waiting bride elect, the Church of God. You may remember that Christ found faults in the original seven churches in Asia. Do you suppose that any of His churches of this day, if they were brought to judgment before Him, could be judged faultless?

By way of contrast: Adam's disobedience brought sin, suffering, judgment, and death; Christ's obedience brought freedom from sin, grace, justification, righteousness, and eternal life. (Rom. 5:15-21.)

"We are what Adam was and became, in virtue of our vital relation to him; we are to become what Christ was and became, in virtue of a vital relation to him" (J. Denney).

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 WHEN THE DAY DAWNS
*(Continued from page 3)*

and heirs to the promise that the heirs of Abraham will have inheritance upon earth. By becoming one with Christ through baptism, we become the adopted sons and therefore heirs of Abraham. We have no other inheritance. Christ promised us nothing more than this. We will be co-heirs with Christ and rulers of the world: kings ruling under Christ, but always ruling on earth.

Though we cannot appreciate enough what Christ did for us upon the cross, Ephesians 2:11-13 explains somewhat the great benefit we enjoy from that great act of Jesus. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers 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." We were Gentiles—known as uncircumcised—having no hope, having no Saviour, having no God, because God worked only with Israel. Yet Christ, by His death upon the cross for all humanity, brought us into the light. Now through Christ, we have hope of life in the Kingdom, we have blessing of God, but more than that, we become an adopted part of the commonwealth of Israel and heirs of the promises. Thus, we who are now brought to God through Christ have hope of inheriting the earth.

Though our inheritance will be the earth, it will not be in its present condition. This earth will be cleansed completely of its uncleanness by fire from God, and there will be a rebuilding of a new and perfect earth under the reign of Christ.

The Apostle Peter pictured for us the destruction of the present earth in 2 Peter 3:9-13, 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. 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? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

There are those in the world who maintain that because several thousand years have passed since Abraham left Ur of the Chaldees and heard the promise of God, that God has forgotten His promise. God is not slack concerning His promise, nor has He forgotten what He said. He has waited, and is still waiting, for the good of the people who each day become converted to the gospel. He wants as many as possible to repent and become converted before the Day of the Lord begins, because when that Day sets in, conversions will cease. But God will not wait forever! The Day of the Lord may come tomorrow, and if it does, it will be too late to find a place with the bride of Christ, without first enduring unmentionable horrors and persecutions. When God finally does bring His plan to its finish, the heavens and this earth will be completely purged with a great fire. Although I am uncertain as to the extent of this fire or the method used to melt the elements, I am sure it can be done. A few years ago, scoffers laughed at the thought of a universal

fire purging the earth, but today it becomes not a miracle, but a very definite possibility. If man with an atom bomb the size of your fist can turn an area one mile in diameter into molten glass a half-inch thick, what can God do? The one hundred foot tower upon which the atom bomb was suspended was disintegrated. Nothing could be found of it, yet some say God cannot melt the elements with a fervent heat. That dismal picture was not all, however, that Peter saw. He said, "We look for a new heavens and a new earth wherein dwelleth righteousness." This is the inheritance for which we look—the new earth perfected, beautified, and completely sinless.

Jesus said, "Blessed are the meek, for they shall inherit the earth." Not all men will be found in the new earth. Only the meek, the humble, the righteous, in short, only those who are found acceptable in the eyes of God and His Son. Only righteousness can dwell in the Kingdom of God. Only the heirs of Abraham will be found there.

Have you put on Christ and become an heir of the promises? Are you ready for Jesus to come and call His church, or will you be left behind to be destroyed with this worn-out world?

It is a simple thing to put on Christ and become an heir of the promises. Repent of your sins, believe on Jesus Christ, put on His name in baptism, and live a life of faith, thus becoming one of Christ's followers and an heir to the new earth according to the promise.

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## STUDY FOR SUNDAY SCHOOL

(Continued from page 6)

for outlines as provided above is the product of James M. Watkins, general manager of National Bible Institution.

More careful editorial supervision of both *Truth Seekers' Quarterlies* is an obvious need, and should be made an immediate objective of the General Conference and its executive board. No editor and no staff writer can function really well when he travels almost continuously or when he must sandwich in his quarterly work with a dozen other equally pressing tasks. Despite their lack, however, the two quarterlies still present to Church of God Sunday schools material superior to that furnished by undenominational or other denominational publishers—superior, if for no other reason, in that the quarterlies are Bible-centered, and in that they offer only Biblical doctrine. To abandon them in favor of materials that teach, for example, the notion of human immortality in almost every lesson, merely because the quarterlies fail to measure up to the *quantity* of editorial matter to be found in some other publications, is like inviting a Catholic priest to serve as a Church of God pastor because he possesses the ability to speak in Latin as well as in English.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"I can do all things through Christ which strengtheneth me" (Philippians 4:13).*

### Paul Needed Christ

Paul had learned how to live without regard for circumstances—to live for Christ. He preached the Word: told people about the gospel, whether he was surrounded by plenty or had little. He had learned, "In whatsoever state I am, therewith to be content" (v. 11).

### We Need Christ

We need Christ for many reasons. He is our personal Saviour. He is the One through whom God speaks to us. (Heb. 1:1.) He is our mediator, high priest, elder brother, and guide. He speaks to us through His Word, our Bible.

He is the One who causes us to rejoice. When we belong to Christ, we indeed have good reason to "rejoice in the Lord."

Paul reminds us to be moderate or temperate in all things: moderate in work, in play, in eating—in everything except in service to Christ and our heavenly Father. There is excess in all these other things, but God determines the amount of His Spirit we receive. There is no excess in our being Christian. There can be no excess, for Christianity is a way of life. (See Eph. 5:18.) Jesus did not receive God's Spirit "by measure" (John 3:34). Even our faith is measured out to us by our heavenly Father (Rom. 12:3)—not that we are allowed "so much and no more," but God sees we have all we need, all we can use, or do use. "Faith without works is dead," said James. Certainly, God would not give faith to a person who refuses to work for Him. Without works, faith is dead. So, the measure of faith, given to one who works a little while would be less than that given to one who ministers before the Lord at all times.

### Direct Your Thoughts

Some other wise suggestions of Paul's are these:

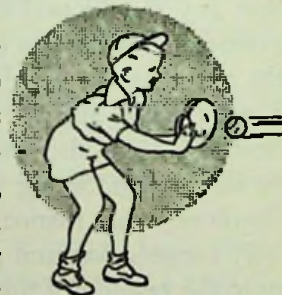
"Be careful [anxious] about nothing." In other words, do not worry. Worrying never did any good. Rather, tell God all about your problem, "with thanksgiving," and He will aid you. He will give you His peace which passes all human understanding.

Think about the things that are true, if they are up-

lifting. Think about the things that are honest, just, pure, lovely, of good report. If thoughts enter your mind that are not the kind of thoughts you want in your mind, get something constructive to think about right away. To empty yourself of evil thoughts, and not replace them with good thoughts, leaves too much space to be refilled with other bad or harmful thoughts.

Why are thoughts important? "As a man thinketh in his heart, so is he." (Prov. 23:7.) The thoughts of today become the deeds of tomorrow.

The man or boy who builds anything thinks about it first. So do the robbers think their plans through first. We have the controls. Set them for good thoughts, which will bring forth good deeds; or set them for careless or bad thoughts, and they will bring forth bad deeds. "You are what you think."



### Give Thought to Giving

Paul was pleased that they of Philippi remembered him and gave gifts to him, which supplied his needs: not that Paul wanted their gifts for himself, but what they gave was to become "fruit" that would "abound to your account." Those who gave to Paul were helping to preach the gospel. What we give today of our tithes and offerings also help us to have a portion in the work of drawing people to Christ.

### Happy!

We are so happy to introduce the following new members of our ECE Club: Jerry Lee Pearson, Marceille L. Pearson, and Allen E. Smith, all of West Milton, Ohio. Their names, birthdates, and addresses were sent by Sister Martha Pearson. (Why not send your name?)

### Happy Birthday Wishes

Marceille Pearson, March 30, age 7, West Milton, Ohio  
Glenda Ruth Wolfe, March 31, age 10, Gatesville, Texas  
Marilyn Louise Mercer, April 1, age 9, Macomb, Ill.  
Edward Bauerle, April 3, age 10, Hammond, La.

# The Little Red Car



*William J. Dick  
Oregon, Illinois*

**W**OULD YOU LIKE to hear my story? Of course, I realize that most conversation is carried on among real people, and that one could hardly expect a little car to express itself. But I have feelings and opinions just the same as human beings. I have, however, one disadvantage: no matter what my emotion is, I must go about my daily tasks not complaining, not commenting, not shirking, not even saying a word.

Why do I, a little red car, have a story to tell? Something has been bothering me for some time. To make me feel better, I must get it off my chest—er, I mean radiator.

You see, I am a member of the automobile family just like all the other cars in my neighborhood. My owner is Ted, a very nice boy, who is going to college. I used to be proud of my driver. When I would be driven up town and be mixed among all the other people of my race, I had the tendency to strut my stuff and show off my owner. Ted was a good fellow and took good care of me. He saw that my diet was properly balanced and that I had a clean, warm home in which to stay. I was a very fortunate car, because I not only was treated properly, but I was taken to church every Sunday. This I considered a privilege, because many of my relatives did not get to go to church.

My story begins one Wednesday evening when I appeared as usual in the drive, all spanking clean and ready to go. I thought it would be an enjoyable excursion, because I knew it was time to go to prayer meeting again. Ted always took his mother to church and was always faithful in attending prayer meeting.

Suddenly, Ted bounded out of the house, yanked open my door, and jumped in, making me jerk all over. With a sudden roaring of the motor and clashing of gears, I was gliding along the street to some unknown part of town. I stopped, picked up a gang of boys, and started off again. Things were happening so fast, I hardly had time to think. Why was I not going to church? Why did not Mother come along? Who were these strange hoodlums riding in me?

Presently, I was stopped at some strange place. Everybody piled out. Was I in a sad state of affairs! I sat like that for more than three hours, waiting—just waiting.

It took quite a while for me to understand what Ted was doing and why he had come here. Finally, I realized that the place was a skating palace. At least, that is what the other cars told me. Then, about 12:30, I saw Ted coming and he was bringing a girl with him. Who she was, I did not know; I had never seen her before. I really was puzzled. Ted was not acting like himself; then this girl came and got in beside him.

It was getting past my bed time and I was rather sleepy, but Ted did not have much concern about how I felt and drove away. To make me feel more miserable, this girl started smoking a cigarette. The filthy, smelly stuff made my insides ache. After I had gone a few blocks, another car zoomed around me. Then Ted pushed down hard on my gas pedal, and I was racing with that other car whether I liked it or not.

There were other things that happened to me that night, but I cannot bear to relate them all. When I got home, I was the saddest little red car you ever saw. My legs ached, my heart was pounding, sweat was rolling out, and my head was in a whirl.

My story ends here. It is obvious I am not the same car I used to be. Ted seems to be quite a different boy now. I have not been to church for two months. Instead, I have been hauling around that girl who smokes those smelly cigarettes nearly every night.

I wonder what happened to Ted that night he did not take me to prayer meeting? You see—I do have troubles just the same as people do. Can you help me?

## PERSISTENCE

When you feel that being persistent in Christian living is a task, think of a bee! A red clover blossom contains less than one eighth of a grain of sugar; 7,000 grains are required to make a pound of honey. A bee, flitting here and there for sweetness, must visit 56,000 clover heads for a pound of honey; and there are about sixty flower tubes to each clover head. When a bee performs that operation 60 times 56,000 or 3,360,000 times, it secures sweetness enough for only one pound of honey.

Encouraging faithfulness in Christian living, Jesus warned, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). He also urged, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

June 2—College Commencement, Oregon, Ill.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 24 - August 1—National Berean Rally at Oregon, Ill.

## BLOOD RIVER (LA.) REPORT

Bro. and Sr. Timothy Pearson are continuing their good work with our young people, and it looks as if Bro. Pearson is going to excel in radio work. His past two performances were superb.

The Louisiana edition of Truth Seekers' Bible Class of the Air is heard each Sunday afternoon at four o'clock from WHL, Hammond. Lessons given thus far were about God, Jesus, and the condition of man.

The young adults met, March 12, to enjoy a social evening prepared by Lueille Lobell, June Brecland, and J. E. Fauntleroy. Friday evenings, they are studying from the Berean booklet.

Sr. Eve Brecland continues to improve in spite of doctors' former opinions, a testimony of God's power and interest in His people.

Bro. and Sr. Vernis Wolfe were here in March to visit old friends, enjoy fishing, and eat strawberries.

Sickness recently came to Sr. Jim Forest and infant son and to the young daughter of Bro. Bernard Lobell. We are glad to report that all are recovering satisfactorily.

Strawberry season "came in," Saturday, March 12. Nine cars were loaded in the Hammond vicinity. This season is three weeks earlier than usual. The church members are busy harvesting the Lord's bountiful blessings.  
 Melvin Richardson.

## LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

120. H. S. Lasher, Burbank, Calif.
121. Mrs. Mauvine Greene, Quincy, Ill.
122. Vernon & Ruth Nichols, Anchorage, Alaska
123. Mrs. Emma Coleman, Chicago, Ill.
124. Mrs. Ruth Wachtel, Oak Park, Ill.
125. Mr. & Mrs. George Reye, Columbia Station, Ohio
126. Mr. & Mrs. C. E. Lapp, Grand Rapids, Mich.
127. Inez M. Titus, Storm Lake, Iowa
128. J. Arlen Marsh, Rockford, Ill.
129. Mary Marsh, Rockford, Ill.
130. Mildred Somers, Monroe Center, Ill.
131. Gayle Somers, Monroe Center, Ill.
132. Esta Starbuck, Rockford, Ill.
133. Earle Mogle, Rockford, Ill.
134. Mrs. Earle Mogle, Rockford, Ill.
135. Anna Fales, Sacramento, Calif.
136. Mabel Drummond, East St. Louis, Ill.
137. Clarence Dimmick, Dodge City, Kansas
138. Mrs. Clarence Dimmick, Dodge City, Kansas
139. Frank Partlow, Phoenix, Ariz.

## HERALD RECEIPTS

Mina Knodle; Ellsworth Routson; H. M. Shaffer; Joe H. Matthews; Mrs. Linford Moore (3); Mr. & Mrs. A. E. Weathers (2); Mrs. Lillie Carpenter; George O. Renner (3); Mabel Burk (2); Jack Hearp (2).

## GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Have you tried to tune in station WAIT, lately? New equipment has extended the range of our Sunday morning broadcasts. Try again next Sunday at 8:15 a.m., Chicago time. You will find Truth Seekers' Bible Class of the Air at 820 on your dial.

Bro. Judd's Book. Bro. R. H. Judd's book, "One God: the God of the Ages," is ready for sale. Price—\$1.00 per copy. The book is far-reaching in search for truth, masterly written, manifold more valuable than indicated by its price. Order from National Bible Institution.

Services at the Rockford, Ill., Church of God were entirely dropped for Sunday, March 27, in order to permit almost the entire congregation to attend the Illinois Quarterly Conference at Ripley. Regular services will be resumed, April 3. Three members of the Rockford church are also members of the Illinois Conference executive board (Mrs. Esta L. Starbuck, secy.; Mrs. Mildred Somers, treas.; Earle H. Mogle, dir.).

Bro. Otto E. Dick, president of the National Sunday School Association and a member of the teaching staff of Oregon Bible College, has agreed to furnish a number of the Lesson Analysis departments for future Truth Seekers' Quarterlies for young people and adults. He, like Bro. Norman J. McLeod, will begin his work on the quarterly with the third quarter of the year.

Because of the amount of essential business to be transacted, members of the executive board of National Bible Institution have been asked to meet at Oregon both afternoon and evening, on Friday, April 1. An abridged report of the results of the meeting will appear later in The Restitution Herald.

Born, March 1, 1949, Nola Ann to Mr. and Mrs. Raymond Hass, Davis Junction, Ill. . . . Congratulations!

146 down—1008 to go! in our Layman's Campaign. Greetings to the faithful six who enrolled last week!

Bro. and Sr. A. E. Weathers, Roy, New Mexico, write that they were "overjoyed" with Bro. James Mattison's article on "The True Salvation" (March 15).

## DO YOU LOVE GOD?

For what reason do many Christians tithe and encourage other Christians to tithe? Certainly it is not with the thought that they will be enriched by the tithes of others, nor that their share of supporting the Lord's work will be lessened. Can it be because God commanded the Israelites to pay tithes and made it a part of the law? God forbid that we should place ourselves under the yoke of the law.

The only acceptable reason for tithing is love for God and appreciation of His blessings, His mercy, and His grace. Abraham and Jacob paid tithes long before the law was given to Israel, and their reason was that they wanted to show their appreciation for the blessings, protection, and promises God had given them. (See Gen. 14:18-20 and 28:20-22.)

Abraham paid his tithes to Melchisedec, who was the priest of God. In Hebrews 6:20 we read that Jesus is a priest after the order of Melchisedec. He is not of the Levitical priesthood, therefore our service rendered to Him and through Him is not bound by the law. Rather, we should serve out of love as did Abraham. A careful study of Hebrews 7 will show that Jesus, who is our High Priest after the order of Melchisedec, is ready to receive our tithes of love and appreciation. (See especially verses 4 to 8.)

"Berean Echo," Omaha.

GOD'S WAY is the right way. Let's TITHE!

## EVANGELISM IN ARKANSAS

Over week end of the first Sunday in February, I accompanied Bro. C. Alan McLain to Lord's Schoolhouse, where I spoke for him in the afternoon. This was just a visit trip, and I enjoyed myself to the fullest extent.

Over week end of the second Sunday, I filled my regular appointment at the Oak Grove Church, Little Rock, Ark. The next week end, I filled my regular appointment at McGintytown.

The fourth Sunday, I filled my regular appointments at Little Rock. On Saturday night before, we had a very interesting Bible study at the Oak Grove Church. Sunday morning, I spoke in the city, to a very interested congregation, then spoke at Oak Grove Church, Sunday night. It is gratifying to see both these congregations maintaining an interesting Bible study during midweeks. We are very much pleased with the work at these places.

We are pleased to have Sr. Verna Thayer and Sr. Mary Railton working in Arkansas. They are doing a splendid work here, and the children are enjoying their work—as are also the grown-ups.

We ask all of "like precious faith" to pray that our work may go forward that much good may be accomplished.

H. Scott Smith.

**THE SPIRITUAL BASIS FOR THE TITHE**

(J. R. LeCrone delivered the following address at the College chapel hour, February 22.)

The spiritual significance of stewardship is found throughout the whole Bible. It is indeed startling to many people to learn that the Bible is so concerned with money. If we were to place a star by every verse with this theme, we would have a "Milky Way" from Genesis to Revelation, with a galaxy of stars about Jesus, the Star of Bethlehem.

Ministers today are criticized severely for having the nerve to mention money; yet Christ mentioned it in sixteen of His thirty-eight parables. It is used in connection with the right and wrong way of using money.

Matthew, Mark, and Luke have, on the average, one of every six verses dealing with the subject of money. Yet, this is still more emphatic because it was Jesus that used this theme throughout most of His addresses.

Money has a spiritual value. We hear much these days about when the church gets right with God, spiritually, there will be no trouble about the money. The Scriptures teach that the reverse is true. You cannot get right with God, spiritually, unless you are right with Him, financially.

Money that belongs to God is a hindrance to us if held back. Our spirituality has trouble thriving, unless our heart is right with God.

Money is currency derived from the energy of our body and brain. People think that it is "cold cash" or "filthy lucre," but actually it is "liquid personality."

If I were to work one day for five dollars, it would then represent one day of my life. If I were to spend this money for God's work, I literally would be giving one day of my life to God. My five dollars may, and oftentimes will, do more if given to a missionary than if I had spent the same amount of time out in the missionary field.

Giving is a spiritual thing. Substance has a very close relation to oneself. The giving of oneself to the Kingdom of God is one thing that is never questioned. This is a highly spiritual experience.

From the very beginning of history, the offering at the altar was the central act of worship. Christ had many experiences of this sort. The disciple is not different from his Master. Yet, today, Christians and the church have largely ignored the blessing connected with the practice of worshiping with an offering.

Are not the material tokens of love an essential part of one's life? Would it have been more spiritual had Christ come with only songs and words? Man first saw the need of giving back to God the things God had first given him at the very beginning of history.

The human lover today gives us a good example of giving. What young man is there that has failed to present his loved one with gifts? Wouldn't it have been half as effective if he had shown his appreciation with merely his words?

This law of giving holds true in the family circle as well. It also holds true with God. John 3:16 gives us this picture, "God so loved . . . that he gave . . ." Today we have many who give little or nothing to the spreading of God's Kingdom. We may live without loving, but we can hardly love without giving.

The preaching or teaching or stewardship is a spiritual ministry. If money has a spiritual value, then every follower of Christ should practice this spiritual exercise for his own spiritual development.

Jesus said, "Where your treasure is, there will your heart be also." Our main interest in teaching stewardship should not be to seek someone's treasures, but to seek the person's heart. Jesus clearly stated that the way to a person's heart is through his treasure.

Every member of the church, irrespective of wealth, position, or age, needs the spiritual exercise that centers in the offering of our gifts at the altar of God.

Curtis Simpson, Reporter.

**NATIONAL BIBLE INSTITUTION**

Jessie M. B. Kauffman	5.00
Anna E. Fales	40.00
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An "Isolated Sister"	16.00
Maurertown, Va., Church of God S. S.	32.21
Mr. & Mrs. Edward H. Barek	5.00
Mrs. Verna McCorkle	6.50
Mrs. Mabel Burk	10.00
Mrs. Nellie Ling	20.00
Russell & Laura Harman	30.00
A Family	2.00

**MARGARET CAUHERNE STURGEON**

Margaret Cauherne Sturgeon was born near Bosworth, Mo., September 20, 1869, and died on February 16, 1949. She was the sixth child of a family of eight, of Lewis I. and Anne (Froek) Sturgeon.

She united with the Church of God of the Abrahamic Faith at the age of twenty-two years, and remained a faithful member until the end of her life; ever looking forward to her Master's return when the earth will be made perfect. Gifted with a good soprano voice, she used it, gladly, to the glory of her Maker.

A stroke, suffered in 1941, marked the beginning of failing health. She never completely recovered from it and suffered many slight ones since that time, the last one claiming her life.

She is survived by four sisters, Mrs. J. T. Williford, with whom she made her home, Mrs. Samuel Barton, Mrs. George Cheatam, and Mrs. Elmer Winfrey; several nieces and nephews and great-nieces and great-nephews, besides many friends and other distant relatives. Three brothers, Isaac, John, and Lewis, died in infancy.

Margaret attended East Fairview School. With the exception of eight years spent in Mareline, Mo., she lived her entire life in the East Fairview community.

She was devoted to her childhood home, its surroundings, and was never satisfied to be away from it very long at a time. She was ready to lend a helping hand to whoever needed her and will be remembered for her cheerful outlook on life and her patience under affliction.

Bro. Francis Burnett spoke comforting words to those who had gathered at the church for the funeral services. Burial was made in Winfrey Cemetery.

Azalia Winfrey.

**ARKANSAS - OKLAHOMA CONFERENCE**

**February Receipts and Expenditures**

**Receipts:**

National Bible Institution	\$100.00
Mr. & Mrs. John Williams	10.00
Oak Grove Church	3.00
McGintytown	9.00
Brocklin Church	11.00
Clark Chapel	10.00
Lord's Schoolhouse	12.00
Little Rock	11.00
Cleveland	29.00
Walnut Grove	11.29
Oak Grove	30.00
Little Rock	5.00
McGintytown	8.00
Second Dollar-Day offering	65.00
Second Dollar-Day expense, paid by C. Alan McLain	10.00

**Expenditures:**

C. Alan McLain, salary & travel	\$120.00
H. Scott Smith, salary & travel	90.00
W. R. Simmons, salary & travel	87.16

The second Dollar-Day letters have been mailed. Please do not lay them aside and forget them. You are a part of this work, and we all want a part in working for the Lord. We are trying to keep three ministers out in the field, teaching those who love the Word of God. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" (Matt. 5:6).

Mrs. Lona Padgett.

**IT KEEPS US GOING**

I have tithed because God provides everything for us, and we should at least do that much toward His work.

I feel that I have been blessed financially and spiritually by tithing.

As our congregation is very small, I do not believe we could keep going if it were not for tithes and offerings.

Mrs. Esta McInturff,  
Woodstock, Va.

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

- 140. Mrs. Verna McCorkle, West Point, Ind.
- 141. Fred Taviner, Cleveland, Ohio
- 142. Edna Taviner, Cleveland, Ohio
- 143. Jack Hearp, Cleveland, Ohio
- 144. Co-workers Class, Church of God, Ripley, Ill.
- 145. Elmer Goeckler, Corpus Christi, Texas
- 146. Mrs. Etta Macy, Covington, Ohio

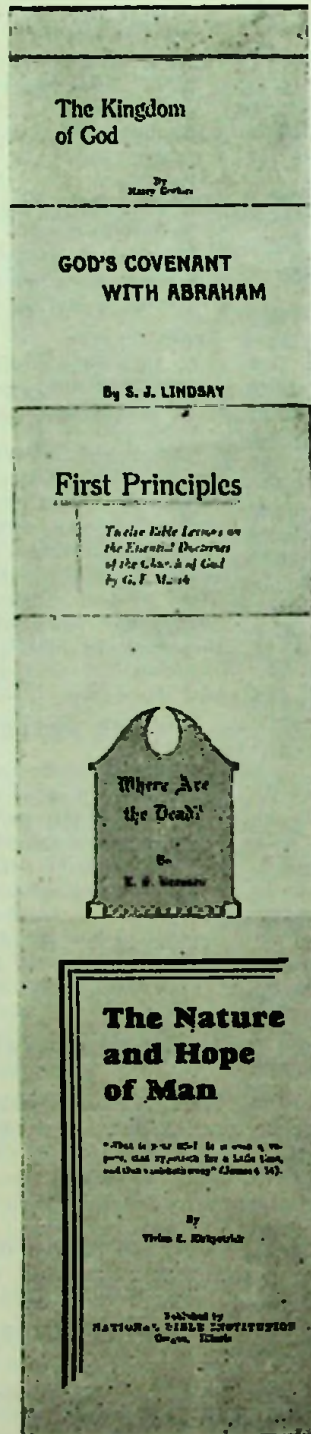
**1948-1949 OVER THE TOP! ! !**

82. H. S. Lasher	\$26.00
83. Mr. & Mrs. Vernon Nichols	52.00
84. Inez Titus	26.00
85. Esta Starbuck	35.00
86. Earle Mogle	26.00
87. Mrs. Earle Mogle	26.00
88. Anna Fales	40.00
89. Clyde Swihart	30.00
90. Mabel Drummond	26.00
91. Clarence Dimmick	26.50
92. Mrs. Clarence Dimmick	26.50
93. Frank Partlow	26.50
94. Mrs. Verna McCorkle	26.00



# "CAST THY BREAD"

HERE IS SEED FOR THE SOWER!  
USE IT REGULARLY!



## TRACTS

	Per Doz.	Per 100
God's Promises, Drew, 2pp.	.05	.30
Basis for Tithing, A. Marsh, 2 pp.	.05	.30
Diabolus, the Antigod, Haupt, 4pp.	.10	.60
A Study of the Word "Soul," 4pp.	.10	.60
Jehovah Is One God, A. Marsh, 4pp.	.10	.60
Words of Comfort, G. E. Marsh, 4pp.	.10	.60
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60
Tithing in the Scriptures, Gordon, 4 pp.	.10	.60
Sin in the Church, Railsback, 6pp.	.15	.90
We Have a Message, Lyon, 6 pp.	.15	.90
Can You Believe, Reed, 6pp.	.15	.90
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Worshiping God with Music, Macy, 6 pp.	.15	.90
The Glad Tidings of the Kingdom of God, J. W. McLain, 8pp.	.20	1.20
Resurrection, Magaw, 8pp.	.20	1.20
Baptism, Lindsay, 8pp.	.20	1.20
An Important Biblical Discovery, Haupt, 8pp.	.20	1.20
Hell—What Is It? 8pp.	.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75
The Rich Man and Lazarus, Anderson, 12 pp.	.25	1.75
The Sabbath, Lindsay, 13pp.	.30	1.85
First Principles, G. E. Marsh, 18pp.	.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00
An Open Letter, Judd	Free for postage	
The Sabbath, Bell, 28 pp.	.60	5.00
Coming Events in the Light of Prophecy, Corbaley, 60pp.	1.00	7.50
Where Are the Dead? Bronson, 36pp.	.50	4.00
The Nature of the Soul, Hardesty (Berean)		
Red Is for Danger, A. Marsh (Berean)		
I Am, A. Marsh (Berean)		
Do You Believe That— (Berean)		

National Bible Institution,

Oregon, Illinois

# THE RESTITUTION HERALD

VOLUME 38

OREGON, ILLINOIS, APRIL 5, 1949

NUMBER 26

## The *Hour* Is Coming

*An Easter Message*

•  
*By C. E. Randall*  
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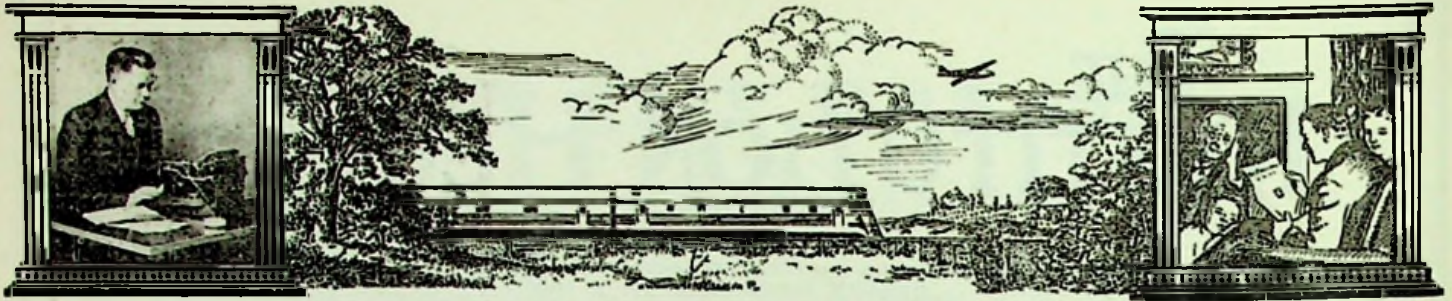
**H**OPE OF THE RESURRECTION is the bulwark of the Christian faith. It is God's way of destroying the rule of Enemy Death. Anticipating this joyous time, Psalmist David said: "I shall be satisfied when"—I die? Nay!—when "I awake with thy likeness"! This great subject should be the burden of our preaching, teaching, and answers to those who ask a reason for our hope.

### *Resurrection at a Set Time*

Jesus is authority for claim of a set time for the trumpet to sound and the dead in Christ to rise first. He affirmed, "The hour is coming, in the which all that are in the graves shall hear his voice" (John 5:28). We are not so much concerned with the time this hour will arrive as we are with the fact that it surely will happen, and happen at the appointed time in God's eternal purpose. God's time clock is accurate—never striking ahead of the hour or after the set time. It is on time, and that *always!*

### *Resurrection an Assured Fact*

That the heirs of promise might have a "full assurance of faith," Jesus sealed the certainty of resurrection by saying: "Because I live, ye shall live also" (John 14:18). (Turn to page 9)



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

### Third-Day Surprise

Foretelling His resurrection, Jesus named the day—"the third day." Who, though, fully believed? Who was not surprised? The women, early at the tomb, went not to see immortality, but to anoint the corpse! En route, they debated, "Who shall roll us away the stone?" Finding the stone rolled away, they not so much as meditated resurrection: for Mary Magdalene cried, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." *Thievvery!* cried she, *not* resurrection.



The two disciples on road to Emmaus said to the risen Lord, walking with them, "We trusted that it had been he which should have redeemed Israel." What a surprise when their eyes were opened! Have you, perhaps in the dark, talked to someone about another, only to discover that the one to whom you were speaking was the person about whom you were speaking? Ugh!

The apostles, hearing the women's resurrection reports, taunted them as speaking "idle tales."

Little by little, dawn replaced night: faith replaced doubt; but, forget it not, Mr. Critic, faith in the resurrection of Christ was not the expression of enthusiasts so emotionally unstable as to believe anything merely because it was fanciful or to their own pleasure. Significantly, *nobody* was expecting to see Jesus alive on that third day. What created the change of sorrow and disappointment to joy? What else than *Jesus!*

Hark! voices question again—who? how? when? Must we wait to see the print of the nails in His hands? Must we hide, for fear of Communism or martyr-making Afghanistan, until He suddenly stands in our midst? "Idle tales"? Not the story of resurrection! "Only believe."

Yesterday, today, tomorrow: and, on *that* third day, God's wonders will so far transcend faith in those wonders promised, that disciples everywhere will "believe not for joy"—beholding, *possessing* immortality!

### Seeing the Resurrected Christ

Jesus, immortalized, "shewed himself alive after his passion by many infallible proofs, being *seen of them forty days*": which says *not* that He was seen several times during the forty days, but "seen . . . forty days" (Acts 1:3), during which time He continued to preach about the Kingdom of God (v. 3) and "went in and out among us"—in and out among the apostles—"unto that same day that he was taken up" (vv. 21, 22).

Seen forty days! at least, therefore, forty times. The Record relates at least thirteen specific times that people have seen the risen Christ:

- (1) *A group of women.* (Matt. 28:9, 10, and see, please, full explanation in "Davis Bible Dictionary"). "They held him by the feet, and worshipped him."
- (2) *Mary Magdalene.* (John 20:3-10.)
- (3) *Simon Peter.* (Luke 24:34; 1 Cor. 15:5.)
- (4) *Two disciples.* (Luke 24:13-35.)
- (5) *Ten disciples.* (John 20:19-23; Luke 24:36-43.)
- (6) *The Eleven.* (John 20:24-29.)
- (7) *Seven disciples.* (John 21.)
- (8) *Disciples on a mountain in Galilee.* (Matt. 28:16, 17; and cp. 1 Cor. 15:6.)
- (9) *James.* (1 Cor. 15:7.)
- (10) *All the apostles.* (1 Cor. 15:7; cp. Luke 24:50 and Acts 1:9.)
- (11) *Stephen.* (Acts 7:55.)
- (12) *Saul of Tarsus.* (1 Cor. 15:8.)
- (13) *John on Patmos.* (Rev. 1:12-18.)

Finally, you and I who study and serve Him, "see Jesus" (Heb. 2:9), not literally, true, yet *richly!* Though by way of the cross, He leads us day by day, hour by hour, moment by moment, toward victory in immortality. Jesus, show us now your hands; place your feet on promised Olive's Mount.



## When Souls Will Be Immortal

By James Mattison, Riviera, Texas

**T**HE GREATEST HOPE of all time is expressed in the plain promises of God that one day all righteous souls will be immortal. Romans 2:5-9 very well states this hope. It tells that all those who "seek for glory and honour and immortality" will be given "eternal life" at the revealing of God's judgment, that is, at the Judgment Day. First Corinthians 15:51-58 also records this hope, showing that dead brethren will be raised immortal, and that we mortals must put on the cloak of immortality if our worst enemy, Death, is to be destroyed.

One of the most important Bible truths concerns the time that mortal men will put on immortality. At what time? At death? No, not according to 1 Thessalonians 4:13-18; not at death, but at the resurrection when our Lord returns to raise the dead. Other verses, such as 1 Corinthians 15:52, state the same plain truth that "the dead shall be raised incorruptible." John 5:28 and 29 are kindred verses, showing that "life" and "damnation" will be given the various good and bad *at the resurrection*, which will be at the second coming of Christ.

I am glad that the Bible is so plain on the frailty of man, for it makes Christ's sacrifice so much more precious to me. Without Him, I have nothing, no hope, no eternal life, no immortality, no part in the first resurrection, no place in the Kingdom of God, but I can expect only a place in the lake of fire and brimstone: to die the second death, from which there is no return. (Rev. 20.)

Adam, in the Garden of Eden, had access to the life-giving tree of life. Genesis 2:16, 17 shows this clearly: "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 the day that thou eatest thereof *thou shalt surely die.*"

Now the question arises, "Where is that tree of life today? Why cannot we gain access to it, and so eat and live forever? The answer is plain in Genesis 3:22, 23. The tree of life has been removed from mankind, "lest he put forth his hand,

and take also of the tree of life, and eat, and live forever." A flaming sword was placed at the border of the Garden "to keep the way of the tree of life." When will this tree of life be placed again in the earth? Revelation 2:7 gives of God." Notice that all these promises in Revelation 2 and 3 pertain to the future and depend upon Christ for fulfillment. Revelation 22:12 shows that reward of life and blessing will be given when Christ comes to give it.

Study the places where "immortal" and "immortality" occur: 1 Timothy 1:17; 1 Corinthians 15:53, 54; 1 Timothy 6:16; 2 Timothy 1:10; Romans 2:7. The word "immortality" never is used concerning this life, but is used of the life to come. As Paul said, we now are seeking for immortality.

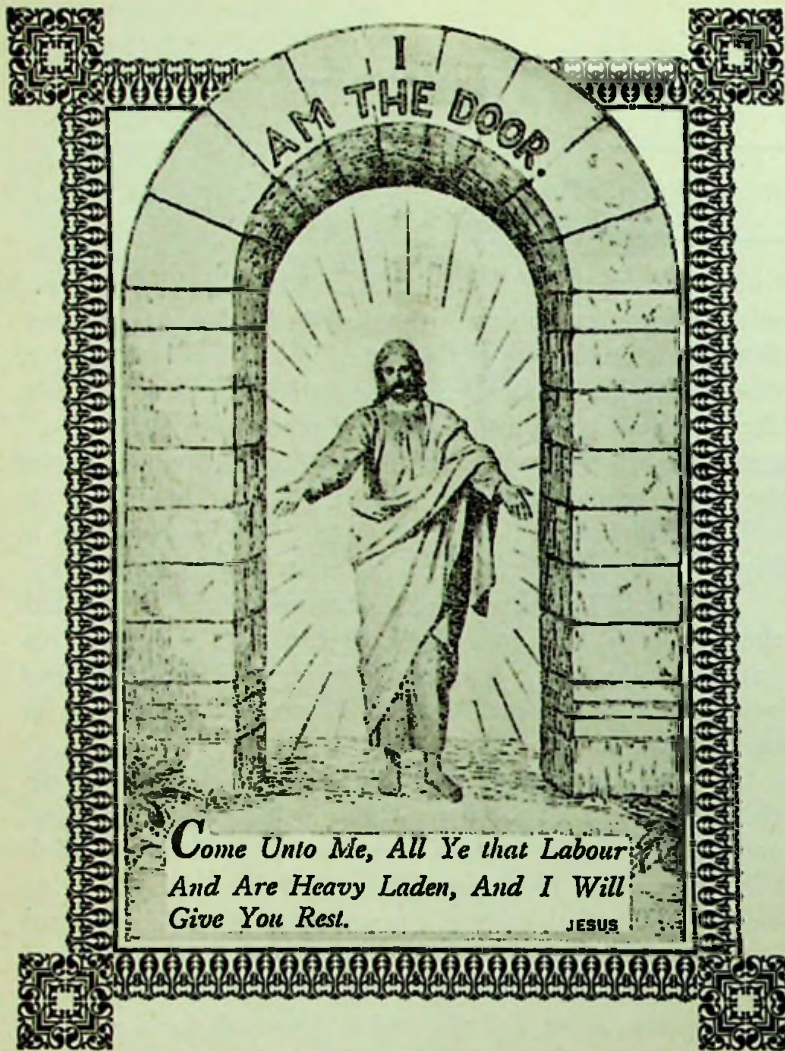
Of what is man made? Genesis 2:7 gives all the elements and all the steps in the making of Adam. First, God made the form of a man out of dust, just like children make mud pies. Then, God breathed life-giving breath into this image's nostrils, and the two combined to produce a living soul. A living soul, then, is made of dust and breath. When a man dies, these two elements separate again and the soul is destroyed, for a soul can continue to live only where dust and breath are united.

Proof of the foregoing is abundant in Scripture. The soul can die, can be destroyed, as is stated in Ezekiel 18:4, 20; Joshua 10:35-37, 40; 11:11; Revelation 16:3; Psalm 22:29; Isaiah 44:20; James 5:19, 20; Hebrews 10:39; 1 Peter 3:20, and others. Listen to some of these scriptures: "The soul that sinneth, it shall die"; "Every . . . soul died"; "Them that believe to the saving of the soul"; "Few, that is, eight souls were saved"; "Utterly destroyed all the souls that were therein."

There are other plain statements as to man's returning to the dust and just exactly what happens to a man's emotions, his knowledge, and his works, when he dies; but they will not be quoted here, for most of you know them already.

(Please turn to page 11)





# What Jesus Taught Nicodemus

*A Radio Sermon--WAJF, Chicago*

*By Harold Doan*

ONE NIGHT when the multitudes and the apostles had left Jesus, He was visited by an important man, Nicodemus. Nicodemus was a senator, a member of the Sanhedrin, a ruler of the Jewish people. There are probably several reasons why he came at night. He wanted to see Jesus alone, and night was the only opportunity. Too, he was afraid to be seen with Jesus—for fear of his own fellow rulers.

When Nicodemus approached Jesus, he said, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Nicodemus perhaps had seen the miracles of Jesus only a day or so before, and had come on the first opportunity to speak more fully with Jesus.

It was quite evident to Jesus that Nicodemus had not come on a social visit or on state business, but to inquire about his own salvation. Personal salvation is the first concern of all persons, rich or poor. Without any introduction of the subject, Jesus said, "Except a man be born again, he cannot see the kingdom of God." Jesus perceived that, though Nicodemus was a well-versed, moral man, something was lacking in his nature: something

that could be remedied only by a spiritual rebirth.

Nicodemus was aghast. How could such a thing be? Why should I be born again? What could I gain by it? Was not Nicodemus born of good Jewish parents in the Holy City itself? Was he not reared in the best schools? Was he not well educated and devoted to his people and to God? Why, indeed, should he be born again?

Jesus reaffirmed His statement in John 3:5-7, saying: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Nicodemus, no matter how many times you might be re-born of your mother, you would be no better qualified. That which is born of flesh is always flesh. To see the Kingdom of God, you must be born again spiritually from above through the waters of baptism. If this were the only statement of this type which the Bible contains, it would be difficult to interpret, to understand, and to fulfill. We can see from the context that this teaching is extremely important and that entrance into God's Kingdom is dependent upon it. This same fact, that one must be born again to obtain salvation, is expressed throughout the Bible in many different ways. The logical place to begin is in the beginning. Why must one be born again? Why was it necessary for a man like Nicodemus to undergo a transformation?

Since the sin of Adam has been passed from man to man for thousands of years, each of the people bred and born into sin has had a feeling of guilt at being the servant of Satan. The goal of most religions is to free man from

this bondage. In the days of Jeremiah, men know of the penalty of sin and abhorred the grip it had upon them. It also has always been a recognized fact that humanity of itself can do nothing about this bondage to evil. Jeremiah 13:23 says, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." If an Ethiopian can change his color and a leopard his spots, then you and I of our

own power can change our carnal natures. These things we know are impossible, for carnality is as much a part of us as spots are a part of the leopard.

That is why Nicodemus came to Jesus. There was something he lacked which Jesus alone could give. That was freedom from his old carnality.

The feeling of sinfulness is not restricted to Jews and  
(Please turn to page 9)

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# JESUS LIVES

*"Because I live, ye shall live also"—Jesus.*

*By Mary Mae Nedrow, Oregon, Illinois*

**E**ASTER COMES when everything is alive and beautiful. The grass comes forth, as do the wild flowers, giving new faith, new hope. Because Jesus lives, we, too, shall live if we continue faithful. Jesus said: "I am he that liveth, and was dead; and, behold, I am alive forevermore" (Rev. 1:18). To Martha, the sister of Lazarus, Jesus said: "I am the resurrection, and the life . . . whosoever liveth and believeth in me shall never die" (John 11:25, 26). Jesus was referring to His second coming, when He will raise the righteous dead and transform the living. (1 Thess. 4:14-17.) Although death means separation, the saints of God who are "asleep in Jesus" will someday hear Christ's call, come forth, and, together with the faithful who are alive at His coming, will be caught up to meet Him in the air. Said Jesus: "Watch ye therefore, and pray always, that ye may be accounted worthy . . . to stand before the Son of man" (Luke 21:36).

"The upright shall dwell in the land, and the perfect shall remain in it" (Prov. 2:21). Then shall the saints of the Lord sing the beautiful song of redemption: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

Resurrection from the dead is the Christian's hope. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

Jesus lives! It is the mission of every Christian to proclaim this resurrection message to the whole world. Are some of you downhearted and discouraged? Take heart and believe the words of our blessed Saviour: "Because I live, ye shall live also."



Crucified, as spotless Lamb of God, Jesus was buried; He arose the third day; was seen of men; ascended to the right hand of God; will return "in power and great glory" to rule the world in peace.

# Concerning a Dismembered Body

By John L. Denchfield, Grand Rapids, Michigan

"To be or not to be." "When is a body not a body?"

THE foregoing quotations are but two of the many questions involved in the following fantastic imagining of the mind suggested by Paul in 1 Corinthians 12.

A fully grown man, well developed physically and intellectually, from all appearance having but recently returned from his work, is sitting at a small table while arranging his pay in separate little stacks. Stacking the last coin, he says, "Now, first of all, let us take this one tenth that we may pay the Lord His tithe. He has been very good to us."

Proceeding to separate this portion, he is rudely interrupted as his own right arm disengages itself at the shoulder socket, places its hand over the money and says:

"Not so, Friend Body. Another time perhaps I would gladly give even twenty or twenty-five per cent, but I've had a lot of added expense this past week. Cold weather is coming, so I'll need a warmer glove. This work is rough on my hand, too, so I'll need softening creams to keep in good appearance for all my social engagements. Oh, there are hundreds of things I'll need and places I'll have to go. But why do I even bother to explain. I've earned my share of this money, worked hard and you know it, and I'll do with it as I please!"

Without further words, Right Arm, taking a portion of each of the little stacks of money, goes his way. A strange sight he is, too: arm hanging in space, money clutched tightly in hand, going out the door and down the avenue toward town.

Hardly has the door closed upon Right Arm, than lo! out from under Mr. Body march his legs, both left and right. Taking four steps straight ahead, they make a very correct about-face and say:

"We don't like this idea of being told what to do with our money. We give our ten per cent, maybe more, maybe less, according to circumstances and feeling, but we do as we please." Then, turning to Left Leg, Right Leg says,

"Do you remember that Sunday, back in '39 sometime, when we went to church and the preacher asked for help for missionary work and we whispered to each other that we'd pledge five hundred dollars?"

"Yes," replied Left Leg, "and remember how the preacher kept on talking and we

finally became so bored we gave fifty cents apiece. Ha! Ha! that was some joke on the preacher. Yes, Friend Body, we like to use our money where we please and when we please."

Together they chorused, "Bye now," and, putting their portions of money in the well-known sock, two Legs walked out into the night: left, right; left, right; left, right.

Mr. Body seemed to consider his situation for a moment, then brightening a bit he said, "I'm thankful that my good left arm is still with me, anyway."

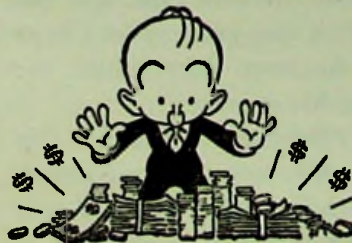
"Thanks for the compliment," answered Left Arm, "but I cannot accept it. You see I am only a *left* arm, and that injury in childhood has made me much weaker than otherwise. I know I've been improving right along, but I believe I'd better have all I've earned to secure more medicines and stimulants. When I'm as strong as Brother Right Arm, I'll not leave you as he did. I'll gladly pay the tenth and even more, then, but not right now. Sorry! I do hate to disappoint you."

And so Left Arm follows the course of Brother Right Arm.

With a deep sigh and yet somewhat hopefully, Mr. Body says, as if to himself, "At least the head is intact. I can always say, 'The spirit was willing, but the flesh was weak.' Let's see now, this is the one tenth of all that remains, so . . ."

"Just a minute," interrupts Right Eye, quick as a wink jumping from his socket and facing the now sadly dismembered Mr. Body. "I don't see the sense of bothering to pay this tithe. You'll give probably another ten per cent, anyway, as soon as a special need arises. I say, let's give fifteen or twenty per cent right now and call it a gift. Of course I'm not a bit proud, but I feel better—like I've done more—when I call it a gift. That makes it more voluntary, and you know, 'The Lord loves a cheerful giver.' Big hearted, that's me! The Lord will be glad that I'm one of His tenants. Come on, let's try to see 'eye to eye' on this."

"Sorry, Right Eye," comes the quick and definite reply, "your way is the same as the others, for it does not permit the Lord the payment of His portion. We cannot presume to *give* our Master that portion which He has requested as payment. I will



pay the tithe of what I have in due recognition of His Sovereignty, not holding back for any personal need or desire nor presuming that in so doing I am granting the favor. There, His portion is set aside. It's not very large now that my members have withdrawn, but there is still a great deal more in my portion (*Please turn to page 11*)

## Lessons on History of Church Doctrines

### The Atonement

By Norman J. McLeod, Pomona, California

*"If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:10, 11).*

(1) The atonement is a subject much neglected in our church. Perhaps the chief reason for that neglect is the fact that our ministers and teachers have taken it for granted. Yet it is one of the most important of all the subjects discussed in the Bible. Recently, I was surprised that one of our quarterlies had the foregoing verses in it, but none of the commentators touched upon the subject of the atonement.

(2) Under the law, the Day of Atonement was the only time that the high priest entered into the Holiest of All, there to intercede for the sins of the people. When he came out, he went out into the outer court to bring God's blessing to the people. Twice a year, all the people (or, we should say, all the males) assembled before the Lord—on the Day of Atonement and the Passover. We need not go into all the typical enactments of the law that had to do with the atonement, except to note just what the aforementioned items were. (See Lev. 17:11; Heb. 9:22.)

(3) "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:7). The Passover lamb was slain to cover the sins of the people, and thus comes under the same head as the atonement.

(4) Christ is the only atonement for sin. The law could not take away sin; it could not make righteous; and it could not justify. Christ is the only One who could take away our sins. He did that through His sacrifice (atonement). (Isa. 53:5; Matt. 20:28; Heb. 9:26; 1 John 1:7; Rev. 7:14.)

(5) In discussing His flesh and blood (John 6), Jesus



said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (6:51). In the same chapter, Jesus expressed the sentiment that unless we partake of His flesh and drink of His blood (by the sacrifice of the Communion), we have no life in us. (John 6:53.) Thus, the same thought is put in both positive and negative statements, as was Jesus' manner of teaching.

(6) Other passages speak of the atonement, though they do not use the word itself: reconciliation—Colossians 1:20, 21; sanctification—Hebrews 10:10-12; propitiation—Romans 3:25; and Moses and the serpent used as an allegory or historical parallelism—John 3:14, 15. Other passages could be added to this list, which the student should find either by way of his own study of the Word of God or through use of various Bible helps.

(7) The atonement by the blood of Christ is a subject much neglected by all Christians, until recently. During the Middle Ages, there was almost more made over intercession to God through saints than there was to emphasis on the fact that there is no other name given under heaven for our salvation, but that of Jesus. Without His sacrifice, we are lost. Without His atonement, we are miserably to perish in our sins: for "God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death" (Psalm 7:11-13). Only by the blood of Christ, sacrificed on the cross, are we saved! That is the *atonement*.



## World Dictator Foreseen

### A Growing Dependence upon Force Points Toward World Dictatorship

By James M. Watkins, Oregon, Illinois

· March 29—Many times our most profound insight into the more significant aspects of ancient prophecies is actually the result of simple little words or phrases that creep into the writer's thoughts and make his words rich with understanding.

An example of this is found in the Prophet Daniel's discussion of the greater ruler who is to rise in the closing days of this Age. Speaking of this man, Daniel said, "In his estate shall he honor the God of forces."

The King James marginal comment states that in suggesting "force," Daniel used the word *mauzzim*, or the god of munitions. At least, his word is the Hebrew *maoz*, suggesting a stronghold, or the power of a fort. Elsewhere he, with Jeremiah, used the word *chayil*, which unquestionably implies the strength, or force, that comes from an army. In any case, Daniel definitely was predicting a humanistic worship of the force of arms.

It is not our purpose to discuss the justification, or lack of justification, in the present world-wide trend to make the implements of war the number one factor in justifying taxes, demanding universal military training, bigger and better planes, and million-dollar atom bombs. We merely point out that they exist, and that the world is coming to demand more and more that the needs of war have first claim upon the lives and money of the people.

To be impressed with the extent to which we are relying upon forces to save us from destruction, we have only to look briefly to the cold war. To realize how little it is really needed to solve international relationships, we only need to cross into Canada a few times in any of the outlying posts where two or three men are sole representatives of international relationships.

Last summer we crossed the border at an isolated outpost in northern Maine. Here our only protection in miles and miles of forests and quiet solitude were two men. Their only force for the enforcement of international law was the dictates of our own conscience, and their only defense against armed invasion was the strength of a genial personality. It is here that we realize the extreme to

which we have gone in our reliance upon force in our associations with the world at large, because it is here that we realize how little it is necessary.

The unique thing about this ruler of which Daniel spoke is that he is to be the result, rather the creator, of this philosophy of force. Every tendency upon the part of the individual to use pressure to force his will upon another enthrones that homage we pay to god of force a little more deeply in our social existence. It is the tribute the people pay to force that brings dictators to power. They are simply the expression of the inborn desire to express power over others that is present in each heart that pays them tribute.

## Is Jesus the Deity?

By John R. Fiske, South Haven, Kansas

Jesus is not God in Person, for:

(1) God is immortal (1 Tim. 1:17); therefore could *not die*. Jesus *died* (1 Cor. 15:3).

(2) God *cannot be tempted* (James 1:13); while Jesus *was tempted* (Heb. 4:15).

(3) "No man hath seen God at any time" (1 John 4:12). Jesus has been seen (1 John 1:1).

(4) "With God nothing shall be impossible" (Luke 1:37); while Jesus said, "I do nothing of myself" (John 8:28).

(5) God is unlimited in knowledge; while Jesus was limited, because He knew not the day of His appearing (Mark 13:32), God gave to Jesus a revelation (Rev. 1:1), and He "increased in wisdom" (Luke 2:52).

(6) God is not a man (Num. 23:19); while Jesus was "a man approved of God" (Acts 2:22) and "made like unto his brethren" in all things (Heb. 2:17).

(7) God is the Creator; while Jesus was a creature, because He was "*made*" (Heb. 2:9), "*formed*" (Isa. 49:5), and "*begotten*" (John 3:16).

(8) The Father is the "*only true God*" (John 17:3); while Christ is the "*only begotten Son*" (John 3:16). Could Jesus be the Father and the Son of Himself?

(9) God is "above all" (Eph. 4:6). He is greater than Jesus (John 14:28). He is the Highest (Luke 1:35). Jesus, therefore, as well as all other creatures, is lower than He.



"Jesus saith unto her, Mary."

(10) Jesus had a God to whom He prayed and to whom He finally ascended. (John 17:1, 3, 9; 20:17; Rev. 3:12.) He called Him "my God." Did Jesus pray and ascend to Himself? He said, "My God" is "your God." Then, the God of Jesus Christ is "the only true God" (John 17:3) whom we should worship, and not Jesus Christ.

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### "THE HOUR IS COMING"

(Continued from front page)

These are the words of Him who has the keys to death and the grave. He has unlocked the tomb before; He can and will do it in the future. The promise is that He will become death's plagues. This power came to Him when He arose triumphant over death. He was manifested to destroy him that has "power of death, that is, the devil" (Heb. 2:14). This complete victory cannot be denied the Saviour!

#### *A Bodily Resurrection*

The questions that pervaded the minds of many of those living at Corinth, "How are the dead raised up? and with what body do they come?" are still rife in many minds. The answer that Paul gave is plain and simple: "God giveth . . . every seed his own body." Identification in resurrection here is affirmed. We shall have our own bodies just the same as Jesus had His own body. When the angel said, "Come, see the place where the Lord lay," he confirmed the fact that the Lord who was crucified and buried was the same one that was raised from the dead. Did not Jesus ask the disciples to "handle him, and see" His "flesh and bones"?

#### *Relationships Renewed*

The glory of resurrection lies in the after life, with its greatest blessing being in the reality of identification—"we shall know as we are known." "Thy *brother* shall rise again," as spoken to Martha by the Lord, indicates renewed relationships. True, the Master had reference to the resurrection that was at hand, but Martha applied it to the "last day," and this application of brother relationship at the future resurrection was not changed by the Saviour.

Jeremiah's prophecy concerning Rachel's children coming again from the land of the enemy (Jer. 31:15-17), Matthew applied to the children slain under the decree of Herod. (Matt. 2:16-18.) That being true, one conclusion stands out predominantly: those mothers were comforted with the promise that their children would come again to them from the land of the enemy. The family ties would be mended!

#### *Resurrection Insures Glorious Victory*

The hallelujah chorus and the song of Moses and the Lamb are beyond the resurrection. With death behind, which is man's worst enemy, and with the fullness of life everlasting abounding, songs of everlasting joy will be on every head. Speaking of that great victory, the revered R. V. Lyon described it as follows:

"O see the redeemed, as they are standing upon the sunny banks of Life's beautiful river, whose waters are clear as crystal as they roll majestically along among the verdant hills of the Paradise of God! View them, as they walk amid Eden's beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine; their cars are saluted with the sweet notes which will fall from Eden's feathered songsters, borne along on zephyr's stainless wing."

The "unsearchable riches" of Christ then will appear in all their fullness and beauty—the heritage of those born out from the dead ones!

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### WHAT JESUS TAUGHT NICODEMUS

(Continued from page 5)

Christians. It is almost universal. There is an old Chinese prayer which says, "Lord, reform the world, beginning with me." The Hindus and Buddhists try to escape from sin through sacrifice and ascetism. The Greeks and Romans tried to escape through stoicism, and moderns try through a philosophy which says there is no sin.

The fact that the world is sick and tired of its partnership with sin and that it cannot separate itself alone is obvious. Thus Solomon could say: "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. 20:9.)

This condition can be remedied only by being born again: not of the flesh, but of the Spirit. That is the cause of, and the reason of, all men's needing to be born again if they want to enter the Kingdom of God.

The rebirth and regeneration of an individual is a complete change of life, of goal, of hope. The body and its desires which have always been the master become the slave of the reborn individual. The change is expressed by New Testament writers in many ways.

In Matthew 18:3 we read: "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Before you can enter the Kingdom, you must be converted and become as a little child. You must be "rehabilitated," as now being commonly said. Your machinery of life must be turned to new work. Instead of glorification of self,

you must seek to glorify God through His Son. You must humble yourself as a child: become meek and lowly, and begin from the beginning to learn a new way of life, with the simple faith of a child.

Mark 2:21, 22 tells the same truth in a different way. "No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles." Cloth in Jesus' day was not sold pre-shrunk. Therefore, no man would put a new cloth patch on an old garment; the shrinkage would make an even larger hole. Nor would any man put new wine in an old goat-skin bottle, because the fermentation would break the skin. Nor can you put Christ in this sin-filled life. Before putting on Christ, you must become spiritually clean—reborn, renewed. You cannot compromise and keep Christ and sin, too. You must be born again before Christ can work in you, else there will be a rending of the mind and breaking of the spirit, because of the constant conflict within you between Christ and Satan.

The important question is not what must we do, but how can we do it? Nicodemus said, "How can these things be?"

The first step is repentance. This is a step that everyone must take. Through love of sin, we have shut the door of our heart to Christ, and it opens only from the inside. When we recognize our faults and frailty, and want Jesus to come in and cleanse us, we have begun the process of rebirth. It is difficult for us to repent while we are very prosperous and comfortable. Some people do not have pleasant surroundings, and therefore find it easier to repent. A soldier said that it is easy to repent and ask for help in a foxhole, when God is whispering in one ear and death is whispering in another. However, difficult as it may be, we must repent. The word derives from the Aramaic and means "turn back." Turn your back on this life and become a child in Christ. Turn the answer, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise back to a new beginning. This is the first part of rebirth.

When we have opened the way and begun the process by repenting of sin, then comes baptism, which is the outward symbol of the inner conviction. Upon recognition of our need for Christ and a new life in Him, we follow the same process He did to attain it: death of the old man in the waters of baptism and resurrection to new life, as Christ was resurrected to new life. Paul made that very comparison in Romans 6:4-6, saying: "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 in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We come up out of the waters of baptism created new, born again.

This is man's part in being born again. Belief, repentance, and baptism must be performed by man alone. God's Spirit, or power, however, has a very definite part in true conversion. One cannot be born again simply by water baptism. If you come up out of the waters of baptism not filled with God's Spirit, you have not been reborn, only washed. True conversion does not occur until one becomes filled with the spirit which alone can destroy the old man in us. Sometimes this part of the rebirth does not occur until years after baptism. Notice, for instance, Jesus' words to the Apostle Peter in Luke 22:32: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter undoubtedly had been baptized and had followed Jesus for three years, yet he was not converted, or had not been reborn or made new. It was only a day later that Peter cursed and swore and denied his Lord. We believe Peter was not converted until Pentecost when, through God's power, he understood what Jesus had been trying to teach. From that time forward, Peter was a new man, born again to a new purpose: not fishing, not seeking power and a kingdom, but seeking to spread the good news of Jesus Christ.

The Holy Spirit, the power of God, has a very definite and unique role to play in the conversion of a sinner to a new life. After showing through repentance and baptism that one is willing to become a servant, God "takes over" and helps one to purge out the old man. Without God's help, one is not reborn. Too many of us rely solely upon ourselves to lead a new life; and when we fail, we become discouraged and give up to Satan. The truth of the matter is that we have been born of water and not of the Spirit. We have tried to save ourselves by works at the expense of faith.

When Jesus said, "Except a man be born again," He meant a complete rebirth. "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). If any of these requirements are lacking, you have not been reborn, only patched. To experience the comforts of Christianity in this life, and to have hope of entering the Kingdom of God, you must be born again.

Open your heart, acknowledge your guilt, wash away your sins, and allow God's Spirit to work in you to the end that you may be a new creature in Christ.

## CONCERNING A DISMEMBERED BODY

*(Continued from page 7)*

than I shall need. I can cheerfully give an additional ten per cent and may it aid abundantly in furthering His work. God is good, and His way is always the right way."

As the impact of these events began to dawn, I became puzzled concerning a few things. Retaining the vision in fancy a bit longer, I made bold to ask, "Mr. Body, what happens now? How do you go on living and working after this—er—unusual dismembering?"

"Oh," he answered, "I'll be all right in a short time. My members will be back with me in time for work. Strange as it may seem, there is little 'Mutiny in the Body' in matter of essential tasks. It's in the distribution of our blessings that we differ to the point of separation. Pride in giving and love of the advantages of money tend to disunite us."

"But," I persist, "how do you continue to live under such conditions? It would seem that such a repetition of separation and unity with its attendant pain, loss of energy and time, and severe shock, would soon bring death."

"True, very true! But for the miraculous power of God, I should have ceased to exist long ago! Just why such favor should be granted me, I do not know. Perhaps because, in part, I do endeavor to do His will. Perhaps because He has foreseen the day when in the fullness of the body I shall be able to serve Him. And there is reason for such hope, for I recall the days when my left eye went with the others, too. Those were the darkest days. Ah, yes! there is still hope.

"In the meantime, by special dispensation of His mighty powers, I continue to exist. But it is a distressingly inefficient existence. Hour after hour and year after year, hopefully laboring only to see the fruits of labor—with small exceptions—scattered to the four winds by my dismembered members!

"Many times I would cry with the prophet, 'How long! How long!' But God assures that there is hope, and I know there is! By precept and example His way shall prosper!"

And thus imagination is replaced by reality.

For the protection of all, it ought to be said that any likeness to persons, organizations, places, and so forth, is coincidental.

Nevertheless, we pray the more earnestly that the day shall soon come when the General Conference, the state conferences, and all the Churches of God of the Abrahamic Faith in the United States and Canada shall be, and remain, one body, rejoicing in the unity of all members.

## WHEN SOULS WILL BE IMMORTAL

*(Continued from page 3)*

The cross was a horrible experience for our Saviour, but I am glad He died for my sins and thus provided the sacrifice needed, for it gives me a great and precious hope of having the life that is life indeed. If we enjoy this existence so wonderfully, and nearly all do, how do you suppose we shall enjoy the life that will be *real* life? We might say that this is only a play life now, even a child that has not grown into the adult; but when we see our Saviour "face to face," when we are with Him, talk with Him, do His bidding, how much more shall life mean! An endless existence under such conditions as will be in God's Kingdom is a powerful enough reason for any man to turn from sin.

Oh, that I might gain that real life, the life that is life indeed! There is no good thing one would not do to gain such everlasting existence. Has God asked us to be kind and loving? What a little thing to ask of us, in return for such enormous blessing! Has He asked us to preach His gospel of salvation to be obtained in the New Age? A worthy message and one that we vile mortals are hardly fit to bear! We have an Advocate, however, who pleads for us with God, and He will save us.

Knowing all these things, whenever any service is asked of you, remember the incomparable future life and do such things as are asked, willingly. God asks nothing unreasonable of us, and in return promises unsearchable, unspeakable riches. Remember the real life to come, the life that is life indeed, when righteous souls will be immortal.

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 THE WORLD'S BIBLE

"Christ has no hands but our hands to do His work today;  
He has no feet but our feet to lead men in His way;  
He has no tongue but our tongue to tell men how He died;

He has no help but our help to bring them to His side.

"We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed.  
We are the Lord's last message, given in deed and word.  
What if the type is crooked? What if the print is blurred?"

"What if our hands are busy with other work than His?  
What if our feet are walking where sin's allurements are?  
What if our tongues are speaking of things His lips would spurn?"

How can we hope to help Him and hasten His return?"

—Selected.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him" (Deuteronomy 13:4).*

### An Eight-Year-Old King!

Josiah was only eight years of age when he became king at Jerusalem. He was a good king because he obeyed God. He reigned thirty-one years. David was one of his relatives. Josiah's father was Amon. His mother's name was Jedidah.



Josiah knew what was right and good, though his father had not been a righteous king. The greatest sin of those people was in worshiping idols. Under Josiah's leadership,

the people again turned to the living God.

Many boys, and girls, too, of eight years today know right from wrong. They, like Josiah, are able to walk the way Christ wants them to walk. They, too, "turn not aside to the right hand or to the left." They are honest and kind. They study their Bibles. There is an Old Testament and a New Testament to be studied today. In Josiah's day, they used only the "book of the law," for many books of our Bible were not written then.

### Found! Found!

After Josiah reigned eighteen years (he was twenty-six years of age then), he sent word to the high priest. The high priest, Hilkiah, was asked to count the money brought into the Temple, "the house of the Lord." to pay the workers, and to buy materials needed to repair the Temple. We can understand why the house of God needed repairs. It had been neglected while the people were busy worshiping idols. The money was to be given to "carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house."

Then, the high priest found the "book of the law" in the Temple! Sad, indeed, when a high priest does not know where the Holy Word is located, and it is not used!

The scribe, Shaphan, read the book to king Josiah. Not everyone in those days could read. The scribes were able to read. Josiah wanted to do the Lord's will, as soon as he learned what it was.

### How About It?

Do we today do what we know God's will is for us? Do we know where our Bibles are? Do we read the Word? or are our Bibles lost to us, while they rest upon our tables or shelves?

### Keeping the Passover and Easter

Josiah had the people keep the Passover. "Surely there was not holden such a passover"! No, not from the days of the judges or the kings of Judah until in Josiah's reign! . . . Soon, we will celebrate Easter in memory of Jesus' coming out of the tomb. How was that like a baby chicken is hatched from its shell? How was it different? See if you can give an explanation.

### Putting Away Evil

Those who worked with "familiar spirits," and "idols," and all that were evil did Josiah "put away." He wanted nothing to be between him and the Lord God of Israel.

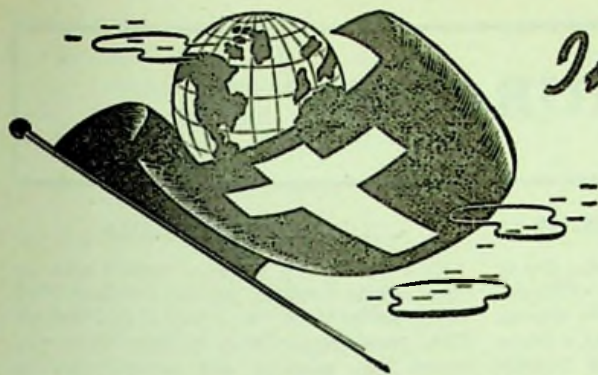
Josiah was the best king there ever was. Solomon was the wisest king, but he was not able to draw near to the Lord. Josiah drew near to God "with all his heart and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him" (2 Kings 23:25).

### So Happy!

We are happy to introduce twenty-two new members from Hammond, Louisiana. Their names are sent in by Sister Lorrin Gainey. The new members are: Bobby, Velma, and Wilma Foster; Donald Forbes; Barney Hodges; Jimmie, Aline, and Leslie Forest; Glenda E. Brceland; Richard Gainey; Patricia, Alvin, Evelyn, Mary Jane, and Leonard McKinney; Eddie Hutchinson, Vera Lou, Cloyed, Viola, and Vernon Foster; Glenda Rac Kron; and Charline Lee, all of Hammond.

### Happy Birthday Wishes!

Charline Lee, age 3, April 1, Hammond, La.  
Mary Louise Anderson, age 12, April 5, Mishawaka, Ind.



## Into All the World - - -

United States. I believe, because we are teaching the truth, God will bless any effort on our part in whatever endeavor we put forth. Let us give Him opportunity to show what He can do through us. We should not merely sit back and say we have the truth. Let us launch out and do our part to "preach the gospel to every creature."

### *Need of Missionary Work*

By Dale Ward, Oregon Bible College

If the Church of God is to be blessed of God in the future, it must heed the words of Jesus in His Great Commission. "Go ye into all the world, and preach the gospel to every creature" applies to us as much as it did to the disciples to whom He was speaking. Other organizations have proved many times that God is able to supply all their needs, when they use some of their means and talents to preach the gospel to other people. God not only has supplied the means to support outside missionary work, but also has enabled these groups to enjoy the greatest growth and blessing at home.

To show what God is able to do when people put their trust in Him, I quote two paragraphs from "The Progress of World Wide Missions" by Robert H. Glover:

"The China Inland Mission was the first, and is still the largest, of a number of missionary movements to which the name 'faith mission' has been applied, because of their principle of making no direct solicitation of funds for their work. The workers are guaranteed no fixed salary, but trust the Lord to supply their needs through the voluntary offerings of His people in answer to prayer. This Mission is international and interdenominational, candidates from different countries and various evangelical sects all working together harmoniously. The missionaries include laymen as well as ordained ministers, and both single and married women receive official appointment as well as men, and together constitute more than half of the missionary staff.

"The policy of the work is strongly evangelistic, the great objective being the widest possible witnessing of the gospel to those who have never heard it, to the end that all may have the opportunity of salvation, and that the task of world-wide evangelization committed by Christ to His Church may speedily be completed in preparation for the Lord's return."

We claim to have the truth as it is taught in God's holy Word, yet the Church of God does not preach a sermon outside North America and very few outside the

### *Message from Our Treasurer*

*Attention, Bereans!*

Remember that the National Berean Society very weakly and slowly is helping Brother James Mattison in his missionary work with the Mexicans. Though our contribution is small, every little bit helps. The Society still has many dollars to receive before the goal of \$600 is reached.

Please do not forget our brother down in the South who is struggling to convert our Mexican neighbors, while we sit calmly up here (doing nothing?).

Send your contribution today. Perhaps we can surpass our goal of \$600 and have a reserve to start on, next year. Maybe we will be able to pay Jim more than a paltry \$50 a month. He surely is worthy of his hire.

*Attention, Berean Treasurers!*

Recently, Brother James Mattison reported that certain Berean societies have sent contributions directly to him, instead of sending them to the National Berean treasurer.

Perhaps these societies desired to send their contributions voluntarily to Jim, and that shows good interest on their part. The National Berean Society should like, however, for the societies to send their money direct to the National Berean treasurer. By doing this, our goal of \$600 will be more easily reached. Thank you!

Shirley Logsdon, Treasurer,  
National Berean Society  
1027 Ridge Avenue,  
Rockford, Illinois

• **BEREAN** Department **BEREAN** •

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- April 23, 24—Iowa Berean Rally at Waterloo.
- April 23, 24—Minnesota Berean Rally at Eden Valley.
- April 23, 24—Indiana Youth Rally at Burr Oak.
- June 2—College Commencement, Oregon, Ill.
- June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).
- June 13-19—Annual Michigan Conference (J. R. LeCrone, guest speaker) at Pennellwood Church, Grand Rapids.
- July 5 - August 1—Summer Session of Oregon Bible College.
- July 18 - August 1—National Berean Rally at Oregon, Ill.

## Our Future Is in the Hands of OUR LAYMEN BOOSTERS

The work of National Bible Institution is limited to the contributions of those interested in its work. Its future is decided by the per cent of our members who manifest an interest in its continued growth and support. We are presenting below the not-too-pleasant picture shown by a comparison of the response to our current Layman's program and the possibilities presented by the last member reports to the General Conference.

Arizona	75	8
Arkansas	150	3
California	150	8
Colorado	25	0
Illinois	541	46
Indiana	273	9
Iowa	80	2
Kansas	35	5
Louisiana	111	4
Michigan	265	7
Minnesota	292	3
Missouri	138	7
Nebraska	249	4
Ohio	350	28
Ontario	100	1
Oregon - Washington	?	3
Texas	208	2
Wisconsin	15	0
East Coast	100	3
Miscellaneous	?	6

We feel sure that no one wants to contemplate the curtailment of our efforts that this response makes mandatory for the coming year. If we can rise to a little more than one third of our possibilities our complete program is assured. **LET'S GIVE IT A TRY!!!**  
James M. Watkins.

### HERALD RECEIPTS

Alfred Hetrick; Fred Paisley; Mrs. Henry Partlow; Virna Sitler; Ethel Fyfe; Vivian Drabenstott; Mrs. Morris Zeller; Mrs. Ray Saylor; Loren L. Burnett; Gospel Gleaners (2); Mrs. Joe Chapman; Janice Johns (2); Elzie Robbins (2).

## MICHIGAN SPRING CONFERENCE

The Southlawn Church of God, Grand Rapids, Mich., was host to the Michigan Spring Conference, March 19, 20. Bro. Gordon Landry of Oregon Bible College was a fluent and interesting guest speaker. On Sunday morning, he reviewed the doctrines as taught and believed by the Church of God. On Sunday afternoon, he spoke about the need for our denomination to have more missionary zeal.

About one hundred people enjoyed dinner together in the spacious, newly remodeled church basement.

Special music for all services was furnished by members of the two local churches.

Bro. C. E. Lapp, president of the Conference, gave the closing sermon on Sunday evening. Plans already are under way for the June conference and Bible school scheduled to be held at the Pennellwood Church, June 13-19. Bro. J. R. LeCrone will be guest speaker and teacher. Tentative plans are to have two Bible school sessions each day: one in late morning and one in early afternoon, with a period between for lunch and fellowship together. Ada Simpson, Secy.

Is going to church empty handed to worship God more spiritual than expressing our love with tithes and offerings as well?

## MORNING STAR CHURCH OF GOD

South Bend, Indiana

Would you like to hear from us, down here in South Bend, again? We have been active in the Lord's work, and we are planning some work in which other churches may be interested.

The Morning Star Church of God wants a pastor, and we are willing to work to get one. We have one coming in June to get acquainted with us and we with him. If he likes our little community, he may come back in the fall to stay. We are planning a program in our high school auditorium, next month, and all the proceeds will go into our ministerial fund. Also, we are doing a house-by-house campaign to get more people to come to church, and to start a dollar-a-month club. Each person pledges to pay a dollar on the first of every month to pay our minister.

Sunrise services are planned for Easter morning, breakfast afterwards, and then regular Sunday school and preaching services later in the morning. Bro. Sydney E. Magaw is coming to be with us on that day of worship with our Lord. Mrs. Edwin Patecel.

"A combination of teachings, by word and in print, made a tither of me. I have experienced the satisfaction and peace that comes when conforming to God's plan."—Lois Hunt.

## HILLISBURG, INDIANA

On February 28, we were blessed with six boys, Ernest Graham, Raymond Brown, Kyle Davis, Kirby Davis, Dean Moore, and William Dick, from Oregon Bible College. They presented both morning and evening services. Several musical numbers were presented by the quartette, a piano solo by our own "Billy" Dick, and several vocal solos were rendered. Dean Moore preached a very inspiring sermon in the morning. Raymond Brown and Ernest Graham preached short sermons in the evening. A large group attended both services, and much favorable comment was given the student ministers. Come again, boys. It was also a pleasure for some of us to entertain them in our homes.

This year, some changes have been made in the Ladies' Aid. We have been having all-day meetings to enable us to sew more. At the February meeting, a quilt was tied and baby clothes were made. At the March meeting, we did sewing for a needy family in the community.

On March 14, the annual church business meeting was held at the church. Elected were the following: Elders—Don Huffer, Albert Finney, Roscoe Finney; deacons—Luther Bengo, Richard Bengo, Sam Huffer; deaconesses—Olean Huffer, Bessie Huffer; treasurer—Homer Snyder; secretary—Marjorie Finney; trustees—Don Huffer, Claryl Huffer, Homer Snyder; musical director—Bessie Huffer.

Sunday school convenes at 10:00 a.m., each Sunday. Bro. Roscoe Finney is our superintendent. We have four classes, as follows: young peoples' class, taught by Sr. Eurie Hall; junior class, taught by Sr. Olean Huffer; primary class, taught by Sr. Marjorie Finney, and the adult class, taught by Bro. Don Huffer. The junior class has been having parties to work on scrapbooks and Bible drills. The March meeting was held at the home of Betty Finney.

Our Bible study group meets, each Thursday evening at 7:30, under the very able guidance of Bro. Fred E. Hall. We are very thankful that we were able to hold these meetings all winter. Now, we are looking forward to our summer Bible school.

Marjorie Finney.

## NATIONAL BIBLE INSTITUTION

Golden Rule Church of God, Cleveland, Ohio (L. E. Conner fund)	\$50.00
Pennellwood Church Missionary Society, Grand Rapids, Mich.	12.46
Omaha, Nebr., Church of God	20.70
Oregon, Ill., Church of God S. S.	8.03
Azalia Winfrey	20.00
Mr. & Mrs. Ray Saylor	7.50
Mrs. Harry Fisher	1.65
Mrs. Iola Cunningham	5.00
Gospel Gleaners S. S. Class, Brush Creek	15.00

**MINNESOTA BEREAN CONFERENCE**

Saturday, April 23, and Sunday, April 24  
Litchfield Church of God

**Saturday**

- 1:30 p.m. Registration—Golda DeHeer and Joyce Hamilton
- 1:30 p.m. Choir practice—(Mrs.) Madgo Savage
- 2:00 p.m. Official opening—James Gaspar, Pres.
- 2:10 p.m. Song service—Ernest Graham
- 2:30 p.m. Bible class or sermon—Kyle Davis
- 3:15 p.m. Recreation—Delbert Jones
- 5:30 p.m. Picnic lunch
- 7:30 p.m. Song service—Marion Otto
- 8:00 p.m. Sermon—Raymond Brown
- 8:30 p.m. Social hour—Elton Ruhn and Ernest Hamilton
- 11:30 p.m. Lights out

**Sunday**

- 9:30 a.m. Sunday school—Willard E. Wood, Supt.
- 10:30 a.m. Morning worship—William Dick
- 12:00 noon Dinner at the church
- 1:30 p.m. Song service—Tom Savage
- 2:00 p.m. Sermon—Ernest Graham
- 2:30 p.m. Business meeting—James Gaspar
- 3:30 p.m. Conference closing  
**Everyone Welcome!**  
Minnesota Berean Society.

**CASEY, ILLINOIS**

The Work Klub of the Restitution Church of God of Abrahamic Faith, Casey, Ill., met recently at the home of Mrs. Ethel Gross. Seven members were present. Following the devotional services and a Bible lesson, we decided to make a quilt for Otto Gardner, who lost his home by fire last Sunday, March 20. An all-day meeting was planned to be held at the home of Mrs. Bertha Partlow, Thursday, March 31. The next meeting will be at the home of Mrs. Ora McFarling. We are talking about having an Easter dinner.  
Tinele Stephens.

**STILSON - McLEOD**

Miss Sybil Stilson, daughter of Bro. and Sr. Roland C. Stilson, South Bend, Ind., became the bride of Malcolm McLeod, son of Bro. and Sr. Norman J. McLeod, Pomona, Calif., Saturday, March 12, 1949, at a church wedding in Pomona attended by one hundred twenty-five guests. The groom's father officiated.

The bride, given in marriage by her brother, John E. Stilson, was attended by her sister, Miss Joy Stilson. The groom was seconded by his brother, Kenneth McLeod. Duncan McLeod sang "Always" and "Thine Alone," accompanied by Claude Crankshaw.

The newlyweds will make their home at 290 W. Artesia Street, Pomona.—Adapted.

**1948-1949 OVER THE TOP**

95. Cecil A. Smead	\$26.01
96. Mrs. Cecil A. Smead	26.01
97. Co-Workers Class, Ripley Church of God	26.00
98. Elmer Gockler	26.50
99. Mrs. Etta Macy	26.00
100. Roy Waller	100.00
101. Dorcas of the Macomb, Ill., Church	26.00
102. Leota B. Hanson	29.00

**INDIANA YOUTH RALLY**

Burr Oak, April 23, 24

**Saturday, April 23**

- 2:00 p.m. Registration
- 2:30 p.m. Devotions
- 3:00 p.m. "My Task"—an address by an outstanding youth leader
- 4:00 p.m. Recess
- 4:15 p.m. Discussion Period—"How shall I Assume My Task?"
- 5:15 p.m. Meditation and Dismissal
- 6:30 p.m. Fellowship Supper—Lion's Den, Culver
- 7:30 p.m. Sound Picture—"Reaching from Heaven"
- 9:30 p.m. Departure for Rooms

**Sunday, April 24**

- 10:00 a.m. Sunday School
- 11:00 a.m. Morning Worship
- 12:00 noon Dinner—Church Basement
- 1:30 p.m. Devotions
- 1:45 p.m. Youth Business Meeting. (Election of officers, selection of a name, and adoption of working rules)
- 1:45 p.m. Meeting of Youth Leaders  
Discussion: "My Task as a Youth Leader"
- 3:00 p.m. Dedication Service.

Place for prayer: Bro. Gerald L. Cooper, 501 North 18th St., Saint Luke's Sanitorium, Phoenix, Ariz., plans to submit to surgery, early in April.

Sr. Leota B. Hanson, accompanied with Srs. J. R. McCrone and son Arlen, Mattie Agaard, and Myrle Claussen, all from Oregon, Ill., went to Grand Rapids, Mich., last week end to attend the Pennellwood dedication services.



**ELIZA HUFFMAN**

Eliza Charity McGee, the daughter of Jonathan and Mollie McGee, was born, December 31, 1876, in Chariton County, Mo., and died at the home near Avalon on March 22, 1949. Her education was procured in the schools of Triplett and surrounding community.

On February 6, 1895, she was married to James W. Huffman. They began their life together at Fairview. To this union four children were born: Martha (deceased at age 16); Florence, also deceased; and two sons—Sam of near Saint Catharine, and Clifford of near Avalon. Surviving, besides her husband and two sons, are eleven grandchildren, two great-grandchildren, and a host of relatives and friends.

In early life, she united with the Church of God located southeast of Bosworth, Mo. Her Christian life was a great blessing to herself and friends. She lived in the Avalon community about ten years, there having made a host of friends.

Funeral services were conducted by the writer in the Baptist church at Hale, Mo., and burial was made in the Elizabeth Cemetery south of Hale. The writer spoke on the uncertainty of life and that we have hope only in Christ, His coming, and the resurrection.  
Francis E. Burnett.

Bro. and Sr. Ernest Graham and family, and Bro. Kyle Davis, Oregon, Ill., attended the Ruth Anderson - Howard Beemer wedding at Hector, Minn., Sunday, April 3, Bro. Graham being soloist at the marriage. Sr. Bud Goodwin accompanied the Oregonians part way to visit relatives at Emerald, Wis.

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

- 147. Roy Waller, Hickory Ridge, Ark.
- 148. Mr. & Mrs. Harry Payne, Oregon, Ill.
- 149. Leota B. Hanson, Oregon, Ill.

**1947-1948 OVER THE TOP! !**

549. Ruth Dean	28.00
550. Clarence Dimmick	26.50
551. Mrs. Clarence Dimmick	26.50

**WHERE THERE IS A WILL**

*There is sure to be a way*

To the individual who has devoted his life to the spread of the gospel message, the thought of allowing that support and work to cease at death is inconceivable. The following clause in your will assures you a continuing part in the future of the Lord's work.

"To National Bible Institution, a Corporation incorporated under the laws of the State of Illinois, I bequeath the sum of ..... dollars. (\$.....) in support of the work of said Corporation as authorized by its Articles of Incorporation and By-Laws."

*Do Not Neglect This Opportunity to Serve*





Indiana

## *Youth Rally*

Church of God

Burr Oak

April 23-24, 1949

For some time, the Indiana State Conference has been anxious to inaugurate a vitalized Youth Stewardship Program to give our young people active participation in a real Christian program on a State level—something larger than their local endeavors, but still of definite value to them; a program that will honor God at all times and places, bring salvation to youth, and develop his spiritual nature and leadership potential. Many of our young people have been calling for such an organized effort. Now, at long last, the first move has been made. We are offering a working program with a fourfold emphasis, as follows:

- A. A Christian Youth in the Church program.
- B. A Youth Evangelism, or a Mission Project.
- C. A Christian Youth Recreational Program.
- D. Good Stewards (a Stewardship Program).

Each local church group is urged to send as many young people, high school age and older, to this meeting as possible. Isolated young people, too, are urged to attend. The schedule for the first meeting is on page 15.

*Young People*, this first program is a good one. After this first meeting, however, the initiative will be your responsibility. The stewardship is yours. We know you will give this program your best effort. Young people and leaders of young people of the Church of God, everywhere, are urged to attend this meeting. We ask, however, that you let Louise LaMunion, Rt. 2, Culver, Ind., or the writer know as soon as possible how many will attend, that we may make arrangements for adequate housing.

We shall be looking for you. Please come. Harry Sheets, Burr Oak.



April 12, 1949

# The Restitution Herald

VOLUME 38

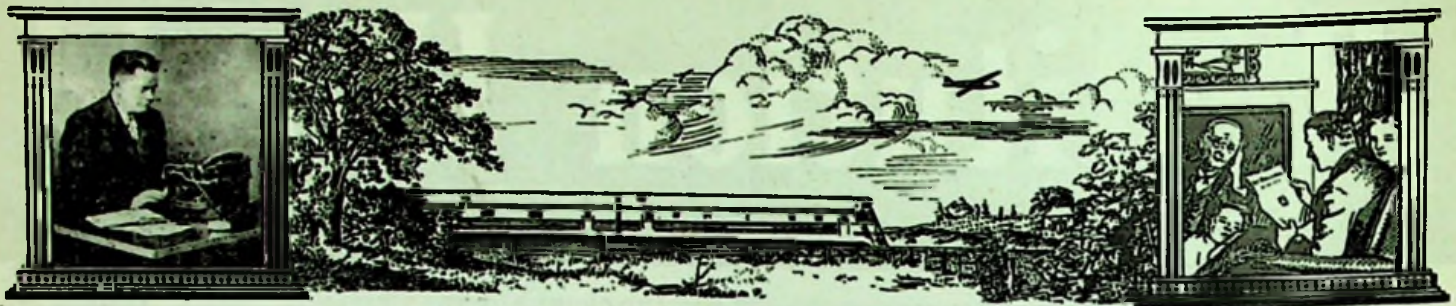
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 27



—Authenticated.

Seals on Rocky Shore of Santa Catalina Island, California



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## God Made the Seals

Out in the Pacific Ocean, twenty-two miles south of Los Angeles Harbor, Santa Catalina Island is the home of many seals. Barking and floundering on the rugged coastline of the Island, swimming tirelessly, noiselessly, majestically in the sea, these aquatic mammals are an interesting study to the many tourists who annually visit the Island. These seals, correctly designated as "eared seals," have small external ears. Their hind feet, though flipperlike, turn forward when used for walking. Their necks are longer, proportionally, than those of the walrus and the *true seal*. These "eared seals" of Catalina are, also, *furred seals* and are commonly called "sea lions." These are the seals captured for exhibition in public parks, zoos, and for use in the circus and theater.

Many and strange are the creatures of God, but it is not a little inspiring to know that He created all, that every creature has a purpose, and that God pronounced His every creature "good." . . . "God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind . . . and God saw that it was good" (Gen. 1:21). "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

If, indeed, the Divine mind finds pleasure in His every creature, need it be thought strange that we, His creatures, find pleasure, too, in every manner of living creature? Why this innate love for animals? for flowers? for birds? for trees? . . . "God saw that it was good."

## Palestine Herald

The Lord willing (James 4:15), your next RESTITUTION HERALD will be the long-planned special Palestine number. You will see into the Holy Land through a profusion of news pictures; you will see into the Holy Land through inspiration and imagery of the Old Testament prophets; you will see into the Holy Land through the testimony and interpretation of many Church-of-God writers, whose thought-provoking articles were prepared especially for

this issue. Besides Brother C. E. Randall's page that will be packed with Palestine news in the light of prophecy, there will be such features as:

- "God's Warriors" by Harold Doan
- "The Kingdom Restored" by Otto E. Dick
- "Because They Called Thee an Outcast" by G. Gordon
- "Palestine and Christ's Coming" by Howard Hawkins
- "The Tide Turned" by D. G. Harvey
- "Jewish Bible" by Arlen Marsh
- "Land for One Million More Jews" by James Mattison
- "God Is Fishing! God Is Hunting" by C. R. Randall
- "Road to Peace" by Cecil Smead.

How will we be able to present all that abundance in one HERALD? Well, answering that question would diminish the surprise. . . . Pray for God to bless the effort, that many readers may be encouraged to continue in their Christian toils, that doubtful minds may be persuaded of the coming of Jesus Christ to Jerusalem.

## Noah's Ark

During the last several years, the religious world has become interested in repeated stories about Noah's ark being found high in the mountains of Armenia, the reports of one "Roskovitsky," a Russian aviator, having been published in many religious periodicals. How dependable are these reports? — and they trace back through even the writings of Marco Polo and Flavius Josephus!

That is the question in the mind of Mr. A. J. Smith, Ph.D., D.D., 1913 Boulevard Street, Greensboro, North Carolina. Says he, I will go to see if those reports are true, and he plans an expedition, under name of "The Oriental Archaeological Research Expedition," to Mount Ararat, Armenia. In preparing for that trip, Mr. Smith has compiled a neat, attractive, eighty-page booklet that gives an orderly arrangement of all the evidence thus far collected on this theme, the book selling for one dollar per copy. If interested, order from National Bible Institution, but please say not, "So that's the catch, is it?" Notwithstanding the elements of myth and speculation, here is a theme that might well interest all Christians in these last days so marked with doubt of the Holy Scriptures.

# Reminiscences and World Outlook

By D. G. Harvey, Kokomo, Indiana

*"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee" (Deuteronomy 32:7).*

KOKOMO, INDIANA, recently experienced three weeks of damp, cloudy weather: the weather report officially informing that we had twenty-one successive days with no sunshine. Small wonder our thoughts turned to another February day when we sat in the shade in Alamo Plaza at San Antonio, Texas! Dwelling upon the past, we recalled our impression of the "Cradle of Texas Liberty."

As one enters the old mission-fort, he seems to feel a sadness that makes men remove their hats: the Alamo is known as the "spot where no one smiles." Looking about this old mission, one thinks of the brave one hundred fifty-five men who fought a hopeless battle against General Santa Anna with his Mexican army of three thousand. The battle raged from February 23 to March 6, and, though Colonel William Travis had written a letter of appeal for aid ten days before the final storming of the Alamo, only thirty men broke through the Mexican lines to help in the defense. Colonel Travis was a brave soldier: his orders were to "hold the Alamo"; he obeyed—and he died. He did not die alone. When he saw no help would come, Travis told his men their plight and gave them a chance to flee; he would stand alone, but not a man fled. They died with their leader.

Though saddened by our memory of this bit of history, we sat again in the Plaza and seemed to see that dark day of Texas history. What was the need of that sacrifice of life? It was but a delaying action which allowed General Sam Houston time to unite his forces for the battle of San Jacinto.

Our thoughts race back through the years to another scene—in the hills of Judea. Another horde demanded the sacrifice of a man's life: not a soldier, not a man of war, not a law breaker, not a man of strife, but a man of peace. This man, too, was obedient, for He said, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). How different, though, was this man's sacrifice! No friend stood at His side. When the test came, He stood alone. His nearest, most trusted friends denied and forsook Him. "They all forsook him, and fled" (Mark 14:50). Mark

also shows they left in great haste, for he spoke undoubtedly of himself as the "certain young man" who lost his linen cloth and "fled from them naked" (vv. 51, 52). Undoubtedly, the Roman soldiers and Jews of that day thought it was odd, yes *useless*, for the man to die, but He did not retreat. While He had the power to escape, He gave Himself, His very life, a ransom for all.

This man's death, which seemed useless that day on Golgotha (the place of the skull), proved to be the turning point of the world's history. While his malicious foes attempted to destroy the man and his influence, He arose to greater power and glory—to world-wide influence.

Soon that man, our Lord Jesus, will return to this earth. By that power given Him by His Father, Jesus will redeem from the grave men of all Ages. Then there shall be no more wars, no pain, no death, but joy and peace and plenty for all.

Peace? Yes, peace, and not an armistice such as attained on November 11, 1918, when Webb Miller, a foreign correspondent, was moved to write his book, "I Found No Peace." Mr. Miller had been in all parts of the world. He saw in the Rhineland the greed and hate to cause another war. Then came the Sinn Fein Rebellion in Ireland, the Spanish aggression in Morocco, the Salt March in India, Benito Mussolini in Ethiopia, Japan in China, Hitler's rise. He closed his book with a remark about starting back to Europe to cover the next war. The League of Nations failed; the treaty of Versailles, Locarno Treaty, the Kellogg-Briand Pact, all outlaw war, but all the foregoing wars and rebellions occurred during twenty years of man-made peace.

Today, there is smoldering trouble in Palestine (sons of Abraham: Israel and Arab nations), civil war in China, in Peru, Indonesian-Dutch trouble, India-Pakistan trouble, revolts in Greece and Italy, cold war in Russia and the Western nations, and see Berlin's air lift. Peace in 1949? The smoke of World War II has only faded, and the United Nations, which surely would end all wars this time, has begun to weaken. Why? Man never can bring peace to the world. Peace, true peace, can (Continued on page 15)



# "Think on These Things"

By Harold J. Doan, Chicago, Illinois

**WE** HAVE ALL HEARD people say, sometimes very seriously, speaking of an evil idea, "I might as well go ahead and do the thing, as think about it all the time." Many people seem to be confused about the part that thoughts, good and bad, play in life. Some feel that to think of an evil deed is as bad as to perform it. Others believe that to perform the evil is the only way to free the mind from thinking about it. Many more people have the erroneous idea that it makes no difference what one thinks, as long as he does the right.

Thoughts play an important role in life, and one's innermost thoughts have a definite effect upon his life and his spirituality. From beginning to end, the Bible teaches this one basic moral principle: cleanse from within; cleanse your thoughts, the innermost recesses of your heart, first; train your mind to defeat evil at its source, when it enters the mind.

Solomon, wise king of Israel, wrote a proverb which said, "As he thinketh in his heart, so is he" (23:7). What goes on in your mind will determine what kind of a man you are. Solomon was speaking not necessarily of the surface thoughts which regulate your habitual activities, but of the deep hidden thoughts which you roll over in your mind, and entertain, and allow to grow. These thoughts determine what kind of person you will be. Solomon added to this truth, however, by saying, "If thou hast thought evil, lay thine hand upon thy mouth. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife" (Prov. 30:32, 33). When the innermost thoughts of your heart are evil, said Solomon, lay your hand upon your mouth, for the thoughts will soon want expression. As surely as churning milk will make butter, and wringing the nose will cause nosebleed, so prolonged entertaining of evil desires, low, sinful thoughts, hatred, envy, greed will creep out, eventually, in what you say, the way you look, and what you do. As a man thinks, so is he. If he thinks evil, he will become evil.

Jesus asked the Pharisees a question, revealing His knowledge about the relationship between thought and action. Jesus asked: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the

good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:34, 35).

How can one expect to do good and to live in a Christian way, outwardly, when the mind is cluttered with thoughts of evil and carnal desires? There is a little hypocrisy and insincerity in everyone, for sure, but the abundance of thought should be on the good things of life. Out of the abundance, the predominant force, in our heart comes our action. If the abundance of our heart is evil, though it may not cause us to be a Mr. Hyde, it will hinder us from living real Christian lives. The place to begin spring house cleaning is in the mind.

To have an evil thought is not sin, but to keep it and feed it with imagination, to entertain it as a treasured guest, to bury it in the mind and cover it over with rational excuses for keeping it, approaches nearer to sin than most of us should go. The thought does not

die. It takes root and grows and before long is one hundred times stronger and more desirable than it was at first. Consciously or unconsciously, you may soon succumb to it.

This much is sure! The Bible teaches that it does make a difference what you think, for as your thoughts are, so will you be. Wrong action is the inevitable result of wrong thinking. Out of the abundance of your heart will your action come. To receive an evil idea into the mind, and there to nurture it, will lead to sin.

Most of us realize this, almost instinctively. The question in our minds is, What can we do to overcome evil thoughts? How can we defeat them in the infant stage before they cause us to sin? How can we discipline the mind and raise it above the level of carnal lust?

There are many practical helps, suggested by the Bible and developed by frail mortals like ourselves, which we can well notice and put to use. First, there is the positive approach suggested by the Apostle Paul to the Philipians. "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). How much time do we spend each day thinking on the



Harold J. Doan

things of the world which are dishonest, and untrue, and of evil report? This tends to drag our minds down to the place where we can be easily tempted and enticed. Paul's admonition is of very positive quality. Train your mind to think on true, virtuous, lovely, just things. It is a matter of strict mental discipline, but it is one solution to the problem. When you are thinking of anything, train yourself to think of those things about it which are good. It requires practice and strong will, but before long you will find your mind is on things too high to be corrupted with base ideas.

A very fine Christian man was slowly becoming cynical and bitter, and losing his Christlike quality. A minister, visiting the man, thought he knew the reason. Almost everything the man said was some kind of gossip about his neighbors. He was thinking about the dishonest and unjust things his fellows were doing. So the minister,

whenever the cynic complained about someone, repeated Jesus' words to Peter when he complained about John's easy life, "What is that to thee? Follow thou me." Finally the man saw the light. What was it to him what others were "getting away with"? He had Jesus and the good things of life to think about. He was cured.

In some places in France, houses are built on stilts to keep the bilge water and little animals out of them. To elevate the mind by high thinking does the same for us. The murky thoughts pass by underneath without touching us, or dragging us into the mire.

In His forty days in the wilderness, Jesus demonstrated another way to dispel evil thoughts before they can cause damage. Though His choice was not necessarily between outright good and evil, but between doing the good or a better thing, He showed how to dispel unwanted thoughts. Jesus answered each *(Continued on page 11)*

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## Christ May Come Soon

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By James M. Watkins, Oregon, Illinois

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*Belief That Christ May Soon Come Now Expressed by Many Persons*

April 5—In the past twenty-seven weeks, we have pointed out many of the outstanding things upon which many modern students have based the firm belief that the Christ will appear in the near future. This faith has been reflected by outstanding students in almost every Christian denomination, and the Mohammedan and Jewish faiths as well, comprising a large per cent of the world population.



James M. Watkins

The most interesting fact about the days in which we are now living is that, regardless of how individuals have interpreted the signs relating to the close of this Age and the ushering in of a new Era, their conclusions have brought them without exception to the days in which we now live and to the events we now see transpiring.

The belief that an individual reflecting the conceptions of the Christ will come cannot be regarded as an idle theory when it has lived so long in the cherished visions of mankind and is blossoming forth so completely in modern-day thought.

Those who believe in prophecies of the Great Pyramid are numbering our days. Various believers in the Bible,

regardless of many other contrary religious convictions, are assured in their own minds that it is the close of the Age. Mohammedanism and Jews sense that the climax in their religious faith is impending. Even world politicians and newsmen, without any particular religious convictions, are convinced that we are approaching a great climax in world history, a view that is causing their speculations to become tinged more and more with a religious viewpoint.

We are completely convinced that such a unity in the ultimate of our thinking by men who have traveled so many widely separated roads to attain their convictions cannot be a mere accident. Behind it all, there is certainly a greater lesson for the world to see.

In this closing article of our series, we would like to sum in a few words the substance of everything we have tried to say, and point out, by the events we have discussed. The manifold signs that we are witnessing in the world today have brought the conviction to the hearts of leaders, religious and nonreligious alike, that the basis of this great belief in so many varied individuals is founded upon fact, and the events which religious thinking has attributed to the coming Christ must inevitably transpire in the near future.

## "Quench Not the Spirit"

By Grace A. Skinner, Carvallis, Oregon

EVERY once in a while, I run across someone who is afraid of the word "spirit," especially in connection with God. I wonder if that attitude comes from a previous superstition about ghosts which the individuals have worked to overcome, or if it is the reaction to the misuse of the word in some churches, today. Whatever the cause, this fear is lamentable. The Bible is liberally sprinkled with use of the words "Spirit of God," "Holy Spirit," and "Holy Ghost," so we may as well face this truth and try to understand, from its use, the true meaning of God's Spirit. There is no profit in closing our eyes and skittling past, whenever we get a glimpse of the word.

I often have been asked, "What *is* the Spirit of God?" Just the other day, a friend said, "We thought that 'Quench not the Spirit' meant to 'spread the truth.'" What a wresting of God's Word! (Psalm 56:5; 2 Peter 3:16.) The dictionary tells us that "quench" means "to put out, extinguish, as a fire; to cool suddenly." Then the text tells us *not* to put out, or cool suddenly, the Spirit. It also is said that the Spirit is not a "funny feeling." True, the Spirit is not a "funny feeling," but it *is* the energy or influence of God. Therefore, should not the text be interpreted, "Do not extinguish, or cool suddenly, the influence of God"?

I happen to be so fortunate as to be one who has the witness of God's Spirit with my spirit (Rom. 8:16), and I know that while the Spirit is not a "feeling," it does produce an emotion: for I was filled with such a deep love for God that I was constrained to say with all my being, "Yes, Lord, whatever Thy will is for me, I will do." Please do not get the impression that I did anything spectacular because of it. The Spirit of God does not cause anyone to lose control, but gives greater control. It gives strength to do and to bear more than ever before; it fills the heart with compassion for one's fellow men and makes possible obedience to the commandment to love one's enemies.

If more of our church people were to experience this continued work of grace, and would publish it abroad, there could be such a witnessing for God in the fruits of the Spirit (Gal. 5:22) as has not been seen in the churches of today, and many would be "brought in" before the harvest is past. It might even hasten the second coming of Christ, for a sufficient number to rule with Him in the Kingdom may be all that delays His coming

—and how this weary old world needs the wise and just rule of our Lord!

I will quote some of the Bible texts that seem to me to teach that we should look for, yes, even pray for the Holy Spirit and to recognize its power in our lives. There is nothing here contrary to the Church-of-God teaching; it is in the Bible. I have before me, also, a pamphlet by Brother G. E. Marsh on "First Principles." In the first paragraph are these words, "We must experience within ourselves something of His presence and power."

In Ephesians 1:13, 14, we quote these words: "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." Do not these verses plainly indicate that we must first hear the Word, then, having believed, we receive the holy Spirit (of promise)?

Go back with me to Acts 2:39, and we see that this promise was to those that were "afar off" (Gentiles) and to "even as many as the Lord our God shall call." Do not misinterpret this verse and shy away from it, as I have seen many do. It does not say you will do miracles, or anything of the kind, merely that you shall have the gift of (not *by* or *from*, but *of*) the Holy Ghost. In other words, you shall have a portion of God's Spirit. In 1 Corinthians, we are told that "no man can say that Jesus is the Lord, but by the Holy Ghost." We know that many read and hear the Word preached, and many of these will even say they believe, but they go no further and their lives remain unchanged, but some there will be who are drawn by the Spirit, are obedient in baptism and in living a new life. In this we see the work of the Spirit of God.

In Luke 11:13, we are told to pray for the Holy Spirit. "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?" In James, we are told, "Ye have not, because ye ask not." James also said, "Ye ask, and receive not, because ye ask amiss," but the rest of that same verse explains what is meant, for it says it is because you ask to "consume it upon your lusts." We Christians are never to ask for God's Spirit to glorify ourselves, as did Simon in Acts 8:18, 19, but only that we might be (Please turn to page 11)

# Lessons on History of Church Doctrines

## Satan and the Problem of Evil

By Norman J. McLeod, Pomona, California

*"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Corinthians 11:13-15).*

(1) When we Christians say there is one God, we assume that He is all powerful and all good. If God is good, the first problem that a believer must answer is, Why does evil exist in the world? During the First World War, many people lost their faith in God because they could not believe that an all-powerful and just God would allow the terrible suffering to remain in the world. If God created all things, and He is good, why did He allow evil to exist? Did God create it? (Isa. 45:7; Amos 3:6.) Note in these two passages what is given as the opposite of evil: *peace*. Did the Lord create evil?

(2) Common so-called Christians think that the evil in the world is not due to God, but to Satan. They think of another "god," so to speak, who has the power of evil. They think of a super-human being who tempts them to sin by presenting evil to them in such forms that they cannot resist it. If they do not resist evil, they are led away by a very powerful being and, therefore, are helpless. This belief is apparently bolstered by the Book of Job. The Book of Job presents in poetic form a true believer's attitude toward Satan and the problem of evil. Most people will not "wade through" the discourses of Job and his tiresome friends, but the reward for such "tedious" study is great if it be properly guided. Many people avoid the Book as they would the plague, as something tiresome and mournful, but if it is studied with the thesis of the Book in mind, it becomes a vital and intensely dramatic story. It is, in general, planned on the same basis as the more ancient Greek dramas. The Greek drama, as well as the Book of Job, are not dependent upon action for their interest, but upon philosophical concepts.

Personally, I have found the Book of Job to be intensely comforting. I often have asked myself the very questions, and have been confronted by the same problems, as Job. I have suffered more or less a continued round of ill health for nearly thirty years! Is it due to my sins, or to the sins of my parents?! I rise up, even as Job, and become furious with anybody who says so. I have seen the world—and know that I am not righteous in the sight of God without the help of His Son. When, however,

I look at the world around me and see people who have dived into all sorts of wickedness, that I have never even imagined in my most vile moments, prosper and have good health, then I know that that is not the answer. Just as Job was sure that his afflictions to himself and his loved ones were not because of his sins!

Becoming less personal, we all know of people who have led exemplary lives who have dragged out a weary existence for years under the afflictions of all manner of ailments, while others who have led lives of wickedness and sin have prospered in the economic world and hardly have been sick a day in their wayward lives. Nor can we accept the common "pious-ism" that God chastens those people by such means, and that the righteous suffer more than the wicked. Undoubtedly, the right kind of a Christian is chastened by suffering, but God does not deliberately cause the righteous to suffer more than the ungodly. Thus, the argument is taken up by Job and his friends, and is finally absolved by God Himself. Man cannot understand why evil is in the world any more than he can understand why love is in the world. Those factors are a mystery which are not to be understood by man. If man will but realize that they are a mystery, he will come to trust God more, for he will realize that he must trust God under known and unknown conditions.

(3) As to the part of Satan in the matter of the problem of evil, let us note the following:

(a) If God created all things, did He create "Satan" as is commonly believed? If He did, then God would be responsible for tempting man with evil; that is expressly denied by the Word of God. (James 1:13ff.) God does not tempt us, but we are drawn into temptation by our own waywardness from God. God did not create any such being as the commonly-taught Satan or Devil.

(b) The story concerning Satan in the Book of Job is based on some Hebrew lore that came into Christianity from the Hebrews who had absorbed the religion of the Persians. The Persians believed in two gods: the god of good and the god of evil. The Hebrew concept, however, in (Please turn to page 11)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

### WAR CRIMES.

"The National Council for Prevention of War has petitioned the Senate judiciary committee to move to stop hangings," according to the "Christian Century." The Germans were guilty of aggression and atrocities unrivaled in history, and one of the judges that found many of the German leaders guilty in an international court was a Russian. Yet, the Russians are guilty of aggression and brutality in the smaller countries of Latvia, Estonia, Lithuania, and Poland. The Dutch forced their will on the Indonesians. The spirit of conquer and rule is not confined to the Germans alone. They were atrocious and deserve a just sentence at the hands of society—so do other fleshly minded and satan-controlled leaders who, by force of strength, impose their will on and over those who are unable to defend themselves. In due time, the Judge of all the earth will punish men for their untoward evils.

### A WARNING.

In an article in "Nashville Banner," Roger Babson gave warning to what he called his fellow "business friends." He warned them to get out of the large cities before World War III comes. Said Mr. Babson: "I am writing for my business friends in New York, Chicago, Philadelphia, Los Angeles, Cleveland, Baltimore, Saint Louis, Boston, Pittsburgh, and Washington, D.C.; because when World War III does come, one or more of these . . . cities will suffer a terrible loss of life."

Speaking of the same time, the Prophet Jeremiah wrote:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts 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" (25:33).

The days that lie ahead are very evil for the world, and the law of the harvest, that "whatsoever a man soweth, that shall he also reap," will fall on a sinful world with greater fury than Churchill's "blood, toil, and tears."

### MOB PERSECUTION.

"The United Church Observer," Canada, reports a resolution passed by the Woodstock Presbytery condemning the action of a mob of five hundred who attacked four Jehovah's Witnesses and forcibly ejected them from Edmundston, putting them on a train for Quebec, and destroying a "truckload of copies of 'The Watchtower' and other tracts and pamphlets of the organization." It is reported there were "no English persons and no Protestants among those responsible for the action of ejection." The resolution read:

"While not subscribing to the doctrine of the Jehovah's Witnesses, but believing that religious freedom is a basic human right recognized by our country, the Presbytery records its disapproval of the action of the mob at Edmundston which violently interfered with the liberty of the subject, and that the Presbytery calls upon the proper authorities to take appropriate action."

This is the kind of religious liberty which the Roman Catholic Church practices where it has the power of majority.

**BAPTISM.** A pamphlet put out by the "Executive Committee Southern Baptist Convention," on "We Southern Baptists," has this foreword on baptism:

"Because of the Baptist insistence upon immersion, it has been thought that we believe in baptismal regeneration, that one must be baptized in order to be saved, that baptism has saving merit. That is exactly what Baptists do not believe. Baptists believe one must be saved first and then be baptized. Baptism is not procurative, but declarative; it tells what has taken place and is meaningless unless the candidate has been converted first. In New Testament times, only those who had gladly received God's Word were baptized."

That our readers might be helped in weighing the Biblical soundness of this declaration, we submit a couple of scriptures:

"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."

Paul, recounting what Ananias said to him on his conversion, said:

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

**HELL PREACHING.** According to press reports, the Pope has called on priests of the Roman Church to preach more about the torments of hell to quicken the interest of people in the things of God. Usually the titular head of this apostate church keeps well abreast of the times, but on this issue he is out of touch with the thinking of the masses. People everywhere are giving up this monstrous teaching as being incompatible with justice and love, both of which the Father expresses in all His dealings. The following quotations are taken from "Words of Life," and the first one was lifted from B. H. Streeter's book on "Immortality." He says:

"There can be no doubt that the impression that a belief in everlasting punishment is an essential element in the official theology of the Church has long been, and still is, one of the greatest stumbling blocks in the minds of serious men. If it does not lead to

the rejection of Christianity itself, it prevents them from associating themselves with any of the churches."

Another quotation is taken from Dr. Dearmer's "Legend of Hell," in which he says:

"The legend of hell is still a powerful enemy of the Christian religion, as it has for generations been the most general cause of the wide-spread repudiation of the churches which marks the modern era."

The love for God takes away fear. "He that feareth is not made perfect in love." "Perfect love casteth out fear." Preaching eternal torment might be good for indulgences, but it has no place in a gospel of love.

### PROHIBITION.

There is only one solution to the drink problem, as far as the Nation is concerned, and that is the prohibition of manufacture. The "Union Signal" gives this information on the activity of the Methodists in spearheading a campaign to counteract the evils of liquor:

"The executive secretaries of all general boards and commissions of the Methodist Church met and agreed upon certain objectives and, with the General Temperance Board as a spearhead, they have mapped out a program of activity.

"To begin a crusade to make drinking and serving of alcoholic drinks bad manners instead of good manners.

"To make advertising of alcoholic beverages illegal.

"To launch a crusade for total abstinence among the membership of the church.

"To preach these things in our pulpits and in our conversation.

"To call all of our people to a public declaration of their total abstinence.

"To provide at least one service on this evil in every district and in every local church during the year."

The first Sunday in Lent was ordered by the Methodist general conference to be set aside for a Commitment Sunday, when all church members may be given the opportunity, and be urged, to sign total abstinence pledges.

The Southern Baptists have set May 30 as Commitment Day throughout the Southern Baptist convention. Every member of the Southern Baptist Sunday School more than ten years of age will be asked to sign a commitment against the use of alcohol as a beverage in a special temperance appeal on this day. The pledge of commitment will read as follows: "Because I love Jesus and want my life to count for Him, and because I know that beverage alcohol is the foe of spiritual living and the destroyer of everything dear to the heart of my Lord, I promise myself that I will never use, sell, give, or serve it to others."

# Melchizedek and Christ

By Ernest E. Graham, Oregon Bible College

THE FIRST MENTION of Melchizedek in the Holy Scriptures is in Genesis 14:18. He is there presented as "king of Salem" and "priest of the most high God." Salem was Jerusalem and is mentioned in the Tel-el-Amarna tablets as one of the most important cities of Canaan, called Uru-salim. In an Assyrian lexicon tablet, definition is made of *uru* as the equivalent of the Assyrian *alu*, which means "city." Also, in the hieroglyphic inscription of the Egyptian Kings Ramses II and Ramses III, Jerus is called Shalam or Salem.

This king and "priest of the most high God" brought forth bread and wine and blessed Abraham and the most high God, after Abraham had returned from a victorious battle with "Chedorlaomer and of the kings that were with him at the valley of Shavah." In return, not of necessity but because of his devotion to the most high God, and whose priest in Abraham's land of sojourn was Melchizedek, "he gave him tithes of all."

The Psalmist was next to make reference to this little known king and priest of Salem. He prophesied that "my Lord" (Christ) was to be a priest "after the order of Melchizedek" (Psalm 110:4).

The third mention of this ancient priest and king is in the Book of Hebrews, chapters five, six, and seven. The writer of the Hebrew Letter first quoted from the Psalmist. (Heb. 5:6, 10; 6:20.) Then, attention was directed to a more analytical study of the man in type. In Hebrews 7:2, his name is interpreted as "King of righteousness," and "King of peace," for Salem means peace. The mystical part of this single life is drawn from the third verse, as it is rendered in the King James or Authorized Version—"without father, without mother, without descent, having neither beginning of days, nor end of life." The true interpretation of this text appears to be more readily drawn from the George M. Lamsa Translation of the New Testament, according to the Eastern or Aramaic text, which follows: "Neither his father nor his mother is recorded in the genealogies; and neither the beginning of his days nor the end of his life; but, like the Son of God, his priesthood abides forever." Further explanation and clarification of the text may be enhanced by a quotation in the appendix of Benjamin Wilson's *Emphatic Diaglott*: "Of his nation, parentage, age, etc., nothing is recorded; hence he is said to be 'without descent, having neither beginning of days, nor

end of life.'" From a footnote of the Douay Version of the Bible, we quote: "Not that he had no father, etc., but that neither his father, nor his pedigree, nor his birth, nor his death, are set down in Scripture."

The concluding quotation regarding this text (Heb. 7:3) is from Dr. Bullinger's *Companion Bible*: "Melchisedec is presented to us without reference to any human qualifications for office. His genealogy is not recorded, so essential in the case of Aaron's sons (Neh. 7:64). . . . Melchisedec has no such dates recorded. . . . We only know that he lived, and thus he is a fitting type of One Who lives continually."

Therefore, the absence of the chronology of Melchizedek's life and death should not be regarded as a failure on the part of any chronologer, but an unrecorded detail, the absence of which adds strength to the type of our High Priest who "continueth ever" and "hath an unchangeable priesthood" (Heb. 7:24).

The writer of the Hebrews presented Melchizedek as a great man "unto whom even the patriarch Abraham gave the tenth of the spoils." Here is evidence of Abraham's devotion and reverence to his king and priest, his manifestation of loyalty to God's priest on earth.

Jesus the Christ, whose first advent was one of the most baffling and unpopular of man's appearances, fills well the qualifications of the antitype to Melchizedek. Jesus said, "Ye cannot tell whence I come, and whither I go" (John 8:14), and the Pharisees made this truthful remark of Jesus: "As for this fellow, we know not from whence he is" (John 9:29). Had men known the truth of Jesus' origin, they would not have rejected Him.

The carnal world could not accept Christ as the Son of God, begotten of the Holy Spirit. "He was despised and rejected of men"—rejected and dishonored by His own people, and in His home town, Nazareth. "Is not this the carpenter's son?" (Matt. 13:55) was the ignorant question asked by His own countrymen. "He came unto his own, and his own received him not" (John 1:11). The Jews debated Jesus' identity: some asserting that He was John the Baptist, some Elias; others Jeremias, or one of the prophets (Matt. 16:14).

Melchizedek was not of the Aaronic or Levitical order of priests. Likewise, it "is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14). (Over)

Priests of the Levitical order "were not suffered to continue by reason of death" (Heb. 7:23). Christ "ever liveth to make intercession for them" (Heb. 7:25). The Levitical priesthood was transmissible from father to son in regular succession. Melchizedek's priesthood was not transmissible, nor was it appointed of man; it was superior to that of the Levites. Jesus was ordained of God a high priest after the order of Melchizedek by offering Himself as a sacrifice for the sins of all peoples. Although no record is given of Melchizedek's death, we have assurance that he died, else he would have retained his office, of which there is no record.

Christ's priesthood, although the antitype of the order of Melchizedek's, was far superior to it: 1) He did not sin; 2) He laid down His life in sacrifice for all; 3) He ascended into heaven, there to intercede before God for men; 4) It is not possible for Him to die. It can never be said of another, "Thou art a priest forever after the order of Christ." He of inspiration said, "He ever liveth to make intercession for them." Jesus himself said, "Behold, I am alive for evermore."

When asked if He were King, Jesus replied: "To this end was I born, and for this cause came I into the world" (John 18:37). In the vision of John, Jesus was entitled "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

The seat of office for Melchizedek as king and priest was Salem. Jesus termed this city, now known as Jerusalem, as "the city of the great King" (Matt. 5:35).

The seat of Christ's office as King is to be Jerusalem, an office we are expecting to see Him assume in our day, and which we have hope of sharing as "joint heirs" with Him in His Kingdom rule over all nations. With great significance the "Prince of Peace," in the increase of whose government and peace "there shall be no end" (Isa. 9:7), is to reign from the "city of peace." "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

Christ's office as High Priest is superior, in contrast, to that of Melchizedek's whose service was on earth. Our High Priest "is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2). His office, by reason of its heavenly and spiritual nature, could not be filled, were He on earth. The earthly office of the priesthood was only a shadow or type of that which Christ now fulfills.

It is significant to note that Melchizedek "brought forth bread and wine" by which he blessed Abraham and blessed God. Jesus, on the same night in which He was betrayed, took bread, blessed it, broke, and gave it to His disciples, indicating that it represented His body which

soon would be broken for them. Likewise, Jesus took the cup, termed "fruit of the vine" or grape juice (from which wine is most commonly made) and gave it to His disciples, indicating that it represented His blood which soon would be shed upon the cross, whereupon He died soon afterwards.

Abraham is known as father of the faithful. (Rom. 4:16.) The faithful of all ages, together raptured, are to constitute God's called-out ones. Abraham was an outstanding example of a called-out one of God.

Abraham paid "tithes of all," a "tenth of the spoils" (Heb. 7:4). Remarkable, indeed, is the absence of any record whatever of Abraham's ever giving a tithe of his regular income to anyone serving as priest of God. Only the tenth of this particular booty is recorded as that first and outstanding occurrence of pre-Mosaic-law tithing.

Can we not assume from this incident that Abraham lived in humble and loving consecration to God all the time, and that this record of his paying a tithe of the spoils of war was a token, or a type, of his ten-tenths loyalty to God? Indeed, in this instance, he thought not at all of himself, saying, "I will not take from a thread even to a shoelatchet." (Gen. 14:21-24.)

What do we, as members of God's church, owe our High Priest and King? Is it one tenth of our regular income? or of our occasional "spoils of war?" Or, should we not also consider the tithe as a contrasting type: the antitype of which should be our bodies in living sacrifice? (Rom. 12:1.)

By the "bread and wine" of His body, Christ made a blessing for us, which sacrifice pleased God. (Isa. 53:10.) Through love, Jesus laid down His life for us. "We ought to lay down our lives for the brethren" (1 John 3:16). Our lives can best be laid down in loving, "living sacrifice," as was the Apostle Paul's. He said, "To abide in the flesh is more needful for you." (Phil. 1:24-26.) This servant of Jesus Christ said of his gainings, "What things were gain to me, those I counted loss for Christ. 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. 3:7, 8). All that had been contributed to constitute the then completed life of Paul was forfeited, his body and all, when he took up the Christian cross. In contrast, he gave not a tenth; he gave all. We are "bought with a price," and are not our own. Our Master owns us. We must give all we have to our Master for the glory of God. He is not pleased with less. The antitype is greater than the type.

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"Seek ye the Lord while he may be found" (Isa. 55:6).

## "THINK ON THESE THINGS"

*(Continued from page 5)*

thought with Scripture, and thus substituted a good thought for a bad one. Substitution is a good way to overcome the evil thought, especially if you can think of some scripture to answer your idea. There are two values in this method. Substitution itself is of practical benefit. The best way to stop thinking one idea is to substitute another idea for it. When Satan showed Jesus all the wenders of world power that could be His if He would forsake God, Jesus answered, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). By reminding himself of duty and giving himself a new idea, Jesus overcame the temptation and forgot the original idea.

The Scripture seems to have a cleansing power to dispel low and evil thoughts. "The word of God is quick, and powerful, and sharper than any two-edged 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). To open your Bible, or to think of a passage of Scripture on which to put your mind when beset with evil intentions, will offer the substitute idea from the very throne of God.

Substitution of thoughts may take the form of diversion of thought. Jesus said, "If your eye offends you, pluck it out," meaning that evil can be stopped in the seeing stage. Look at something else, when you see an object that might begin a train of evil thoughts. He also said, "If your foot offends you, cut it off." Instead of walking toward the sin and seeing how close you can get before falling in, walk away. If your hand offends you, cut it off. When you begin to do a wrong, divert the attention and do something else.

Here are some practical acts a man of faith practiced to rid himself of much temptation, as told by Dr. E. Stanley Jones. When he saw something that might make an evil impression on him, he would bat his eyes several times and look away, thus breaking up his chain of thoughts. He defeated sin at the eye stage. One day while out for a walk in the woods by his missionary station in India, an evil thought took hold of him. He immediately went over and picked up a huge log and dragged it, with great effort, to his home. The physical exertion made him forget the evil idea.

As a man thinks, so he develops. Evil thoughts will produce sin when allowed to linger in the mind and grow. For our own happiness, for the good of Christianity, for our own salvation, it is important that we therefore keep evil thoughts from the mind. How? By disciplining the mind to think on the honest, just, pure, virtuous things of life! By substituting good ideas from God's

Word for bad, or by thinking on God Himself! By physical exertion to distract the eyes, hands, and feet from seeing evil, walking toward it, and doing it! By learning to pray for help when temptations arise.

## "QUENCH NOT THE SPIRIT"

*(Continued from page 6)*

strengthened to live according to God's will. In Ephesians 3:16, we read Paul's prayer for the people in the church at Ephesus, which surely is applicable to us today: "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man," showing that God's Spirit is to be sought.

Some are inclined to say that we should put "Word" in the place of "Spirit," but how can that be right when we have the Word without asking for it? and Ephesians 4:30 reads, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Can the printed Word be grieved?

Anyhow, as I said in the beginning, I know this experience and it is the means of my resisting evil, again and again. I believe the Spirit is greater than the Word, even as the Creator is greater than that which He created. I thank God that He has provided such communion that we, who are weak and unable to live in our own strength as He directs, have His Spirit to keep us, that we may be able to stand till that Day in which He will give a crown of life to those who have been faithful.

## LESSONS ON HISTORY OF CHURCH DOCTRINES

*(Continued from page 7)*

Job is just a little different. The individual there labeled "Satan" is represented as a sort of overseer or supervisor of the earth. The other sons of God came together, and the overseer of the earth, another son of God, naturally came to meet with them. The whole thing is a poetical representation. The concept of Satan here is the same as that used in Matthew 5:21-26. In verse 25, the same individual there who is labeled "adversary," and who undoubtedly is an individual who would correspond to our "district attorney," is the one who appears in the story of Job. Who else would deliver you to the judge? and see that you were properly punished?

(c) The evil that exists in the world was not created by any superhuman being called "Satan," or the "Devil," or any other such name. The evil that exists in the world is a mystery: that is the lesson of the Book of Job.

(d) An interesting exercise to anyone who believes in Satan, or the Devil, as a superhuman being would be to explain 2 Samuel 24:1 and 1 Chronicles 21:1.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).*

### He Is Risen!

The story today is about our Christ Jesus who arose from the grave.

Two followers of Jesus went, the same day that Jesus arose, to a village. It was about seven and one half miles from Jerusalem. How do we know the distance? The Bible states (Luke 24: 13) that it was "about threescore furlongs." If you do not know that a "score" means "twenty," look it up in your dictionary. Also, a "furlong" means a measure, one eighth of a mile. Threescore would be three times twenty or sixty. Since eight eighths equals one whole mile, sixty eighths would be seven and four-eighths miles. There, we have it all figured out! The men were going to Emmaus, about seven and a half miles away.

As the two men walked along, they talked of all the wonderful happenings the last few days had brought forth. Undoubtedly, they were very excited as they walked and talked. Then "Jesus himself drew near" and went along with them. How happy they would have been if they had recognized Him! But they didn't. Their eyes were "holden." They were not allowed to recognize Him.

### Walking Along Together

Jesus asked them what had made them so sad. The one whose name is given as "Cleopas" answered Jesus: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

Jesus answered, "What things?"

Does that answer imply that Jesus did not know what was taking place while He had been in the grave? Yes. Jesus had been asleep in death. He knew nothing of what had taken place in detail, only as the Father in Heaven had revealed His plan to His Son while He was *alive*. The Word says, "The dead know not any thing."

### What Things?

"They said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him" (Luke 24:19, 20).

The disciples told Jesus how they had hoped this One was to have redeemed Israel and become their ruler. This now was the third day since Jesus had been crucified. There had been certain women of their group of Christ's followers who had gone early to the place where Jesus had been placed. They were astonished when they arrived at the sepulcher, because the stone had been rolled away. No Christ was there. They had seen angels who told them their Lord was alive, as He had told them. Others also went to the sepulcher. They found it as the women had declared. They did not find Jesus.

Then, in their own home, while Jesus was eating with them, Jesus *opened their eyes*, and these two disciples *knew* Jesus was alive again!

### Easter Memories

Time has a way of keeping us  
Remembering things held dear.  
That's why our Saviour lives to grow  
Still sweeter year by year.

That's why as Easters come and go,  
And time somehow departs,  
Our Jesus, mid glad memories, grows  
Still dearer to our hearts!

### Happy Birthday Wishes

Elden B. Hawkins, April 9, age 11, Sterling, Ill.  
Myrtle M. McKinney, April 12, age 10, Hammond, La.  
Helen Nickens, April 12, age 8, Hammond, La.  
Carclyn V. Morrison, April 14, age 10, Woodstock, Va.  
Florence Capps, April 14, age 13, Shady Springs, W. Va.  
Viola B. Garner, April 15, age 7, Grand Prairie, Texas  
Karen Young, April 16, age 7, Hammond, La.  
Mary C. Dunn, April 16, age 10, Hammond, La.

# The Berean Page

Alva G. Huffer, Morristown, Tenn.

## *Easter With Bereans*

Easter, for Bereans, is a time of new life and inspiration. Having "searched the scriptures daily," they realize the importance of Christ's resurrection in Christian experience.

In celebrating the resurrection of Jesus, Bereans symbolize that they have risen from the waters of baptism to become new creatures in Christ. From careful Bible study, they know that their only hope for immortality is through resurrection when Jesus comes. Easter for them, therefore, becomes a time of reaffirming belief in that "blessed hope."

This Easter season, as in other years, Bereans will present Easter programs and participate in special services of worship. Form and presentation may differ, but the underlying deep meaning will remain unchanged.

Some societies plan to sponsor religious motion pictures, portraying the glorious Easter story. Others, having charge of services of worship, will present Easter programs or special speakers. Still others will participate in special musical programs. However observed, Easter will be a time of inspiration and service.

## *The Guiding Star*

You are missing something: that is, if you have failed to subscribe to *The Guiding Star*! This up-to-date magazine of special interest to young people is published quarterly by the National Berean Society.

Edited by Arlen Marsh, Rockford, Illinois, *The Guiding Star* is modern, well written, and beautifully designed. Each of its sixteen big illustrated pages is of interest to young people, children, and adults alike. It contains articles, quizzes, religious cartoons, Berean news, and lesson material for three months of weekly Bible study.

The current issue, Spring, 1949, is now available. The subscription rate is sixty cents per year, or fifteen cents per copy. Order from National Bible Institution.

When you read this interesting magazine, you will be happy that you joined the group of readers who are finding personal and group guidance through *The Guiding Star*.

## *Indiana Youth to Meet*

Sister Louise LaMunion and Brother Harry A. Sheets, qualified and energetic Christian workers, have called a meeting of the young people of the state of Indiana. The meeting will convene at Burr Oak, April 23 and 24.

The Rally will include, among many outstanding features, special speakers and the showing of special religious films. The purpose of the meeting is to organize Indiana young people for better Christian service. Several young people of the various Indiana churches have made plans to attend.

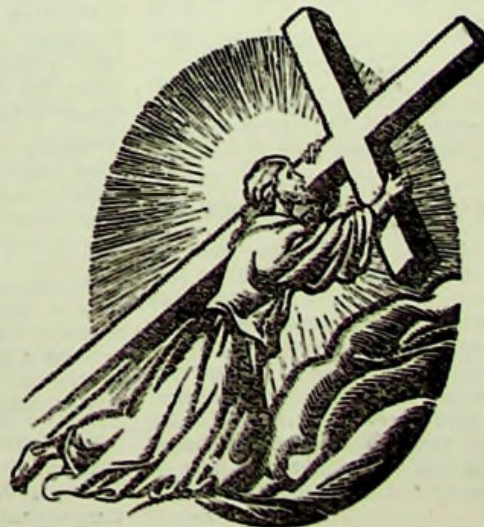
## *Followers of Christ*

By Sarah Kessler, Oregon, Illinois

We Bereans profess to be Christians, but are we genuine true Christians—the kind Christ expects us to be? A true Christian is one who lets Christ have complete control of his life. Do we permit Christ to have complete control of our lives? It is our privilege, as followers of Christ, to let Him direct our every thought and action. Often we fall short of living according to the standards of Christ, because we are too concerned with both the pleasures and worries of this life.

Bereans must wake up to the fact that these are the latter days. They must re-establish their hearts, for the coming of the Lord is drawing nigh. It is absolutely necessary that they serve Christ today, for tomorrow they may not have the opportunity to do so. The time in which we have to serve Him is limited; therefore, let each of us seek more diligently after those things pertaining to the Kingdom.

As Christians, we must become more serious about our religion. . . . We are to be *doers* of the Word, and not hearers only. Our one desire for the future should be to follow in the footsteps of Jesus as closely as possible, so we may obtain eternal life at His return.



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

April 23, 24—Iowa Berean Rally at Waterloo.  
 April 23, 24—Minnesota Berean Rally at Eden Valley.  
 April 23, 24—Indiana Youth Rally at Burr Oak.  
 June 2—College Commencement, Oregon, Ill.  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 13-19—Annual Michigan Conference (J. R. LeCrone, guest speaker) at Pennellwood Church, Grand Rapids.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 18 - August 1—National Berean Rally at Oregon, Ill.

## ARKANSAS EVANGELISM

I visited Clark's Chapel over week end of the first Sunday in March, and preached three sermons. This congregation is building up, as several families who had moved to California have returned. Sunday school was reorganized and the people seemed very much interested.

Over week end of the second Sunday, I fulfilled my regular appointment at Little Rock. Bro. C. Alan McLain accompanied me on this trip and preached two sermons at Oak Grove Church—one on Saturday night and one on Sunday night. I spoke, Sunday morning, at this place, and Bro. McLain spoke in the city at 11:00 a.m., as prearranged. Good interest was manifest at both places. Bro. Shaw and family were present Sunday night. Srs. Verna C. Thayer and Mary Railton were present and gave a lesson at each place, which lessons were much enjoyed.

The writer filled his regular appointment at McIntytown over week end of the third Sunday, and over the next week end at Little Rock, with Bible study. Saturday night, at Oak Grove Church, speaking Sunday morning in the city, and Sunday night at Oak Grove Church.

H. Scott Smith, Pastor.

When a man gets rich, God gets a partner or the man loses his soul. The tithing stewardship puts us into business with God.

## BAPTISM AT SAN BENITO, TEXAS

Monday, April 4, was a happy day for many of us, for Mr. Presley Garner, on that day made public confession of Christ through baptism. The service was performed by the writer two miles north of San Benito, Texas, in one of the Valley's resacas. Presley is a fine young man (thirty-four years of age) and one, we feel, who will remain true to his profession of faith. We ask God's richest blessings upon him as he fights the fight of faith, the end of which is eternal life when Jesus comes.  
 James Mattison.

## HOPE CHAPEL South Bend, Indiana

Richard Lee Pierce arrived to make his home with his father and mother, Bro. and Sr. Horace Pierce, 214 S. Brook, Mishawaka, Ind., on Monday evening, March 7.

Arden Neil Wert also made a good choice of parents, arriving Thursday morning, March 10, to make his home with Bro. and Sr. LaRue Wert, Jr., of 1709 S. Leer, South Bend, Ind.

These two very young folk may help us in the contest which the Hope Chapel Sunday School is having with the Oregon (Ill.) Sunday School. The contest is based upon the percentage of increase in attendance over the corresponding Sunday of the preceding year and runs for seven Sundays, ending on Easter. As Bro. Otto E. Dick said, This is a contest in which both sides can win. It has surely helped our Sunday school, because the attendance has jumped from ten or fifteen below one hundred to 120, 127, and 107 for the last three Sundays.

Several members and friends of the church have been ill recently, but we are glad to report that most of them are well on the way to recovery, and we trust the others will soon be well. Harvey U. Krogh, Jr., Pastor.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

A goodly number of students at Oregon Bible College have gone to their homes for the Easter vacation. Classes will reconvene on Tuesday morning, April 19.

Palestine number of The Herald is being planned, definitely, for next week.

College Number. Students of Oregon Bible College are planning a special issue of The Herald for mid-May.

Let your light shine: Edward C. Diebel, Washington, Ill., learned recently about The Restitution Herald by reading "Words of Life," published in England. "I never knew," writes he, "that a conditionalist magazine was published in this country."

"Spring has arrived here: no frost for about six weeks; corn is up, alfalfa about ready to cut; church building is in the blue print."—Mr. and Mrs. Emory Macy, Gatesville, Texas.

We are sorry to report that Bro. M. W. Lyon is delayed in his evangelistic work by reason of a heart ailment. At this writing, he is under a good physician's care at the home of Bro. and Sr. A. J. Hoke, 21 Ashwood Ave., Dayton, Ohio.

Born, March 24, 1949, a daughter, Diana Sue, to Mr. and Mrs. Dewey Frost (nee Jeraldne Jones), West Milton, Ohio. . . . Congratulations!

## MISSOURI QUARTERLY CONFERENCE

The Missouri Quarterly Conference convened, March 5, 6, at Fredericktown, Mo. Bible study was conducted, Saturday afternoon, at 2:30, by Bro. Francis Burnett of Jordan, Mo. Classes, also, were held for the children.

Saturday evening, Bro. Burnett preached the first sermon of the conference, and the congregation was favored with a chalk talk by Sr. Burnett. It was very impressive and deeply appreciated.

Sunday school at ten o'clock and a sermon by Bro. Burnett at eleven o'clock, Sunday morning, were well attended. Members of churches of various sections of the State were present, as well as members from the Eldorado (Ill.) Church of God, and Bro. Roy Thomas and family from Indianapolis, Ind. We were especially happy to have the out-of-State guests with us and were fortunate in having the minister, Bro. Vernis Wolfe, of the Eldorado (Ill.) Church, whom we invited to be in charge of the Sunday afternoon services. This he agreed to do, and, after being served dinner in the basement of the church by the Missionary Ladies, the group assembled again in the church auditorium where Bro. Wolfe delivered a most interesting sermon.

Special music was furnished throughout the conference by the Saint Louis and Fredericktown Churches.

The executive board held its annual meeting during this conference and made plans for the annual Missouri State Conference to be held at Fredericktown, Mo., the week following General Conference.

The Sunday evening sermon was preached by Bro. A. Weldon McCoy, bringing to a close a very enjoyable conference—with all enthusiastic about the work being done in the State. May the Lord direct and be the guiding Hand in all that is done in the church. With what has been accomplished, may we still work to show ourselves "approved unto God," workmen that "needeth not to be ashamed."

Date of the next quarterly conference will be announced later; please watch for the date and plan to attend. Rose Thomas, Secy.

## ONE GOD: THE GOD OF THE AGES

"One God: the God of the Ages," by R. H. Judd, with introduction by G. E. Marsh, contains seventeen chapters and sells for \$1.00. The book seeks to honor the Scriptures. Its teachings are based on wide and honorable research. It gives reasonable answers to many difficult questions. In explanation of difficult passages, it appeals to your God-given common sense, and to your inherent recognition of that which is true.  
 Apply to National Bible Institution, Oregon, Ill., U.S.A., or to the Author, Fulton Cottage, R. R. 3, Colborne, Ont.

**TRAVELING WITH US**

At the close of our February report, we told you we were at Walnut Grove, near Havana, Ark. This was a new field for us. Bro. C. Alan McLain preaches for these folks once a month. He is doing a marvelous work there, and, if you tried to find a place where they are more zealous to hear God's Word than they are here, I fear you would have to search for some time.

Classes were held each evening, Monday through Friday, and over the closing week end. The opening of the children's class was held first. Then, while Bro. McLain preached to the adults, the children did their hand-work. The lessons "Fruit of the Spirit" and "Well of Salvation" were taught. There were 20 children enrolled with an average attendance of 13. The total attendance stayed between 35 and 40. Thirteen classes were taught.

On March 6, leaving Walnut Grove Church, we went to Lord's Schoolhouse for Sunday services. Bro. McLain is their pastor, also. A class was held both morning and afternoon for the children. This was our first visit here.

We returned to Walnut Grove for our final week. Such a royal welcome as was extended to us here! All homes, whether members or not, were thrown open to us. On the closing night, Bro. John Ellis asked Mary and me to come to the front of the church. As they sang the closing song, "God Be with You Till We Meet Again," the people came to shake hands with us and wish us Godspeed on our way. Did the tears flow? We'll let you guess about that.

The remainder of the month of March was spent revising the children's quarterlies and preparing new sets of lessons for our mid-week children's classes in various places. Over the week ends, March 12, 13 and March 26, 27, we visited the Little Rock churches. On March 13, the writer spoke for the Sunday school at Little Rock (city). A class for children was held at Little Rock (Oak Grove Church) that night. March 19-21, we were at McGintytown where a class was taught for the children. We enjoyed the hospitality of the Bro. H. Scott Smith home, as well as Bro. Pete McGinty and Bro. R. D. Stanton homes, during this period. We visited some of our people at Magazine and Waveland.

Now, we are at the Oak Grove Church, ready to start our Bible schools for April. For this, you will have to wait until our next "Traveling with Us" report.

Pray for our work of directing the footsteps of the boys and girls to a closer fellowship with their Master. Verna C. Thayer.

**AN EXPRESSION OF APPRECIATION**

To me, tithing is an expression of one's appreciation of God's Word. Giving is for the furtherment of Christian advancement—not for one's personal gain. Why should we expect a reward for something which already belongs to the Lord? I believe, however, that we do, receive God's blessing for tithing.

Herb Kaspar, Rockford, Ill.

**1947-1948 OVER THE TOP! ! !**

552. Ruth Wachtel	26.50
553. Mrs. Lou Lyon	26.00
554. Grace Laning	27.00
555. William Wachtel	26.50

**MARCH IN OHIO**

On a beautiful Sunday morning, March 13, I drove from Pennsylvania down the Ohio River to Marietta, where I contacted Mr. and Mrs. John Pixley and Mr. and Mrs. George D. Rowell, and at Beverly, Ohio, Mr. and Mrs. Clyde Sutherland. These are all friends of Sr. Emma Clark, of Downing, Wis.

At Athens, I made a stop of about half a day, but failed to find the party. Mrs. W. G. McKibben, for whom I was looking. Next stop was Chillicothe, where I had a very profitable visit with Bro. Walter Titman and his wife, formerly of Unionville. Stops were made also at Kingston and Lancaster.

Three days were spent in Columbus, March 16-19. Here I contacted representatives of ten different families. Eleven members were found here, and a good interest on the part of most of them. They are planning to get together for a regular Bible class. Columbus seems to be the most favorable place in the state for establishing a new work.

On March 19, a meeting of the Ohio State Board was held at Mansfield at which I gave a tentative report on the work. On the way up I stopped and had a pleasant, though short, visit with Sr. Austin Spindler at Mount Vernon.

At Lorain, I had a pleasant chat with Bro. Francis H. Gibson, whom I had not seen for years. At Elyria, it was good to see again Bro. Arthur Bruce and his niece, Sr. Carrie Ogden, and to visit at the home of Mr. and Mrs. John Law. Mrs. Law is a niece of Sr. Mary Elton.

At Sandusky, I contacted Tom Warren and his sister, Mrs. C. W. Mackey, and her family, who live at Lakeside. I also visited their parents, Bro. and Sr. John G. Warren, at Port Clinton, who formerly lived at Cleveland. It was pleasant to stop at Tiffin and enjoy a visit with Alice Plantner, a student at Heidelberg College. At Findlay, it was good to see again my old friend Virgil D. Claypool, formerly of Marshall, Ill., and to meet his family.

At the home of Bro. and Sr. Howard K. Elton at Toledo, I spent two days, and contacted in Toledo, Mr. and Mrs. Bert Brandt, who are interested in our church. The next two days were spent at Delta, with Bro. and Sr. Dale Dunbar. I enjoyed attending the Sunday services, conducted by the pastor, Bro. J. W. McLain. The Raker church, recently redecorated, presents a very attractive appearance. At Wauseon, I visited at the home of Mr. and Mrs. Howard H. Andrews and her sister, Mrs. Georgia Smalley. Stops were made also at Napoleon and Haviland. The last day of the month was spent with Mr. and Mrs. Fred Tebbe at Celina. Sr. Tebbe is the former Faye Pearson, of Tipp City.

A few more days of work remain to finish the survey of the state.

M. W. Lyon, Evangelist.

GOD'S WAY is the right way. Let's TITLE!

**HERALD RECEIPTS**

Mrs. Grace Fisk (2); Mrs. Eva L. Page; Luther E. Kelly; Dale Dunbar; Kenneth Milne; D. Hatten (2); Fred A. Pengyl; Ruth Hoskins (2); W. V. Lansbery; M. O. Williamson; Emory Macy.

**NATIONAL BIBLE INSTITUTION**

Oregon, Ill. Church	\$ 8.97
Happy Woods Church, Hammond, La.	9.64
"Golden Rule Family"	20.00
Virda Sittler	10.00
Mr. & Mrs. Charles Netts	5.00
Marion L. Long	16.82
LaNell Compton	8.00
Mrs. R. E. Murdock	10.00
Mr. & Mrs. C. E. Randall	10.00
M. A. Patrick	26.00

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

150. Dale Dunbar, Delta, Ohio	
151. Mrs. Dale Dunbar, Delta, Ohio	
152. Golden Rule Family	
153. An Interested Sister	
154. Almeda Wertz, Centralia, Wash.	
155. Mrs. Harold Doan, Chicago, Ill.	
156. Mrs. Lou Lyon, Elgin, Ill.	
157. John Houser, S. Chicago, Ill.	
158. Mrs. R. A. Humphreys, Royal, Ark.	
159. Mr. & Mrs. D. Hatten, Culver, Ind.	

**1948-1949 OVER THE TOP!**

103. Dale Dunbar	\$26.00
104. Mrs. Dale Dunbar	26.00
105. Golden Rule Family	30.00
106. An Interested Sister	26.50
107. Almeda Wertz	26.50
108. Mr. & Mrs. D. Hatten	30.00

**REMINISCENCES AND WORLD  
OUTLOOK**

(Continued from page 3)

come only when the Man who gave His life on that cross, alone, forsaken, hated by the mob that day, when that "same Jesus" returns—He who said, "Ye believe in God, believe also in me." Believe His words, "If I go and prepare a place for you, I will come again." (John 14:1-3.)

Then, during one thousand years that Man, God's own Son, will rule on this earth, but He will not be alone then. During the last two thousand years, our Lord has been calling out and adding to His church, daily. (Acts 2:47.) Yes, they, the members of the true church, will be with Him. "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). But why one thousand years? Here is the Bible answer: "He must reign, till he hath put all enemies under his feet" (1 Cor. 15:25). As one reads forward in Paul's Letter, he rejoices to learn that at the end of that thousand-year reign of Christ and His church, the Kingdom will be delivered to the Father. The Son will be subject to Him, that "God may be all in all" (1 Cor. 15:28).

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). Real peace then! not merely ten years, or twenty years of man's attempt at a new peace plan! But will come the everlasting peace, not only between men, but between men and God.





## Where There Is No Vision, People Perish

Our last conference met the challenge of these words of Solomon: "Where there is no vision, the people perish." With commendable vision they unanimously agreed to supplement the earnings of our institution with contributions of \$10,330 for evangelism and radio; \$5,965 for Oregon Bible College to help educate new ministers; and \$6,775 for THE RESTITUTION HERALD in carrying on its gospel and unifying work. All over this amount that could be raised, with the exception of \$2,965, necessary for general overhead and added inventories to help expand our work, was to be reserved for a new print shop and office building which is sorely needed to take care of our growing needs.

This is not an overly ambitious program. It requires the 50c per week co-operation in the Layman's Campaign of only two out of five of our active workers. This was looked upon, as indeed it is, the minimum we should expect to do this year in the missionary and evangelistic expansion of our work.

Worked out according to membership in local fields it amounts to this:

	Enroll- ments needed	Enroll- ments to date		Enroll- ments needed	Enroll- ments to date		Enroll- ments needed	Enroll- ments to date
Arizona	27	8	Kansas	13	5	Ontario	36	1
Arkansas	54	4	Louisiana	40	4	Northwest	7	3
California	54	8	Michigan	95	7	Texas	75	2
Colorado	7	0	Minnesota	105	3	Wisconsin	2	0
Illinois	195	51	Missouri	49	7	East Coast	29	3
Indiana	98	10	Nebraska	90	4	Miscellaneous	23	6
Iowa	29	2	Ohio	126	31			

Your enrollment in the 50c per week Layman's Campaign  
will make this program a reality

Only 60 days remain; enroll today!

*National Bible Institution - Oregon, Illinois*

April 19, 1949

# The Restitution Herald

VOLUME 38

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 28



Jewish Refugees Released from Cyprus Sail for Haifa

—International.



—International.

## Haifa, the Beautiful Palestine's Port of Hail and Farewell

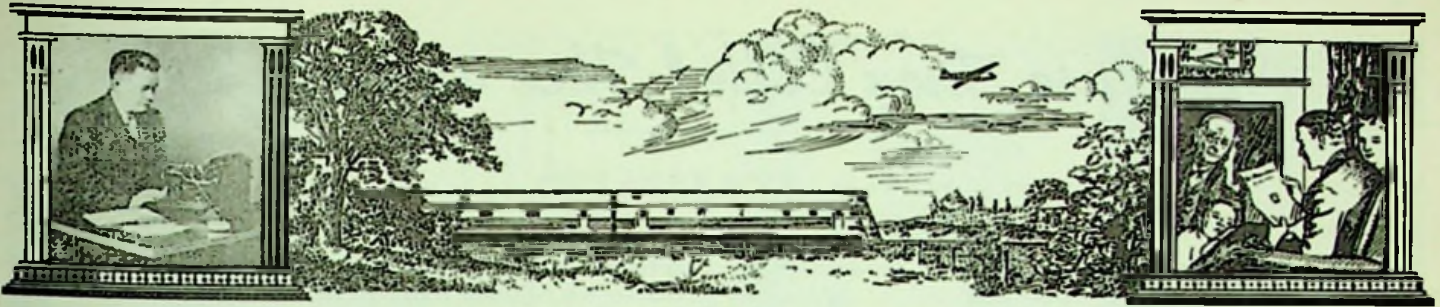
**T**HOUGH HAIFA is an ancient city, it lay dormant for centuries like the rest of stricken Palestine. Today, in keeping with Palestine's renaissance, Haifa is destined to develop into one of the outstanding gateways from the Occident to the Orient. At a cost of more than five million dollars, Haifa's harbor was dredged to sufficient depth to accommodate sea-going vessels. This port today thrills all Jewry. Thither sailed the "Galilah," a refugee ship that carried homeward the Jews long detained on Cyprus.

Haifa, situated on the shore of the Mediterranean Sea and slopes of the Elijah-famous Mount Carmel, is today famous as an export city of oil and citrus fruits.

Thirty-four hundred years ago, Moses declared concerning Israel that God "made him to suck honey out of the rock, and oil out of the flinty rock" (Deut. 32:13). How

slow was man to discover the oil in flinty rock!—yet prone to question Moses' inspiration! Moses further prophesied, as inspired: "Let Asher be blessed with children; let him be acceptable to his brethren, and let him *dip his foot in oil*" (33:24). Well, today, that territory where the tribe of Asher settled is "blessed with children" in populous Haifa; there is Asher "acceptable to his brethren," and there, at Haifa, Asher *dips his foot in oil!* Daily, a million gallons of oil are being pumped all the way from Mesopotamia, a thousand miles distant, through the desert to Haifa.

Like other cities of Israel, Haifa frequently has been the scene of bloodshed and occasional bombings. Today, however, Haifa, the beautiful, is one of the few happy cities of the world. She awaits, though, her King of Kings.



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## *Palestine Today, Tomorrow*

Palestine is awake. Jerusalem, Tel Aviv, Haifa race for first honors in growth and world interest. The Rutenberg Dam converts the Jordan into power and light. Limitless orchards transform deserts into Edens. The Dead Sea is yielding its staggering wealth. Oil interests mount. Dr. Chaim Weizmann presides over *Israeli*. The Haganah wins its battles, gloriously. "Come in," say the United Nations.

"When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). "Put on thy beautiful garments, O Jerusalem" (Isa. 52:1), for your Messiah is coming "the second time" (Heb. 9:28). "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 hastening righteousness" (Isa. 16:5). *Selah!*

## *Land for One Million More Jews*

By James Mattison, Riviera, Texas

**T**ODAY, land is one of the major concerns of the government of Israel. Since the United Nations, back in November, 1947, offered the Jewish people an opportunity to exist as a nation, one of the chief problems has been the acquiring of enough land to house and support the in-coming tide of Jews. Jewish leaders have in mind a ten-year plan, during which time a total of between 1,000,000 and 1,500,000 Jews will be welcomed into the Jewish State in Palestine. Not all land in the Jewish State is Jewish owned. In fact, only twenty-eight per cent of the cultivable land in the Jewish State is owned by Jews or Jewish-controlled agencies. Therefore, it is not only necessary, but drastically urgent that Jews buy more land within the Jewish State. "Even in the Jewish State, we cannot get any land free of charge. Every dunam of land for settlement will have to be paid for in full," say directors of the Jewish National Fund. They estimate that some 3,000,000 dunams of land must be redeemed in the next ten years to make this immigration possible. One of the objectives of the new Jewish State will be to make up-to-date and accurate records of all titles to land. It expects to pass laws controlling rise of land prices. This land legislation is vastly important to Israel, for she believes her future as a nation depends upon owning and possessing her own dominion. (These facts gleaned from booklet, "Land for Jewish Settlement in the State of Israel," by the Jewish National Fund.)

Today, three remarkable prophecies are being fulfilled concerning

Israel's land. Joel 3:2 speaks of "all nations" parting God's land of Palestine. For many centuries, the land of Israel was under foreign government—being a subject state to some greater power. She had been "parted" that way; but in November, 1947, the United Nations ("all nations") divided the land of Palestine into two divisions and camps: one for Jew, and one for Arab.

Speaking of the national restoration of Israel, Jeremiah prophesied: "Men shall buy fields for money" (32:44). "Fields shall be bought in this land, whereof ye say, It is desolate, without man or beast." Jeremiah continued to say that these land transactions would require witnesses and evidence, evidently clear title to ownership. "I will cause their captivity to return, saith the Lord." True, there will be a greater restoration of Israel after Messiah comes, but the gathering is beginning today. The present aim of Israel is to buy three millions dunams ("fields") of land in the next ten years.

Another amazing prophecy today being fulfilled pertains to reclamation of uncultivated lands in the Jewish State. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. 55:13). Today in the Negev, where lies seventy-two per cent of the area of the State of Israel, thirty colonies and settlements are pioneering that arid desert country! The Arabs believed such agricultural feats impossible; but, through the national zeal of certain Jewish pioneers, lakes and swamps have been drained and much dry land has been developed through irrigation. Ezekiel foretold: "The desolate land shall be tilled . . . and they shall say, This land that was desolate is become like the garden of Eden" (36:33-35). True, the greatest part is to be fulfilled after the coming of Messiah, when the earth will be filled with God's glory (Isa. 11:9), but we can see the beginning—a sign of Christ's coming!

(Continued on page 5)



—International.

Dr. and Mrs. Chaim Weizmann, Today's Leaders of Israeli

## "Because They Called Thee an Outcast"

By G. J. Gordon, Fonthill, Ontario

**F**OR MANY CENTURIES, the Restoration of Israel was not a popular subject even among professing religious bodies, though the Bible contains many references to it. Isaiah the Prophet, speaking by inspiration, spoke of this condition, saying: "This is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken and hear for the time to come?" (Isa. 42: 22, 23). Surely, God gave them to the spoiler, because they sinned (vv. 24, 25), but His promise of restoration is stated in Isaiah 43: 1-9. This could not refer to the return from Babylon, for, according to verses 5, 6, they were to be brought from all directions (Babylon was east), and "from the ends of the earth." Then God challenged the nations either to bring their witnesses, that they might be justified, or let them hear and say, "It is the truth" (v. 9).

Some still will not admit the restoration, though since 1918 almost as many Jews have entered the land God gave to their fathers as came out of Egypt with Moses. The Jewish population of Palestine increased from 56,000 in 1918 to 553,000 in December, 1945, and, though immigration was held in check to some extent, many more entered before May 14, 1948 (their Iyyar 5708), when "Israel" was proclaimed an independent State. Since that time, they have been entering at the rate of 10,000 each month. The number that came out with Moses was 600,000 men, besides children (Ex. 12:37, 38), and a "mixed multitude." Those who returned from Babylon were 42,360 (Neh. 7:7-66), including those who could not show their father's house, nor their seed, whether they were of Israel. (v. 61.) It seems that the present migration is simply the beginning of a long-range program that God mapped out in regard to the people of Israel and the land He gave to their forefathers for an everlasting possession. (Gen. 17:8; Deut. 7:6-8.)

Israel's throne at one time was called "the throne of the kingdom of the Lord" (1 Chron. 28:5; 29:23). Even after the kingdom came to an end under the last wicked prince who sat on David's throne, it was said that it should be "no more, until he come whose right it is: and I [God] will give it him" (Ezek. 21:25-27). So, the Israelites consistently looked for the restoration promised by the holy prophets.

That truth is evident, too, in the parable of Luke 19:11-27, saying, "Because he [Jesus] was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear"; also in Luke 24:21, recording, "We trusted that it had been he which should have redeemed Israel"; and just before the Ascension when the disciples asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). They must have gathered that thought from Jesus' teaching as recorded in Acts 1:3, also from His having promised them: "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). At no time did Jesus indicate the kingdom of Israel would not be restored, though He told the "chief priests and the elders" (Matt. 21:23), "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (v. 43). (See change of priesthood—Heb. 7:11-14; Rev. 1:4-6; 5:9, 10.)

Jesus' answer to the apostles, concerning their immediate work and that which needs be done in His absence (Acts 1:7, 8), showed it was not at this time that the kingdom was to be restored to Israel, but upon His return! (Acts 1:11; Luke 19:11, 12.) The last message Jesus gave for His church was to John, the beloved disciple, on the Isle of Patmos. In it, Jesus gave the names and the number of the tribes of Israel to be sealed (Rev. 7:3-8), which He said were the

firstfruits unto God and the Lamb. (Rev. 14:1-4.) Some say, however, they are "spiritual Israel," a term not to be found in Scripture. Beware! all who say they are Jews, and are not! (Rev. 2:9; 3:9.) Again, some say a Jew is not one outwardly, quoting from Romans 2:28, 29, but he is a Jew which is one inwardly. Paul was talking to those who were Jews (see Rom. 2:17). A similar expression might be said of a Christian, that he is not a Christian which is one outwardly only, but he is a Christian which is one inwardly also. Jesus also said that the names of the twelve tribes of Israel were written on the gates of the New Jerusalem. (Rev. 21:12. See, also, Isa. 65: 17-19 re the new heavens and new earth.)

The first phase of the Restoration of the last days necessitated preparation of the land (because of its desolation) to accommodate the people which must follow. (Ezek. 36:1-8.) In spite of all said and done to the contrary, it is providing for the people returning. You ask Why? "For I am for you (the land), and ye shall be tilled and sown" (v. 9). If God be for it, who can be against it? Reclamation has been progressing for about thirty years, even long before some of the people now returning ever dreamed they would be begging for entrance. The rainfall in that land has increased one hundred per cent in the past seventy-five years. (See Amos 4:7, then the contrast in Isa. 30:23.) The "long-range" aspect of the program is described in Ezekiel 36:10, saying: "I will multiply men upon you [upon the land], all the house of Israel, even all of it [i.e., all the tribes]; and the cities shall be inhabited, and the wastes shall be builded." We now see those who are of Judah, in the most part, returning. The Lord, speaking through Zechariah, foretold this: "The Lord also shall save the tents of Judah first" (12:7).

It is evident from the prophets that, after the migration has begun in the last days, Israel yet must go through a time of trouble before being ready to turn to the Lord. "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; read all the chapter). The great northern confederacy will come against them "to take a spoil, and to take a prey" (Ezek. 38:8-12), but God will make Himself known in the eyes of many nations (v. 23), and to His people Israel (Ezek. 30:7, 8), for, "This is the day whereof I have spoken."

Perhaps this will be when Jesus also shall be known to Israel, for He said: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39). "They shall look upon me whom they have pierced, and they shall mourn for him, as one that is in bitterness for his firstborn" (Zech. 12:10). It perhaps will be said, This scripture was fulfilled in John 19:37, but John quoted only the first part when he said it was fulfilled—they did not mourn for what they had done to Him then. The latter part will as surely be fulfilled.

Then will begin a new phase of God's program, for Jesus is that "prophet like unto Moses" (Deut. 18:15-18; Acts 3:19-22; 7:37), also the "Shiloh" of Genesis 49:10. "Unto him shall the gathering of the people be." Moses was rejected the first time, but became Israel's leader and lawgiver the second time. The same is true of Jesus. Moses gathered all Israel out of Egypt, but the unbelievers were afterward destroyed. (Num. 14:21-23; Heb. 3:16-19; Jude 5.) Will the prophet "like unto Moses" do less?

Therefore, 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 [not east], and from all the lands whither he had driven them: and I will bring them again



—International.

**DR. CHAIM WEIZMANN**, famous scientist and first president of Israeli, presenting his first address to the Council. Seated at his left is Josef Sprinzak, chairman. In front row, left to right, are: Rabbi Lewin, minister of social affairs; Prime Minister David Ben Gurion; Rabbi Fishmann, minister of religious affairs; and Moshe Shapira, minister for immigration and health. . . . May God bless Zion!

into their land that I gave unto their fathers" (Jer. 16:14, 15). The return from Babylon came not even near to eclipsing the Exodus from Egypt, neither in numbers nor importance. The Lord will set His hand "again the second time to recover the remnant of his people" (Isa. 11:11), even "the outcasts of Israel" and the "dispersed of Judah" from the "four corners of the earth" (v. 12). If you think this was fulfilled at the return from Babylon, please read verses 1-10. "It shall come to pass in that day" (v. 11)—in the day described in verses 1-10.

After making Himself known in the eyes of many nations and His people Israel, God will "bring again the captivity of Jacob, and have mercy upon the whole house of Israel" (Ezek. 39:25). "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there" (vv. 27, 28). Babylon? "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14, 15). Certainly these prophecies have never been fulfilled! The return from Babylon did not accomplish these promised blessings. "I will yet for this be enquired of by the house of Israel, to do it for them" (Ezek. 36:37). Israel has a lesson yet to learn—her own inability. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7). "Behold, the Lord hath proclaimed unto the end of the world" (v. 11).

Let us become too optimistic, however, and expect this present migration (in some measure fulfilling the prophecies) to develop into a complete fulfillment before the proper time, it should be noted that

the Jews' present attempt to make Jerusalem their capital city cannot fulfill all the promise. Though Jerusalem becomes the capital, it will not include Mount Zion, where David's throne was (which was "the throne of the kingdom of the Lord" as noted above), because it is said, "It shall be no more, until he come whose right it is; and I will give it him." Who has the right to that throne? None other than our Lord Jesus Christ who, as God's Son, has right to the throne of the Kingdom of the Lord, and, by virtue of being of the Seed of David, also has right to David's throne! (See Luke 1:30-33; Jer. 23:5, 6; Psalm 2: 89:20-37.)

The Psalmist said, "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne . . . for the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it" (Psalm 132:11-14). Peter applied this scripture to Jesus the Christ (Acts 2:30), yet Jesus never sat one day upon David's throne while He was here the first time, though Gabriel promised it to Him before His birth. Jesus said, however: "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).

Jesus now is sitting with His Father on the Father's throne. (Rev. 3:21.) Since David did not ascend into the heavens (Acts 2:34), David never had a throne up there! So, if Jesus ever occupies the throne promised Him, He must return! (Isa. 9:6, 7; Jer. 23:5, 6.) "In his days Judah shall be saved, and Israel shall dwell safely."

Here is God's stated reason for the Restoration: "Because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents . . . in the latter days ye shall consider it" (Jer. 30:17-24). "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned" (Ezek. 36:22).

# The Kingdom Restored

By Otto E. Dick, Oregon, Illinois

THE LAND of Palestine, which has been prominent in present-day news, is also prominent in Bible prophecy. In fact, we believe important prophecy is being fulfilled in Palestine. In the early history of man, God made certain promises to Abraham, later to Isaac, and then to Jacob, that their descendants would become a great nation. After Abram (later Abraham) had left his home in Ur of Chaldea and had come into the land of Canaan under the guidance of God, the Lord said to 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). In Genesis 15:18, we read further: "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river . . . Euphrates"; and in Genesis 17:8: "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."

Although Abraham, Isaac, and Jacob were established in the land of Canaan (now Palestine), the great nation did not begin to develop until they were in bondage in the land of Egypt. After the family of Jacob had multiplied exceedingly, they were sorely oppressed by the Egyptian Pharaoh. Finally, through Moses and by the power of God, they were led miraculously out of Egypt toward Canaan, the land of promise, which they were to receive as an inheritance. (Lev. 20:24; Num. 34:13.) After many years of hardship in the wilderness, they were permitted to enter the land, but were compelled to take it by force.

After the major portion of the land of Canaan on both sides of the River Jordan was taken, the land was divided among the twelve tribes that constituted the nation. They were ruled by judges for about four hundred fifty years; then they asked for a king like the kings of other nations about them. (1 Sam. 8:1-10; 9:27-10:1; Acts 13:21.) Under the rule of judges, the nation was in effect a kingdom with God as its King. (1 Sam. 12:12.) At the request of the people for a king and by permission of God, Samuel, the last judge, anointed Saul the first king of Israel. David, the second king, was followed by his son, Solomon. After Solomon, the kingdom was divided into two parts with two capitals. The northern part of Palestine was called Israel, having Samaria as its capital, and the southern part of Palestine was called Judah, having Jerusalem as its capital.

After a history of faith and trust followed by many years of idol worship and unfaithfulness, both kingdoms were taken into captivity by enemy nations. Judah was permitted to return, but finally was scattered among the nations of the world. The ten tribes, which constituted Israel, remained also scattered among the nations. (James 1:1.) The name "Israel" is used to designate all twelve tribes, because the tribes were derived from the twelve sons of Jacob, who was called Israel. (Gen. 32:28; 1 Chron. 29:23; 28:5; Ex. 19:5.)

Among the nations of the world, the Israelites or Jews have suffered the penalty of affliction for their accumulated disobedience, which was climaxed by their rejection of their Messiah. Although they have been scattered and persecuted among the nations of the world, God has promised them that He will gather them from among the nations and return them to the land He promised to them for an everlasting possession. The prophets spoke often of this great return. Isaiah spoke of a time when God will restore the judges of Israel as at the first and her counselors as at the beginning. (Isa. 1:26.) Again, in 11:12, Isaiah says that there will come a day when the Lord will assemble the outcasts of Israel, and gather the dispersed

of Judah from the four corners of the earth. In Jeremiah 23:1-6, the Prophet spoke of a time when God will gather Israel out of all the countries where He has driven them, and "will bring them again to their folds; and they shall be fruitful and increase." In verses 7 and 8, Jeremiah spoke further:

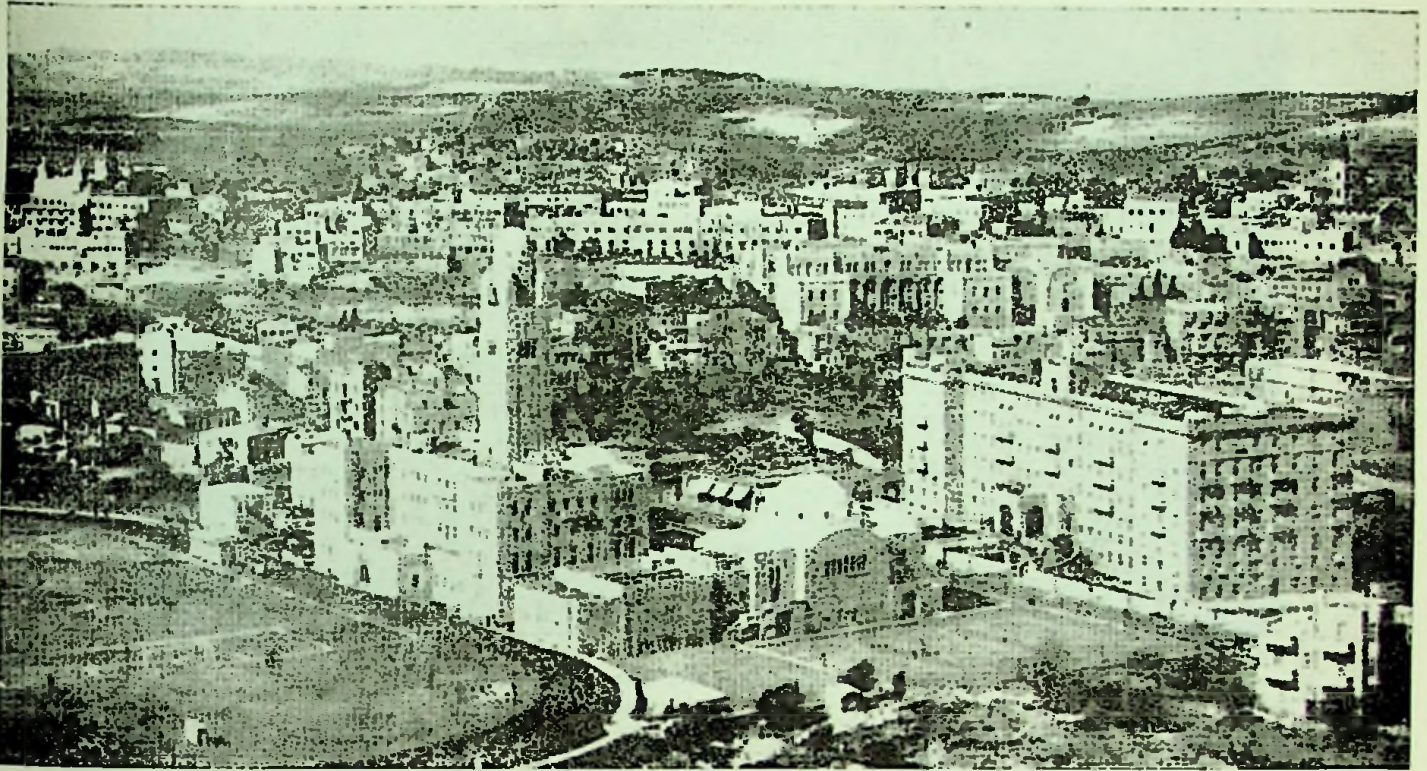
"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land."

God assured us through Jeremiah that the days would come when He would bring again the captivity of His people Israel and Judah, and that He would cause them to return to the land that He gave to their fathers, and they should possess it. (Jer. 30:3; 33:7.) God will restore His kingdom to the position it once held and will cause them to dwell safely in the land that He gave to Jacob. "They shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them, and they shall know that I am the Lord their God" (Ezek. 28:26).

This miraculous return of Israel and Judah will eclipse even the famous Exodus from Egypt. (Jer. 23:7, 8; Ezek. 20:33-38.) Before the Jews are finally established as a nation pleasing to God, they must undergo one final purging of their sins, from which they will emerge chastened, repentant, and cleansed from all filthiness. The old kingdoms of Judah and Israel are to be united into one Kingdom. Then they will again have a King and a Kingdom. (Ezek. 20:33-44; 36:24-38; 37:23-28; Jer. 31:31-34.) God will gather Israel from the four corners of the earth in the days that a root of Jesse shall stand for an ensign of the people. Isaiah tells that the Gentiles shall seek this root (Jesus), who is to be an ensign for the nations. (Isa. 11:10-12.) The future status of Jerusalem as the holy capital of the world is pictured in Isaiah 62. Jeremiah makes it clear that in the days when the Saviour shall be established as King of God's Kingdom on earth, Judah and Israel shall be saved and shall be gathered into their own land. (Jer. 23:1-8; 30:1-3, 10-24; 31:10.)

These are a few of the Old Testament prophecies relative to Israel's hope of being restored to the Promised Land that they once possessed. God's promise to Abraham, and the renewal of that promise to Isaac and Jacob (Israel), requires their everlasting possession of it. (Gen. 17:8.) God's oath through the mouths of His holy prophets confirms and secures that promise.

In the New Testament, Paul gave further witness to the fact that God will save His people with a wonderful salvation. Speaking of the Israelites, Paul said that salvation came to the Gentiles to provoke them to jealousy. (Rom. 11:11.) Through Jesus, the seed of Abraham (Gal. 3:16), are the Gentiles grafted in to partake of the promised inheritance. (Rom. 11:17.) Paul tells us that because of unbelief the Jews were broken off (Rom. 11:20), and that those who "abide not still in unbelief" shall be grafted in: for "God is able to graft them in again" (Rom. 11:23). The Jews who return in faith will be grafted into their own olive tree from which they have been broken off. "So all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).



A Glimpse of Modern Jerusalem

—Courtesy George T. B. Davis.

The new YMCA Building (tower structure at left foreground) cost more than one million dollars. At the right foreground is the luxurious King David Hotel. Modern Jerusalem is a ten-to-one larger city than old Jerusalem behind its walls. . . . What of the "New Jerusalem"?

The present new state of Israel may be the beginning of the oft-prophesied mass exodus of God's people from the nations of the world to Palestine, the land of their fathers, where they will be restored to their former status as God's people. We may soon see their unbelief removed and experience that greater miracle of all times, their acceptance of Christ as their promised Messiah. "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: 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." We learn in Luke 1:32 that Christ is the one who will sit upon the throne of David and is, of course, the king for whom the Israelites will seek.

The present gathering may be one of the most evident signs of the return of the once rejected Saviour, the Prince of Peace, the King of the Jews. We believe, however, that the present return to Palestine is only a beginning, because the Scriptures teach that the complete restoration of Israel will be after all wars are ended and the world is at peace. (Micah 4:1-8.) Then, with Christ as King, "all the earth shall be filled with the glory of the Lord," as "the waters cover the sea." (Isa. 11:9; Num. 14:21; Hab. 2:14.)

Let us not forget that we have obtained mercy through the unbelief of Israel, and that as we see Israel returning to her Promised Land, our salvation draws near. Very soon we may witness the climax to the fulfillment of God's precious promises to the fathers and to all who are of the seed of Abraham, including Gentiles who are grafted in through Jesus. The approaching return of Christ to the earth, as indicated by the regathering of Israel, is a blessed event to which we should look with joyful expectation. May Jesus find us ready when He comes.

"Jerusalem shall be called a city of truth. . . . Streets of the city shall be full of boys and girls playing" (Zech. 8:3-5). Jews will be popular (v. 32) and called "Ministers of our God" (Isa. 61:6).

## LAND FOR ONE MILLION MORE JEWS

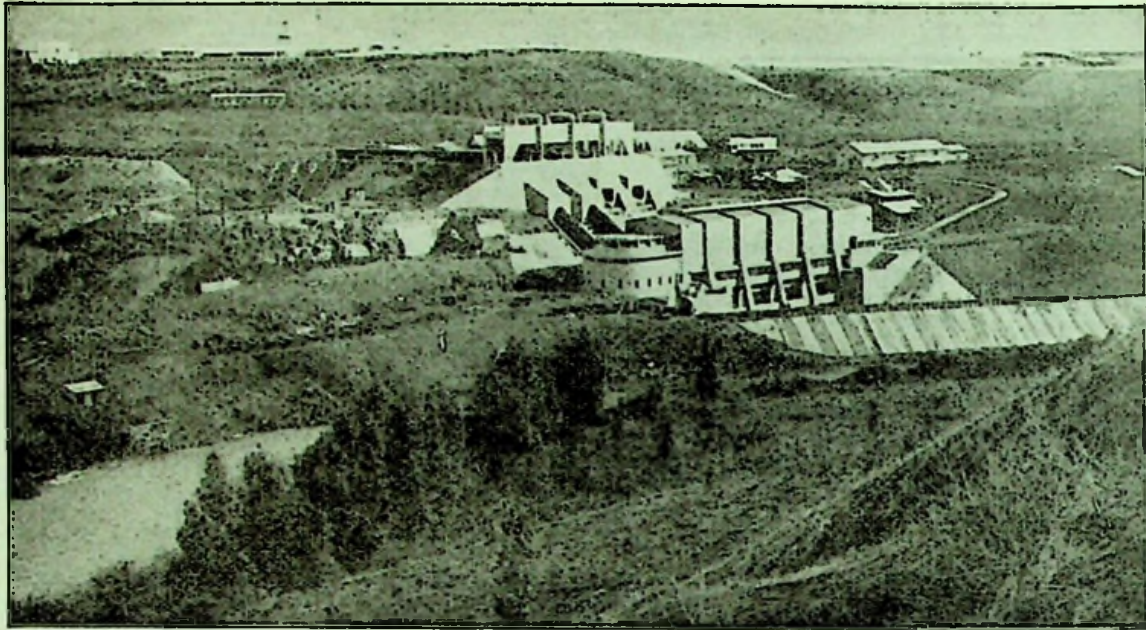
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Today, Israel is struggling with all her might to stay on her feet in her new land. What a fierce, patriotic zeal we see therein. Though these "unwalled villages" fall temporarily before the might of the dread "king of the north" (Ezek. 38), the time of Israel's eternal inheritance draws near. Israel shall inherit the land promised ages ago to Abraham. Ezekiel 47 and 48 tell the exact location of each tribe of Israel in the Kingdom of God. It will be at that time—"In the regeneration, when the Son of man shall sit in the throne of his glory"—that the twelve apostles shall sit, "judging the twelve tribes of Israel" (Matt. 19:28).

Israel is looking for peace within her borders in the future. She bases her hope on such verses as Isaiah 32:13-18, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Yes, there will be a cry of "Peace, Peace, when there is no peace." Jeremiah 6:13-23 shows plainly that the northern army will take peace out of the land. Joel 2:17-20 does not speak of that false peace, but does speak of the northern army to be slain. That, according to Zechariah, will occur at Christ's second coming, when true peace shall come to Israel. The "Prince of Peace" will be faithful to His Name, and will bring in "Peace on earth" "as it is in heaven." Isaiah foretold: "Of the increase of his government and peace there shall be no end" (9:7). Chapter 66:12 promises that the Lord God "will extend peace to her [Jerusalem] like a river." "Pray for the peace of Jerusalem" (Psalm 122:6). When peace comes to that land, peace shall come to the whole world. Ezekiel 34:25 speaks of God's "covenant of peace" to be made with Israel.

How pitiful it is to see the fiery zeal of Israel today and know that much of their work will be in vain! for true peace and true inheritance cannot come until the remnant look upon Christ whom they have pierced, mourn, and receive the cleansing that will be offered them. (See Zech. 12:10-13:9.) May that great Day soon come!





—Courtesy George T. B. Davis.

Rutenberg Dam and Hydro-Electric Power Plant on the Jordan

## Jewish Bible

By J. Arlen Marsh, Rockford, Illinois

WHATEVER philosopher made the remark that "the Bible of every nation is written in its history" could have been thinking with special emphasis of the Jewish people. No other race has so completely integrated its political, economic, and religious life; no other race has so thoroughly demonstrated, through the vicissitudes of its existence, the principles of its faith and of its prophets.

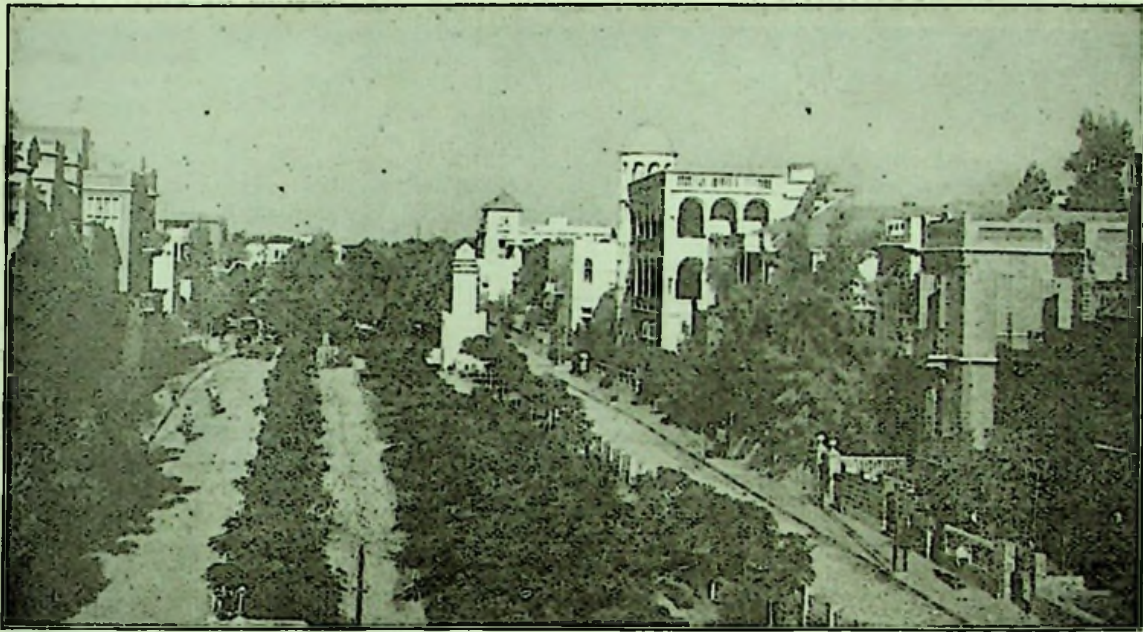
Curiously enough, even in the comparatively irreligious return of modern Zionists and European Jewish refugees to the land of their fathers, the backers of Israel and the government of Israel have combined to continue the fusion of the ancient faith and the practicality of politics and economics. Haganah, army of Israel, has been exalted, perhaps, above God in the Hebrew press and on the Hebrew platform; but the ultimate aim of the Zionist movement and the independent nation it has spawned has been the restoration of Palestine to the Jews and the renovation of the physical resources of the little country. Since this was also the aim of the prophets as representative of Jehovah Himself, it is only right to speak of a continuation of the ancient faith—however unconsciously displayed the ancient faith may be—through the practicality of politics and economics.

Such projects as that of the reclamation of the Hule

swamps in northeastern Galilee, which will involve the rehabilitation of 15,000 acres of intensive cultivation, smack strangely of the substance of Isaiah's more poetic references to the new fertility of the land to be associated with the Kingdom of God. The estimate of the Israeli Minister of Agriculture, Aharon Zisling, that Israel, if properly irrigated, could "feed a population of about 15,000,000" reminds us of Zechariah and his allusions to the "living waters" that "shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."

But these physical manifestations of possible fulfillment of Biblical predictions are, while more spectacular, not so basically important as the cultural and intellectual manifestations of the unconscious fusion of faith and ordinary living that is being provided by modern Jewry. The prophets indicate that much of the renovation of the Holy Land will be traceable to divine miracles; and consequently, only minor importance can be proposed for human irrigation and drainage projects, however suggestive of potential fertility and prosperity they may be.

It is the sum total of the history of Israel that is vital. In the beginning, Abraham was chosen to father a select people because he would instruct (*Please turn to page 13*)



—Courtesy George T. B. Davis.

Rothschild Boulevard in Tel Aviv, Capital of Israeli

## Road to Peace

By C. A. Smead, Midland, Michigan

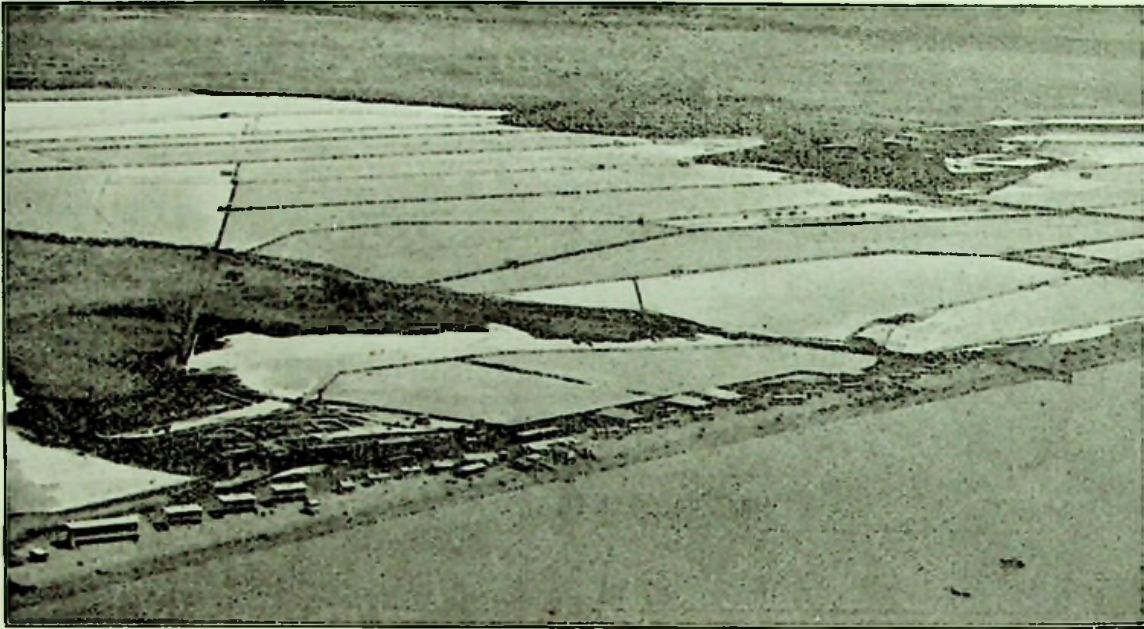
A RELATIVELY large caravan, with slowly plodding herds, moved southwest out of Damascus, crossed the tropical Jordan valley below the Sea of Galilee, and climbed out to the west up through the subtropical plain of Esdraelon, and then moved onward and upward into the mildly temperate climate of the hill country of Canaan. One of the first deeds of Abram (leader of that caravan) in this pleasant land was to build an altar to the LORD, for the LORD had invited him here: "Get thee . . . unto a land that I will shew thee" (Gen. 12:2). The Canaanite was already in the land: but that was of little concern, for this was 3870 years ago and Abram, though having many servants, had no children. None of the "great multitude" of his descendants had been born. He was not yet ready to occupy the land, but he was *looking!*

Later, after Lot had chosen as his dwelling place the tropical Jordan valley, Abram stood on the heights and looked toward the earth: northward, southward, eastward, and westward—God then promising Abram: "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). The LORD compared Abraham's seed to the dust of the earth in number. Still later, as Abraham looked toward heaven and saw the stars so

bright in the clear mountain air, the LORD compared his seed to the stars of the heaven for number. Abraham "believed in the LORD; and he counted it to him for righteousness" (Gen. 15:6). Still later, when he was ninety-nine years old, Abram looked out of his tent door and saw the LORD coming to tell him at last that Sarah, his wife, would have a son. His last and fourth recorded "look" came years later when Isaac was grown: he looked in a thicket on Moriah, where, many years later, Jesus was crucified, and he saw a God-given ram to be offered as a substitute, that his own son Isaac might live.

Abraham received not a foot of the promised land in his day. He had to buy a burial ground—the cave of Machpelah—when his wife died. The New Testament tells for what he was really looking all this time: "He looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Abraham was opening up the road of peace on earth to come thousands of years later, but in his time he sojourned as a stranger in the land of Palestine, where God led him, traveling over primitive roads of that time.

Many other people have entered Palestine since that day: some at the invitation of (*Please turn to page 12*)



—Courtesy George T. B. Davis.

One Thousand Acres of Evaporating Vats—Potash Plant at Dead Sea

## *God Is Fishing! God Is Hunting!*

By C. R. Randall, Tipp City, Ohio

**Prophetic Boundaries:** Four thousand years ago, God called Abraham from Ur of the Chaldees: instructing him to leave his father's house and to journey to another land which He would show him. God saw in that man the potential abilities required for the task He outlined. Later, as Abraham stood upon one of the mountains of Israel, God spoke to him, saying, "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" (Gen. 13:14, 15).

Arab and Jewish controversy over the boundaries which should be established undoubtedly will cause much dissension between the two countries. Ultimately, that question will arouse national, as well as local, disruption. The land promised the seed of Abraham is far more inclusive than commonly understood. Genesis 15:18-21, Exodus 23:30, 31, Deuteronomy 11:24 and 1:7 show the boundaries to include Egypt east of the Nile, Sinai Peninsula, Palestine, Syria, Trans-Jordan, northern Saudi Arabia, and the western half of Iraq.

World War I resulted in the Arabs' receiving territory of 1,200,000 square miles over which they were given sovereignty—the territory of Saudi Arabia, Yemen, Iraq, Trans-Jordan, Syria, and Lebanon. This land consists of some of the richest oil deposits in the world. Note the interest many nations have taken in the Arab protection. Perhaps there is more reason behind this interest than yet revealed. Compromises have been made by most countries to appease the Arabs for the security and continuance of oil interests, but these compromises have not stopped the Jewish people in the development of their homeland.

**Vision of the Immigrants:** A news report from Washington reveals that, during the past year, 130,000 immigrants—from seventy countries—went back to their homeland in Palestine. No numerical restriction is placed on immigration, transport facilities being the only limitation. Israel now has a population of approximately 800,000.

Another half million Jews in eastern and southern Europe and several hundred thousand Jews in Arab-occupied countries are waiting their opportunity. Israel has three hundred seventy-five settlements, thirty-five of them being built since the State was born last May 15. Fifty-one new settlements have been planned for the next six months.

**Agriculture:** Israel's agriculture is expected to produce eighty per cent of the nation's liquid milk, eggs, and potatoes, also twenty-four per cent of the grain and twenty-five per cent of the fish needed by the population. Resettlement in Israel has been chiefly rural. One village, recently opened in Galilee, has been settled by one hundred twenty Americans trained at a farm school in New Jersey. This resettlement is following the pattern prescribed by the prophets. Amos foretold:

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (9:13-15).

**Public Works:** Israel has started plans for long-range public-works projects for the development of irrigation and hydro-electric power, particularly in the Negev area. Another project is the plan for construction of a main highway from one end of the country to the other. Following completion of the negotiations of the loan from the United States Export-Import Bank, engineers began immediately to plan for the development of agriculture, housing, communications, transportation, and public works.

Concerning this one project now being planned, the prophets were very plain. Isaiah foretold: "In that day (Please turn to page 12)



—Courtesy George T. B. Davis.

A Thriving Orchard Near Jaffa (Joppa)

## *Palastine and Christ's Second Coming*

By Howard H. Hawkins, East Rochester, Ohio

**P**ALESTINE has been known by various names—the Land of Canaan, the Land of Israel, and the Land of Judah. The name “Holy Land” seems not to have been employed by the Jews until after the Babylonian Captivity. (Zech. 2:12.) They used it with reference to God’s having chosen that land to be the inheritance of His people and the seat of His government.

Palastine’s area is about nine thousand square miles, or almost as large as Vermont. It comprises that part of the Holy Land west of the Jordan valley to the Mediterranean Sea. Palastine was given to Great Britain, under mandate, by the League of Nations, with the object of establishing therein a national home for the Jews.

The historic fame of Palastine dates from a remote antiquity. For four thousand years or more, its name in one form or another has been mentioned, and its praises have been sung. So shrouded in the mists of hoary antiquity is Palastine and its capital—grave old Jerusalem—that they seem to measure time, not by days, months, or years as other countries do, but by the great number of empires they have seen rise, prosper, and crumble into ruin.

Palastine, from the days of Abraham, has been of world interest. It has been under the rule of several countries. Most of the nations, today, would like to have control of it, because of its situation at the end of the Mediterranean Sea and nearness to the Suez Canal. This being a coveted land, we must not lose sight of the adjoining body of water, the Dead Sea. Biblical students will identify this body of water with the names in the Bible of “the salt sea” (Gen. 14:3), or “the sea of the plain.” The minerals in this sea have an estimated value of 1,388 billion dollars, or more than the entire wealth of the rest of the world.

The inspired writers of the Bible always invested the Holy Land with a sacred and sublime pre-eminence at once striking and impressive. Moses, in speaking of the great superiority of that “good land” over Egypt, described it as “a land which the Lord thy God

careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12). The eyes of the Lord are upon Palastine, today.

Meanwhile, the night of the world grows darker. The peace of God can come only through a wholesome cleanup of His universe and by establishing His righteous judgments in the earth. (Isa. 26:9.) The blockade of Berlin, East and West facing one another in anger, the unhappy plight of China’s millions, the mutterings of storm in Palastine, the frequency of blizzards, earthquakes, dense fogs, and dislocations of the elements, all point to one event: Jesus’ coming is near! Blind, indeed, are they who cannot read the writing on the walls of the universe, as the hands of time pass by.

As Noah preached to the people of his day, warning them of the impending judgment for their sins—appealing to them for one hundred twenty years—so God’s warnings have been long and many. God never has acted without warning, but His indignation now is heavy upon the nations.

God will gather all nations against Jerusalem “to battle.” (Zech. 14:2.) In this prophecy of “gathering” all nations, one sees the real meaning of the ebb and flow of the tide of international moves and counter-moves, today. Behind the diplomatic moves on the world chess board is the divine fiat, “I will gather all nations.” (Zeph. 3:8; Joel 3:2.) As God “rules in the kingdoms of men” (Dan. 4:17); it is He who today is controlling the affairs of nations, with the ultimate result that their policies bring them into the Middle East, to His land, and against His city—Zion.

This land, the Holy Land, will be the world’s greatest battlefield. Here “Armageddon” will be fought when the armies of the nations are gathered around Jerusalem to battle. Then the Lord will appear on the scene, for “his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,” and the mountain will be cleft in twain by a mighty

(Please turn to page 13)



Madge Savage  
Waite Park,  
Minnesota

●  
Hello!  
Boys  
and  
Girls  
●



Dizengoff Circus, Tel Aviv, Palestine

—Black Star Photo.

*"Wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:17).*

## Do You Know?

Boys and girls, do you understand what God's will is for Jewish children? Have your mother read aloud for you Zechariah 8:1-8. Then imagine how much fun it would be—and safety too—to play in the big open place in the streets of Tel Aviv, as shown here in the picture, and you may be able to guess what God's will is for Jewish boys and girls.

## Sand Piles

A sand pile is fun to play in, but you would not want to build anything upon a loose sand foundation.

A person who builds character upon an unsure foundation is building upon sand. Christ is the true foundation. His Word strengthens and reinforces Christians. Sometimes, people try to confuse with their foolish suggestions, their thoughtless, worthless, and careless activities, but the one who is following Christ endeavors to do nothing unbecoming a Christian. A Christian studies his activities to see if they are worth while. He says helpful things. Instead of vain words, words of thanksgiving are said.

"Because of these things (Eph. 5:6) cometh the wrath of God upon the children of disobedience." The "these things" refer to "vain words": indecent talk, unbecoming talk, foolish jesting. A child of God is told to "be not ye therefore partakers with them" (Eph. 5:7).

## Lights!

"Now are ye light in the Lord," said Paul. "Walk as children of light" (Eph. 5:8).

Perhaps you live where there are no electric lights in your home. Or, perhaps for some reason the electricity was off for a while. Then you lit a candle. What a soft glow! How brightly it glowed in the dark room!

If you are Christ's child, you are a little light—reflecting the light of Christ. When the sun shines, or the electric lights are turned on, candle light does not show brightly, but if the candle is lighted, it is glowing just the same. Just so, a Christian, when alone among the people of the world, glows brightly; when in a company of Christians, his light does not appear so noticeable. It is only when a Christian's light goes out, or grows dim, that he is likely to appear different from fellow Christians. So be a bright light, an example to the brethren.

## We Are So Happy!

We are so happy to introduce Sharon and Carol Kauffman of West Milton, Ohio, who join our ECE Club today. Their names were sent in by their mother.

## Happy Birthday Wishes

Katherine Robinson, April 23, age 10, Hammond, La.  
Marilyn Noske, April 23, age 13, Cleveland, Ohio

# Berean Department

ALVA G. HUFFER, Editor

## Pep Talk

By a Minnesota Berean

*This article, reprinted from the April issue of the Berean Nobler, was written in anticipation of the Minnesota Berean Conference which will meet at Litchfield, Minnesota, April 23 and 24. The Berean Nobler, official monthly publication of the Minnesota Bereans, is edited by Lois Ruhn and Delbert A. Jones. It is published by Grace Johnson, Phyllis Johnson, and Lorraine Gaspar.*

**H**OW ENTHUSIASTIC are you about Jesus? Do you really feel His presence near you? Can others see Jesus in you? These are a few of the questions I asked myself the other evening, as I thought about our coming Berean Conference. I could not help thinking of the enthusiasm shown at the last conference and how all agreed to our having another one soon. Yet, there was no invitation from any society last fall. Where was our enthusiasm for Jesus and His works?

It is so very easy to let the daily activities of life outshine everything else. We are so involved in our work or school, we forget that unless we put Jesus first and really feel His presence in all our activities, we have cast aside the most important thing in our lives. We should plan our daily lives around Jesus and His work.

When you do attend church, do you bring an open mind and heart? Do you participate in the service with your whole heart? or do you go through a mere form of worship? When you sing hymns, do you really sing praises from your heart, and feel the effect of the words on your soul? Do you really try to absorb the sermon, or are you thinking of other things while it is given?

We as Bereans need something! That something is more pep for Jesus and more sincere love for and longing to do His work while we can. Too many of our services are lacking in invigorating quality. Everyone of us needs to feel the responsibility of doing his part. Do not be afraid that we may do too much for the Lord! Do not wait for someone else! Let's keep *our* light shining!

Come to Berean Conference ready to give your all to the Lord. Let your praises ring. May we have so much

enthusiasm for Him that it will be like an electric current running through the group. May we all be able to leave there still carrying the lighted torch, not letting it go out.

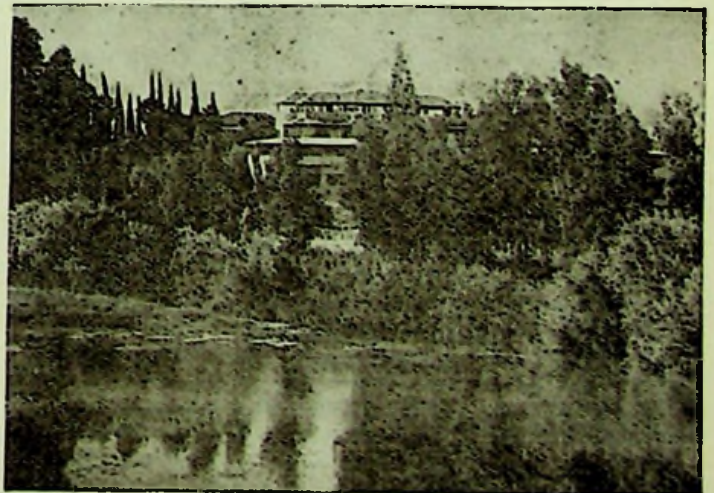
## Pennellwood Bereans

Every Thursday evening, Berean Bible classes meet at the Pennellwood Church of God in Grand Rapids, Michigan. Classes are provided for all ages and emphasize an informal yet thorough study of the Bible. These groups are under the able guidance of Mrs. A. Ratering, the Berean superintendent.

Mrs. Mary E. Marsh, secretary of the National Society, reports an interesting method of special prayers used by the Pennellwood Bereans. Members of the group exchange names among themselves, then pray especially for the person whose name they have. Mrs. Marsh suggests that perhaps other Berean groups would like to use this method of special prayer. Someone has said, "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed." What a blessing we would experience if all Bereans became kneeling Christians, praying for one another and for the success of the Berean organization!

In addition to attending the Thursday evening Berean classes, the Pennellwood young people have formed a special organization for young people of high school age. They have chosen officers and have selected Mr. and Mrs. Maurice Fairbrother for their sponsors.

This group, known as PYP (Pennellwood Young People), meets every Sunday evening at 5:45. These meetings feature interesting Bible discussions that apply to the lives and problems of young people. The PYP is taking an active part in the work of an evangelistic-minded growing church.



—Courtesy George T. B. Davis.  
Glimpse of a Jewish Colony on the Jordan

## ROAD TO PEACE

(Continued from page 7)

God to live there, and some at the invitation of God to punish the wickedness of the inhabitants—all fitting into the plan of God eventually to make Jerusalem the headquarters of peace on earth. Said Isaiah:

"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 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" (Isa. 2:2-4).

Jerusalem has been sacked and "destroyed" a number of times, yet of all the cities of the earth it someday is to be the leader for peace. Its very name means "the possession of peace." Its ancient olive trees testified its peace, the olive branch being a symbol of peace. Men meeting in conferences of nations sometimes think of themselves as "architects of peace." They are right. Peace does not just happen; it must be built. Men have tried to build peace in many ways, but the Lord is the "Architect of Everlasting Peace," and He will build it at Jerusalem.

Roads into Palestine are no longer primitive. Now, roads are a sign of progress and the means of progress of a people. Roads express motion. Abraham broke the way for us. From the north, he traveled the old road into Palestine. When he found a famine in the land, he took the old road to Egypt through the southern desert country and along the narrow coastal plain, returning when the famine was ended. Jacob did the same during a famine in his day, only he returned not alive. His children, under Moses, returned centuries later. Jesus, also, as a babe, was taken down into Egypt when danger threatened and returned when all was clear. These journeys were made under guidance of the Lord. That is an essential of peace: obedience to God. All the roads into Palestine were roads of peace to those whom the Lord guided over them. Abraham's obedience was based on his faith. He believed God's promises, and that belief was counted to him for righteousness.

Today, many of the descendants of Abraham have gone to live in Palestine. Jews are going there to make it a National Home, where they expect to be free from political oppression. Numerous as the dust of the earth (a figure of speech), these earthly seed of Abraham have made great national progress in a few short years. Already, they have built roads, drained the malaria-infested swamps, planted beautiful fruit groves on the light soil of the Plain of Sharon, and they are raising bountiful crops of farm products in the fertile Esdraelon plain. They lack, though, the faith of Abraham who was guided there before them! True, many are followers of the Mosaic Law, and some are Christians, but the general spirit is disbelief.

A change must come upon them before they can be the leaders of peace on earth as prophesied in the Old Testament. They must remember Abraham's fourth "look," when he looked at the ram the Lord provided for an offering, and they still must do likewise with the greater offering provided: not the ram caught in the thicket, but the Lamb on the cross of Calvary. Isaac was received back, in type, from the dead. The returning Israelites must be received back from their long death in the torment of foreign lands, but no longer being merely the seed of Abraham as the "dust of the earth," but being his seed as the "stars of heaven"! As Paul stated it, they are the branches pruned from the olive tree that are to be "grafted in again" if they do not remain in unbelief. (Rom. 11:23.) Our part as Christians now, and as peacemakers, is to give them the New-Testament gospel, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). As Christians only can they become "children

of the promise" by faith as they now are "children of the flesh" (Rom. 9:8). Faith is required to produce righteousness. We Christians can help much to prepare them for their coming deliverance, but as a nation they are to remain in unbelief "until the spirit be poured upon us from on high" (Isa. 32:15). "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26)—and "the work of righteousness shall be peace" (Isa. 32:17).

Zechariah prophesied: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look on me whom they have pierced, and they shall mourn for him as one mourneth for his only son" (Zech. 12:10). "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1).

Ever since the early Church of God met such resistance to the teachings of Jesus Christ, the church has been waiting and praying for the day to come when Israel will believe. As the Lord appeared to Paul on the road to Damascus and convinced him, so our Jesus shall appear suddenly in Jerusalem: "His feet shall stand in that day upon the mount of Olives," and it "shall cleave in the midst thereof" (Zech. 14:4). Great marvel of nature! Greater the marvel of the cleaving of the hard heart! The whole world is waiting the Day. The roads are ready and waiting. Oh, the blessing when men at last can travel the Road to Peace on Earth!

## GOD IS FISHING! GOD IS HUNTING!

(Continued from page 8)

shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians" (19:23). The connecting link between Egypt and Assyria would pass through Palestine. Too, we have these words of Isaiah, "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein" (35:8). This "way of holiness" will be used exclusively by those who desire to go up to Jerusalem to worship!

It is not difficult, in this modern day of travel, to understand Palestine's need of a highway. Palestine will be a busy country in the New Age, for all peoples will be going there to worship. "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

Thus far in the history of the Israelites, they have fled for aid and refuge to Egypt (world). This same Israel asked Moses why he had brought them forth from the bondage in Egypt to die in the wilderness. They preferred the leeks and onions and garlic of Egypt to the manna in the wilderness. When Israel as a nation realizes there is no refuge in the world, she will be a long way on her road to restoration. Recently, we read an article by a Jew, saying, "In our bewilderment we have 'fled to Egypt' (the nations of earth) for help, and what has been the result? Nothing but utter disappointment!"

Jeremiah prophesied, "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. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (16:14-16).

God is fishing! God is hunting!

## JEWISH BIBLE

(Continued from page 6)

his children, as God put it in Genesis 18, in the ways of righteousness and in the faith of God. The tenacity of the Hebrew race in clinging to its faith, despite frequent lapses into ancient idolatry and modern agnosticism, has been extraordinary; volumes on the past are not crowded with tales of many peoples who have both continued to worship a single deity and continued to fulfill the predictions about them made by that deity.

Again and again, the Jews, or the ten tribes of Israel, were enslaved, exiled, or impoverished in inevitable expressions of God's promise made in the wilderness of Sinai: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God." Again and again, in inevitable expressions of this same promise, the Jews saw their fortunes change, their prosperity return, their racial and national existence made happy. The Bible of the Hebrews has indeed been written in the blood and sweat and tears, in the joys and wealth and independence, of all the millenniums of Jewish history.

This writing, as has been suggested, is not ended. The massive persecutions of the Jews in Germany, the persecutions and minor pogroms in post-war Poland and other Middle European nations, the growing anti-Semitism in both North and South America, all tend to point up the fact that "their own way have I recompensed upon their heads, saith the Lord God." This comment of Ezekiel leads us to the inescapable law that every cause must produce an effect, and to take the fact expressed by Arnold J. Toynbee in his "Study of History" that all human activity flows together as a unit.

Modern Israel is the genesis of the small stone of Daniel—the small stone that struck the idol of human government upon its feet, destroyed it, and grew to fill the entire earth. But modern Israel would be unnecessary if the Jews had chosen to exercise generally the faith which they insisted upon in theory but not in practice. It would have been unnecessary, it could not have existed at all, simply because a genuinely faithful Hebrew people, practicing the principles of faith, would have seen—as the inexorable response to the law of cause and effect and to the unification of human activity—their homeland restored to them centuries ago.

The Jews rejected Christ. Therefore, Christianity went to the Gentiles. The Jews clung to their traditions, to the superfluities of religion, but refused to recognize what their religion was intended to do for them as individuals. That failure on their part cost them two thousand extra years of trouble; and it is only now, as the universal wickedness of man drives civilization to a cataclysmic finale, that they have come to put outstanding stress upon returning to the land of Abraham and re-establishing some semblance of their religious culture there. "Now," of course, is relative; it refers to a period of more than half a century—the whole course of the Zionist movement—but a half century is only a moment in the march of two millenniums.

God deals through men, as He dealt through Cyrus and Artaxerxes. God allows, to secure His purposes, the law of cause and effect, the unification of human activity, the reaction of this event on that, to govern the affairs of men. Hence, the persecutions that resulted inevitably from the proud rebellions of the Jews against their conquerors, the refusal of the Jews to admit Christ into their scheme of things, and the insistence of the Jews upon being different in a world of Gentiles—these persecutions in turn drove the Jews into serious thought of their Palestinian homeland, and into the stern social, political, and economic effort that built Israel.

To be sure, the Jews still ignore God; yet there is slowly being felt a renaissance among them of religious feeling, of the need for something beyond airplanes and cannon and land mines and tanks. They have revived Hebrew—especially designed for the utterance of religious conceptions—and have turned themselves to Jerusalem as a holy city as well as a political center. At present, their cry for

Palestine is amazingly like that of many of the Babylonian captives, who sought Jerusalem and Palestine quite evidently more for patriotic and emotional reasons than for religious ones. That attitude will shift; how soon, no man can tell—but soon. For the Bible of the Jews, written in words and history; the Bible of the Jews, demonstrating the eternal verities of the law of cause and effect—this Bible demands that the Jews will come to recognize "after that they have borne their shame, and all their trespasses . . . that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there."

## PALESTINE AND CHRIST'S SECOND COMING

(Continued from page 9)

earthquake. The armies of the nations will be practically destroyed by the Lord, who will come with all the saints. (Zech. 14:5.) He will enter Jerusalem and re-establish the throne of the Lord over Israel.

We Americans are wont to say, "All is well that ends well." Here is an ending that is "well" because of its being in harmony with the will of God, and because it ministers to the highest well-being of the dwellers on earth, for Jehovah intends to fill the earth with His glory. The Psalmist, looking forward to that great and glorious Day, exclaimed, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

This land will become, indeed, a delightful land, an eternal excellency to all peoples for the blessings that will come upon the nations. The law will go forth from Mount Zion, where the Temple will be, and the Word of the Lord will proceed from Jerusalem: causing all men to know the Lord, from the least to the greatest, and to walk in His ways and to keep His commandments.

There will be many gatherings in this land, from year to year, of the peoples of all nations to worship the Lord and to keep the feasts. One great gathering will be there—when the Lord returns. May He extend a hearty welcome to you, and to all others who are Christ's brethren, to enter into the joy of the Lord.

## GOD'S WARRIORS

(Continued from back page)

The municipal government of Jerusalem has voted unanimously to place itself in the State of Israel, and agitation is afoot to make it Israeli's capital city. Perhaps God is fighting through the polls as well as through the Bren-guns of Hagana. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Has that time come? Are Gentile Times ended? Is that what the Jerusalem election means? If it does, then "look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

There is more involved in the "Palestine situation" than Mr. Bunche and his fellow politicians realize. God's hand is moving in the Beautiful Land. The scene is being set for the Great Day when God's Son will show himself and fight openly on the side of His people with the elements at His command. Events are moving toward that Day; God's plan is approaching its zenith! Are you preparing for the inevitable?

## TWO ADVENTS OF THE MESSIAH

(1) "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, even upon a colt the foal of an ass" (Zech. 9:9—R.V.). **Historic fact!**

(2) "The battle bow shall be cut off; and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the River to the ends of the earth" (v. 10). . . . God cannot lie!



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

April 23, 24—Iowa Berean Rally at Waterloo.  
 April 23, 24—Minnesota Berean Rally at Litchfield.  
 April 23, 24—Indiana Youth Rally at Burr Oak.  
 June 2—College Commencement, Oregon, Ill.  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 13-19—Annual Michigan Conference (J. R. LeCrone, guest speaker) at Pennellwood Church, Grand Rapids.  
 July 5—August 1—Summer Session of Oregon Bible College.  
 July 18—August 1—National Berean Rally at Oregon, Ill.

## SPECIAL MEETINGS IN TEXAS

We were glad recently to have Bro. and Sr. T. A. Drinkard with us for special meetings. Arriving on Friday, March 25, Bro. Drinkard preached six excellent sermons for the people here at Riviera by Monday night. Sunday, the 27th, we had an all-day meeting here, including a basket dinner. On Tuesday, we all went down to the Valley, where nine more sermons were given in the large living room of Bro. and Sr. John Hayse at 706 N. Sam Houston, San Benito, Texas. Attendance was quite good, and the meetings were enjoyed by all.

These meetings resulted in the baptism of a fine young man. Mr. Presley Garner, of Riviera, Texas. It was a happy day for many of us when Presley made confession of his Saviour and asked for baptism. May God bless him in his good fight of faith and reserve a place in His Kingdom for him.

After many enjoyable days of "Bible talk" with Bro. Drinkard, we were sorry to see him leave, April 8, to meet his other appointments. J. Mattison.

GOD'S WAY is the right way. Let's TITHE!

## IOWA YOUTH RALLY PROGRAM

Waterloo, April 23, 24, 1949

### Saturday:

4:30-5:00 p.m.—Registration  
 5:00-7:00 p.m.—Picnic Supper at the Church Grounds  
 7:30-8:30 p.m.—Song Service  
 Sermonette  
 8:30 p.m.—Social Hour  
 11:00 p.m.—To Rooms

### Sunday:

10:00-11:00 a.m.—Sunday School  
 11:00-12:00 noon—Church Service  
 12:00- 2:00 p.m.—Basket Dinner at the Church  
 2:00- 3:00 p.m.—Service in Song  
 Sermonette  
 3:00- 3:30 p.m.—Business Meeting  
 3:30 p.m.—Di-missal

Richard Torry.

## Gleanings from the Field

"The field is the world."—Jesus.



**Mercy for Israel:** "Concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. . . . As ye . . . obtained mercy through their unbelief; even so have these also now not believed,

that through your mercy they also may obtain mercy" (Rom. 11:28-31). Preach the gospel Abraham believed (Gal. 3:8) to Abraham's new nation, Israel! "Pray for the peace of Jerusalem."



Bros. Arnold Johns, Darrell Maddock, and Dick Messersmith, students at the College, assisted in Sunday services, April 10, at Omaha, Nebr. . . . On Easter Sunday, Bros. Kyle and Kirby Davis, Curtis Simpson, and Raymond Brown assisted in services at Baraga, Mich.

Bro. and Sr. Gordon Hess, caretaker and matron at Golden Rule Home, and their children Harold and Barbara, Easter vacationed at their former home, Lafayette, Ind.

Bro. Bud Goodwin, a junior student in Oregon Bible College, preached on Sunday, April 17, at the Salem Church near Marshall, Ill.

Bro. Alva Huffer, 719 W. Main St., Morristown, Tenn., came recently to Oregon, Ill., to visit at the Otto E. Dick home and to attend "The Messiah," presented by the local choir, April 10, under direction of Bro. Billy Dick. Returning to Morristown, Alva was accompanied with Billy Dick and Bro. Donald Capes.

Bro. Gerald L. Cooper, 501 N. 18 St., Saint Luke's Sanitorium, Phoenix, Ariz., "underwent (April 11) the first in a series of operations that we hope will lead to his recovery. He had a very rugged fight for life for a couple of hours, but now he is on the winning side. We feel sure his many friends will support him at the throne of grace."—C. E. Randall, Tempe, Ariz.

National Evangelist M. W. Lyon, much improved from his recent heart attack, was in Cleveland, Ohio, for Easter.

Bro. Paul C. Johnson will preach, Sunday, March 24, at the Casey, Ill., Church of God.

Bro. and Sr. Charles Pearson, campus superintendent and matron of Oregon Bible College, and Sarah Kessler accompanied Edwin and Mary Lou Smith, April 14, on a brief Easter vacation to their former homes in the Brush Creek Church vicinity, Ohio.

Bro. and Sr. Howard Beemer, newlyweds, visited briefly in Oregon, April 7, en route from Minnesota to Virginia, where Bro. Beemer will resume his pastoral work with the several churches.

Bro. F. L. Austin, Oregon, Ill., preached last week and on Easter at the newly dedicated Pennellwood Church of God, Grand Rapids, Mich.

Earlyne Elizabeth was born, April 8, to Mr. and Mrs. Earl Warmolts, 522 S. Galena Ave., Dixon, Ill. Congratulations!

Bros. Leland T. Hanson, Earlville, Ill.; J. Arlen Marsh, Rockford, Ill.; Dale Dunbar, Delta, Ohio; and Harvey U. Krogh, Jr., came to Oregon, Ill., April 1, for a meeting of National Bible Institution Executive Board. With them were Sr. Dunbar and Carol, Sr. Marsh, Sr. Krogh and Rachel and David.

Married: at 11:00 a.m., April 7, Miss Virginia Lynn Coulter, Eden Valley, Minn., became the bride of Donald D. Allbright, Paynesville, Minn., at a ceremony in the Eden Valley Church of God, Bro. A. M. Jones officiating.

While they last, extra copies of this Palestine number of The Herald may be purchased at five cents per copy.

Bro. Ernest Graham, a senior student at Oregon Bible College, was guest speaker, Easter Sunday, at the Southlawn Church of God, Grand Rapids, Mich.

"The whole Kokomo Church of God rejoices in the addition of a new Hall in our pastor's home, 1252 S. Jay St. Little Miss Connie Joan arrived on April 5."—D. G. Harvey, 907 S. Waugh St., Kokomo, Ind.

... Jesus Promised His Disciples: "In the generation 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).

**EXECUTIVE BOARD MEETING**

April 1, 1949

With four members present, the executive board of National Bible Institution met at Oregon, Ill., the afternoon and evening of Friday, April 1. Those present were Bro. Leland T. Hanson, Bro. Harvey U. Krogh, Jr., the secretary, and Bro. Dale Dunbar, Bro. James M. Watkins, general manager of the Institution, attended both afternoon and evening sessions (1:15 p.m. to 12:20 a.m.); and other visitors were invited for short periods, including some employees.

A wide miscellany of business was taken up, with emphasis centered on problems related to the coming Berean Youth Rally, Oregon Bible College, The Restitution Herald, and the financial condition of the Institution.

William Dick, president of the National Berean Society, presented the ideas of the society's executive board concerning the Youth Rally; Bro. Otto E. Dick, to be head of the Rally, added to these proposals. The plan was authorized by the board without change; details will be announced in a short time.

Tentative speakers for the evenings of the General Conference of 1949 were chosen; the Conference will convene at Oregon only on Thursday, Friday, and Saturday, August 11, 12, and 13. The board members individually will study the proposed revision of the Conference Working Rules (a special committee has been preparing this since the last annual conference); and the final revision will be published in full in The Restitution Herald at least three consecutive times immediately prior to the next conference.

Oregon Bible College has been almost completely redecorated during the last year, and the general manager reported the buildings and campus to be in the best condition they had ever been. Special praise for their work at the College was given by the general manager and all the board members to Brother and Sister Charles Pearson, caretaker and matron. The executive head of the College was instructed to prepare a complete program for the next school year for presentation to the board at its next meeting, scheduled for June 3.

The financial problems of the Institution are becoming acute. Some curtailment of activity seems unavoidable unless contributions during the next few months are outstandingly above the level of those of the last eight. Departmental expenses have been held well below the estimated budget; earnings of profit-making departments have been substantially higher than had been anticipated last summer; but general donations to the work have decreased so sharply as to create a genuinely serious problem. There was considerable discussion within the board of the possible effects of a national business recession. The general manager was instructed to continue his efforts to bolster the flagging Layman's Campaign, which was the financial salvation of the Institution in 1947-'48.

Illness among numerous members of Golden Rule Home—the most seriously ill being Mrs. Lillian Railton and Olive Wood—has brought special difficulties to the matron and the Home management. An epidemic of 'flu caused distress recently among more than half the residents of the Home. J. Arlen Marsh, secy.

**ANDERSON - BEEMER**

The marriage of Ruth Anderson, Minneapolis, Minn., and Howard Beemer, Winchester, Va., was solemnized in the Church of God at Hector, Minn., on Sunday, April 3, 1949, at 8:00 p.m. The service was conducted by the local pastor, using the double ring ceremony. The bride was attended by Florence Schneider of Minneapolis, and the groom had as his best man Darrel Anderson of Hector. John Anderson, the bride's brother, gave her away.

The wedding was preceded by piano music by Mrs. Harry Goekler, and three songs by Ernest E. Graham of Oregon, Ill. He sang, "At Dawning"; "Oh Promise Me"; and "Because"; and was accompanied at the piano by his wife, Mrs. Ernest Graham.

Following the wedding, a reception was held in the village hall for the young couple. During the reception, Mr. Graham favored the group with several nice songs and Mrs. Layman and Mrs. Goekler played two piano duets.

The bride is the daughter of M. Hilding Anderson and the late Mrs. Anderson, of Hector. Since her graduation from high school, she has been working in Minneapolis and recently took leave of absence to attend Oregon Bible College. She has been an active member and worker of the Hector Church of God and

took a leading part in young people's activities.

The groom is the son of Mr. and Mrs. Howard Beemer, Sr., of Fonthill, Ont. He recently was graduated from Oregon Bible College and has been serving as pastor of the Maurertown, Dry Run, and Browntown Churches in Virginia.

May the blessing of God rest upon their new life together and in their united service in the Master's vineyard. Harry Goekler.

**GOD'S TENTH**

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10). "Prove me now herewith, saith the Lord of hosts" (Mal. 3:10). "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom" (Luke 6:38).

Do we believe these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?

I tithe, I have proved my Lord, and He has given me the blessing.

Ferris B. Zeehnel, Culver, Ind.

**Shall We Keep This Good Work Going?**

Sr. Verna C. Thayer provides a good example of the services rendered by National Bible Institution. During the year 1947-1948, she traveled 20,828 miles providing practical help and inspiration for our Sunday schools and children's classes. Who can estimate the value of this work to the 3,265 individuals she contacted personally during the year? Or the gospel seed sown in 19 extensive vacation Bible schools that were a part of 296 public services or classes conducted? How shall we guess at the seeds of eternal life to be found in the 300,000 pages of material she prepared and distributed in behalf of children's classes throughout the United States?

**SHALL WE KEEP THIS GOOD WORK GOING?**

Your 50c per week Layman's Fund contribution will make it possible.

Our Number One State—or district—this week is the Northwest, having attained 42.8% of its goal. Other states, in the order of their percentage of goal attained, also are here listed:

State	per cent	State	per cent
Northwest	42.8	Louisiana	10.0
Kansas	38.4	Arkansas	7.4
Arizona	29.6	Michigan	7.3
Illinois	26.1	Iowa	6.8
Miscellaneous	26.0	Nebraska	5.5
Ohio	25.3	Minnesota	3.8
California	14.8	Ontario	2.7
Missouri	14.2	Texas	2.6
East Coast	10.3	Wisconsin	0
Indiana	10.2	Colorado	0

**WHAT STATE OR DISTRICT WILL BE THE FIRST TO REACH ITS GOAL?**

Send in Your Enrollment Today!

**Layman's Campaign**

National Bible Institution

Oregon, Illinois



## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**PEACE IN HOLY LAND.** A recent issue of "Life" features a special article entitled "A U. S. Negro Makes Peace in Holy Land." Unquestionably, the return of Israelites to their homeland and the establishment of the State of Israel constitute great prophetic milestones, but peace has not been made in the Holy Land. A cessation of war activity may have been brought about, but it is a truce, an armistice. Yes, it is a forward step, and every rest that comes to the land of promise is encouraging, but make no mistake; peace, genuine peace, cannot come to the Holy Land until the Prince of Peace returns. Israel will find that she must yet inquire of the Lord to settle her people within the confines of the Abrahamic promise. "I will yet for this, be enquired of the house of Israel, to do it for them; I will increase them with men like a flock." Israel must not only return to her first love, but she must confess that the One who she slew was the anointed Son of God and mourn for Him "as one mourneth for his first born," before she will be able to receive the dispensation of peace which belongs to the people of God. "Peace I leave with you, my peace I give unto you," is not the kind of peace that comes from the conference room filled with smoke. There is only one that can bring to Israel this peace, and that is "the man Christ Jesus."

**ALL ISRAEL SAVED.** One of the main objections to the restoration of Israel has been the opinion that the restoration of the nation entitled the individual to salvation. The proposition that Paul set forth in his Roman Epistle that "all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob," does not imply personal salvation. A careful analysis of this text will reveal that the salvation spoken of is one from the blindness of which Paul had been speaking. The blindness that is upon Israel today pertains largely to the Messiah. When the Messiah shall return and they look on Him whom they have pierced, they will mourn every family apart. Their blindness will have disappeared. Their personal salvation will be something else. For this, the Prophet Zechariah has the answer. He says:

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land."

Christ is the door to all the promises made to Abraham, and Israel will have to pass through the door the same as anyone else. No

one can become an heir to the promises, except through Christ, as it is written: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

**FEAST OF TABERNACLES.** The whole worship system organized by divine instruction in Old Testament times was a "shadow" of things to come. One of the great feasts in Israel was the "feast of tabernacles." It was an annual gathering. This feast commemorated Israel's passage through the desert and expressed thanksgiving at the end of the harvest. This feast was observed in the days of Jesus, as it is written: "Now the Jews' feast of tabernacles was at hand." To what extent this service will be carried over into the Kingdom of God, we are not informed. We do know, however, that there will be a "feast of tabernacles" observed in the Kingdom. According to the prophecies of Zechariah, all nations will be required to go up to Jerusalem to keep the feast of tabernacles, and upon the nations which become careless and indifferent to this worship, rain will be withheld. Too, the Temple worship will be restored. The sacrificial offerings of animals will not be made, but from the very beginning of time, worship has been accompanied with offerings. It will be so in the Kingdom of God.

**A ZEALOUS PEOPLE.** More often than not, man is unable to foresee the design of God in His works. Apparently, none knew why Jesus wanted them to fill the water pots with water the evening of His first miracle. After the water had been changed to wine, all was plain. Without doubt, few in Israel perceive the reason for their chastening and hardships. You say, It is because of their rejection of the Messiah, and of course that is true, but that is not all the truth. God has a great and mighty work for Israel to perform as priests of the most high. Like the single Servant, this multitudinous class of servants must undergo humiliation and trial before they can become priests able to succor, sympathize with, and be touched by the feelings of people's infirmities. The zeal of this people for carnal things someday will be directed into spiritual channels, and, so thoroughly will they be charged with the things of God, that people from among all nations will ask to be led to the glory of the Lord. Israel's zeal will be doubled in her glorious work.

**PEACE, PEACE.** Peace in the Holy Land moves nearer. Six weeks ago, Israel and Egypt composed their differences. Now, Israel and Lebanon seem to be approaching peace terms, and Israel is withdrawing her troops from the towns and cities occupied in Lebanese territory. Negotiations will soon be under way with other Arab states.

Israel has won a great victory in her efforts to re-establish a national home. That God has been on her side is evident from many sources. She is now in position to extend the border of her tents and stretch forth her curtains as predicted by the prophet Isaiah. Her possession of the Negev goes far beyond the borders on any boundary lines ever established by any ruler in Israel. The Negev reaches way down to the Aqaba. It beckons well the day when the apple of God's eye will possess all the land contained in the Abrahamic promise—"from the river of Egypt [the Nile] unto the great river, the river Euphrates."

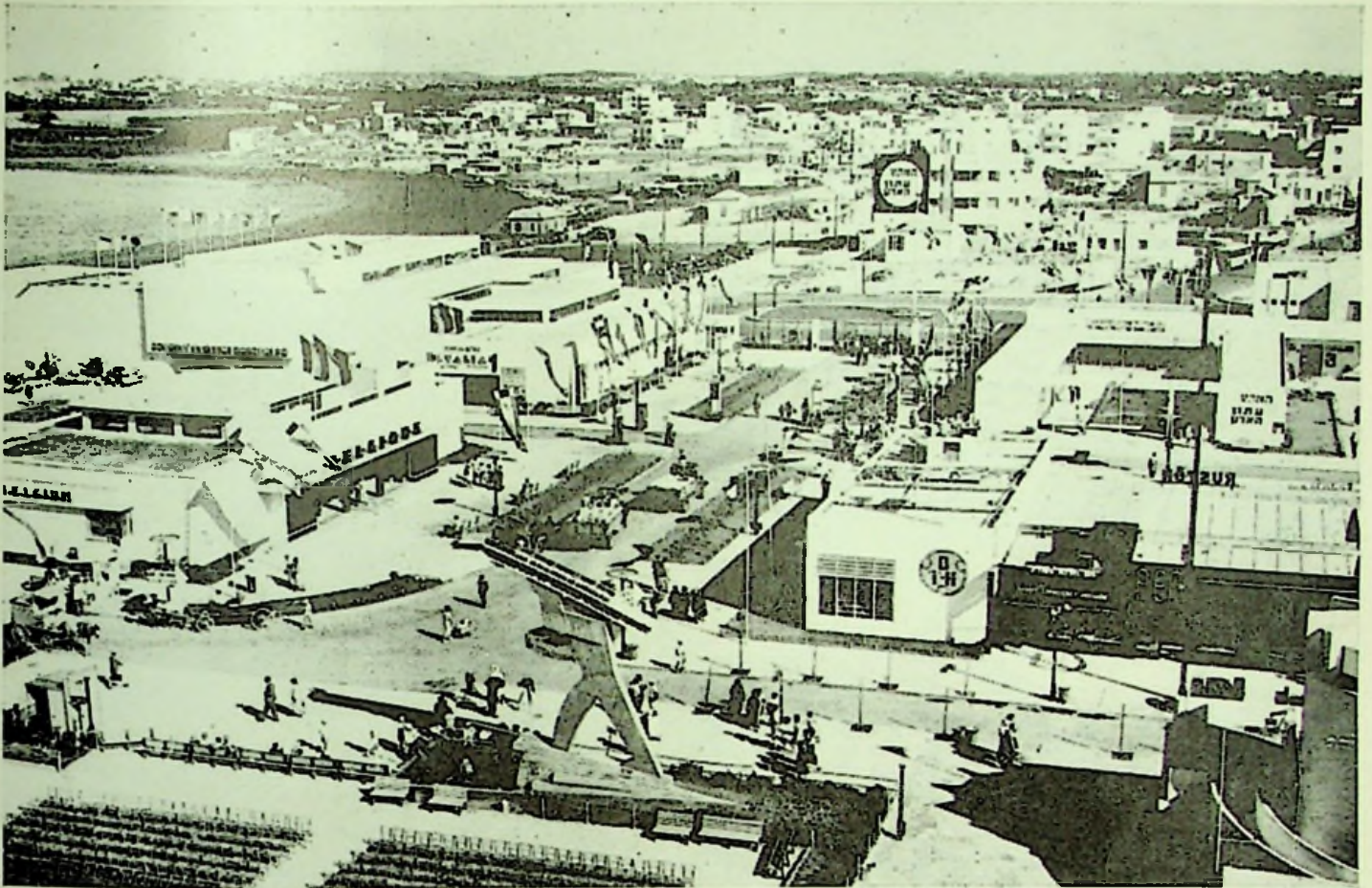
**WORLD CENTER.** The financial center of the world has changed many times. At present, New York City is the financial center. Before New York, London was seat of monetary control; before London, Paris; and before Paris, Berlin. There is to be another change of the financial, and political orbit of control. That center will be Jerusalem. Jerusalem has been termed the geographical center of the world. At least, we do know that in millenniums past, Jerusalem was the crossroads of civilization. It was in the heart of the fertile crescent where civilization was born, and it will be in the heart of the territory where civilization as we now know it will come to its final end.

In the Revelation, there is a great city that rules over the kings of earth and with which the merchants of earth are made rich through the abundance of her delicacies. This city is called "Babylon," which undoubtedly is designated because of her world leadership and influence, the same as she is spiritually called "Sodom and Egypt" because of her fornications. This world city is identified with the verse saying, "In her was found the blood of prophets, and of the saints, and of all that were slain upon the earth." Along with this scripture should go the words of Jesus:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together . . . and ye would not!" This would seem to identify the world city with Jerusalem. We do know of a certainty that, following Christ's return, Jerusalem then will become the real World Capital.

**TRUMAN.** Students of Bible prophecy are coming more and more to the persuasion that Truman's "election upset" resulted largely from God's hand, for it is commonly known that our president looks on God's Israel favorably.





—International.

**TEL AVIV:** overlooking a business section of all-Jewish Tel Aviv, the world's newest metropolis (its site forty years ago having been nought but sand dunes), now exceeding 200,000 in population, frequently called Palestine's "Atlantic City." Long time the storm center of the British-Arab dispute, Tel Aviv is today's peaceful capital of Israeli. An unprecedented changing tide turned barren sand dunes into a thriving city and a forlorn hope into peace, prosperity, and phenomenal enterprise. Here is "life from the dead"!

## Changing Tides

By D. G. Harvey, Kokomo, Indiana

**AS ONE LIES** on the beach and watches the tide come in, the sea seems to eat into the land. On and on the tide comes until at the proper moment, right on time, high tide is reached. Then, the tide turns. The waters slowly begin to recede, and the sandy beach again appears. One knows that the moon controls the tides, but He who created the earth, the sun, the moon, and the stars, controls all things. Just as the tide turns, God's protection once was taken from His chosen people, Israel. The tide of Gentile Times began to flow in. Israel was swallowed by Gentile nations. Since the fall of Jerusalem, in 70 A.D., the Jews have been scattered among all nations, and Jerusalem has fulfilled the prophecy of our Lord, saying: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Just as the sea swallows up the beautiful beach, so the nations have overflowed and covered the Jews. Just as the beach remains intact while hidden, so have the Jews retained their nationality—yet without a country for almost two thousand years.

Hope of a restored nation always has been dear to the heart of the Jews. Even the first thought of the apostles was the same: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). From the fall of Jerusalem to Babylon, in 606 B.C., there had

been puppet kings under the rule of Persia, Greece, and Rome, but Israel was not a free nation. The tide has been turning, however, since the end of World War I. The tide of oppression has been receding. The fires of Zionism began burning brighter. England promised the Jews a homeland, but many had no desire to move; they had prospered among the Gentiles. Then, Il Duce, Hitler, & Company, by oppression, changed all that. The Jew was homeless. Where could Israel go? He must go home. When England withdrew her forces, a new nation was born. By force of arms, Israel then defeated the allied Arab nations, an accomplishment thought impossible less than two years ago. Now, Israel is to become the 59th member of the United Nations. A republic has been formed. **Israel is a nation!**

When the United Nations goes the way of the former League of Nations, Israel will stand alone, unprotected. Then will come the attack of the north country—Gog of Ezekiel 38:1-12. For a very brief time, it may appear that the tide is against Israel. Israel, however, is no longer a people without a country. The wandering Jew is going home. When the Oppressor comes to rob the helpless Israelites, they will know that by their own strength they cannot survive, and they will call for their King! Then Jesus will come!

Wo who pray for the return of our Lord, Jesus the Christ, must learn to pray, also, for the peace of Jerusalem—for her high tide!



—International.

**JEWISH GIRLS HOEING:** ready "to fight at a moment's notice," photographed, May 18, 1948, in Galilee area of Israel.

## God's Warriors

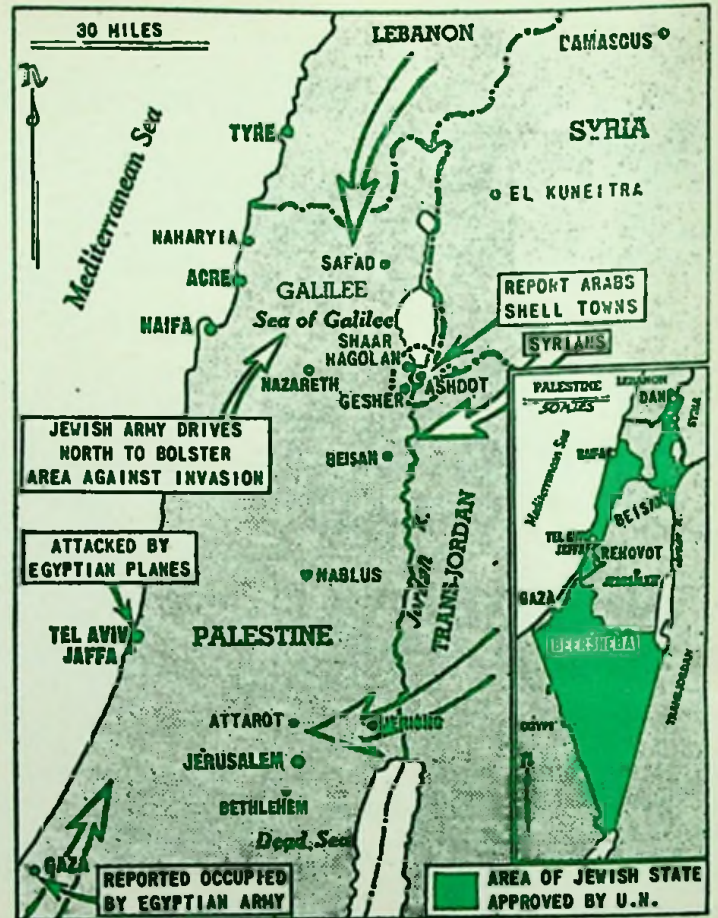
By Harold J. Doan, Chicago

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3). Though this verse applies most directly to that day when Christ will come from heaven to stop the battle of Armageddon, it does not eliminate the possibility that God today is taking a hand in the fighting of the Jews to regain their homeland.

It appears evident that God *is* today fighting His people's battles, restoring them to their land, helping them escape the Gentile yoke, evacuating the Holy City of trodding Gentile feet, and bringing prophecy to its conclusion in anticipation of the second coming of Christ. Jehovah is fighting for His people as when He fought in the first days of battle—when Joshua, the judges, Saul, and David were making secure the Promised Land.

A recent dispatch tells how a squad of Jewish commandoes captured the well-fortified city of Beersheba and held it until the main Jewish army arrived to take control. Expecting a bloody siege, the army was dumbfounded to see the city quietly submissive under its handful of captors. This was only a skirmish in "Operation Ten Plagues," as the campaign to take the Negev desert was called by *Israeli*. "Fear thou not; 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" (Isa. 41:10).

Arab forces recently went down in "stinging defeat" (*Jews in the News*) when they raided a Jewish settlement in the Jezreel Valley. They set fire to a large grove of trees in the settlement, hoping to smoke out the residents.



**JEWISH MILITARY VICTORIES** in every fighting sector of Palestine made this map obsolete in a few weeks, except as to the general features and the inset showing the present Jewish State.

Instead, the Arabs routed large swarms of bees that lived in the trees, which promptly power-dived on the Arabs and drove them into rapid retreat. . . "I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow" (Joshua 24:12).

In January, eighty Jewish troops took the heavily fortified Arab city of Safed. They emulated the Gideonite strategy of frightening the enemy into retreat. These eighty men ran 'round the town: shooting in the air, raising dust, whistling, shouting, and making as much noise as possible. The Arabs estimated the eighty men as being a great army and immediately left town. . . "I will send my fear before thee . . . and I will make all thine enemies turn their backs unto thee" (Ex. 23:27). (*Jews in the News*.)

When four hundred Jews took the city of Haifa, the Arabs fled in disorder, imagining that an army of 10,000 was against them. Though the Arabs were supposedly prepared to defend the city, and had the advantage of position and superiority in number, the Hagana lost only eighteen casualties. The Arab Liberation Army, this time backed by the meddling British, learned again that it was fighting more than men. (Please turn back to page 13)

April 26, 1949

# The Restitution Herald

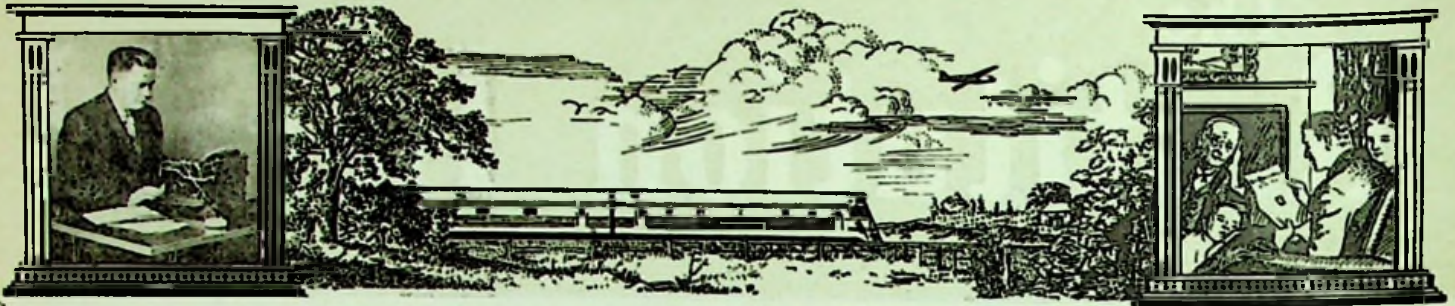
VOLUME 38

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 29



Pennellwood Church of God, Grand Rapids, Michigan



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

### *Liberalism and Jesus*

The daily press reports that Owen Lattimore, a professor of international studies at Johns Hopkins University (Baltimore, Md.), has invited a "living Buddha" from China to teach Mongolian at Johns Hopkins. The instructor from Hong Kong, "Buddha Kolowa Gegen Hutuktu," now sixty-five years of age, claims he "became reincarnated at the age of five, when another living Buddha died and his soul transmigrated." Thirst for knowledge leads to springs afar for quenching.

Study of Mongolian history should be nought but profitable, and Hutuktu should be well qualified to teach it. The publicity given him, however, is of such nature as to indicate his instruction will be largely religious. More, why should it not be? Is he not a reincarnated Buddha? How could an honest man be mistaken about so marvelous an attainment as that? At any rate, should we not be liberal and sit, spellbound, a while at his feet? We, in America, who have only Jesus!—*or do we?*

Jesus was tolerant, patient, kind, and Jesus possessed a world-wide vision, but Jesus was not a liberal. Nobody ever accused Jesus of being "narrow," for men accuse one for that which he professes not, and Jesus professed and acclaimed the "narrow way" that leads to life. "Take heed and beware of the leaven of the Pharisees and of the Sadducees," said Jesus, the disciples eventually discerning that He bade them beware of "the doctrine of the Pharisees and of the Sadducees." "Take heed . . . how ye hear," for "faith cometh by hearing."

Listen to a "reincarnated" Buddha, and believe in reincarnation and in Buddha! "He is so sincere, and so courteous," I suppose the bending twigs will say. Slowly, imperceptibly at first, but finally ablaze, "How do you know Christianity is the true religion?" and bursts the question with more reproach than inquiry, as though

the mistake were made by those who exercised care in choice of the Christ and His way!

Or, sit at the feet of Jesus: not to learn reincarnation or other myth and superstition, but to become more like Christ. "I am the way, the truth, the life," proved Jesus. Then Hutuktu is *not!*

Oh! what unnecessary premium is placed on being liberal! What cost! What waste! What error! "The vile person shall be no more called liberal" (Isa. 32:5) when, in coming Kingdom, Jesus reigns in righteousness (v. 1), as true "covert from the tempest" and "rivers of water in a dry place," even as the only satisfying "shadow of a great rock in a weary land" (v. 2). How far roams thirst for other drink than bursting springs of water—and to ignominious end! Come, Jeremiah; perchance, as listening to one come from the dead, men will hear thee. Says he—or is it not the Lord?:

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water". . . . Foul, stagnant cisterns instead of God!

Suppose ye that Johns Hopkins is "liberal" above all? "Nay," replies Jesus, "but, except ye repent, ye shall all . . . perish." "I am the way!" "I am the true vine." "I am the light of the world." "I am the bread of life." "I am the door of the sheep." "I am the good shepherd." "I am the resurrection, and the life." "I am he that liveth, and was dead; and, behold, I am alive for evermore." "Because I live, ye shall live also." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." What need have we of Buddha?



# Jesus Is Alive

By Harold J. Doan, Chicago, Illinois

**O**F EXACTLY what happened on that morning of Jesus' resurrection we are not just sure. Very early on the first morning of the week, several women went to the tomb to finish the embalming of Jesus. When they arrived, they found the guards in a semi-conscious condition, the great stone rolled away, and the tomb empty. An angel then appeared and said, "Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here, behold the place where they laid him" (Mark 16:6). So the women ran and told the apostles what they had seen and heard, but at first they could not believe. Then Peter and John ran to the tomb and found it as the women had said. Mary, who had stayed outside the tomb, saw a man standing nearby. John records the event this way: "When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:14-16). This is the conclusion of the simple story of the death, burial, and resurrection of Jesus.

The greatest single event in the wonderful life of Jesus was His miraculous resurrection from the dead. Had it not been for that event, the life of Jesus would have been in vain. If He had died upon the cross and remained in the grave, His death would have been no more timely than the death of Buddha, Confucius, or Amenhotep. The resurrection was the event which made authentic the divinity of Christ. It was the event which gave purpose to the teachings of Jesus, which gave His death its atoning power, and which gave hope to His followers.

No attempt to excuse, explain, or rationalize the raising of Jesus should have place in the thinking of Christian people. Our place is to accept and believe the record given by the apostles who talked to Jesus after He was raised. It is enough to believe that Jesus is alive, the Son of God.

The resurrection gave purpose to the ministry and teaching of Christ. His virgin birth was important, because it set Him apart as the Son of God. His ministry

taught men the fundamentals of peace, happiness, and the requirements for entrance into the Kingdom of God. His death was the gift of atonement to break down the partition of sin which man had built between himself and God. If Jesus had remained in the grave, however, the way to God still would be blocked by death. No matter how good we may be, no matter how closely we may follow Christ, all is in vain if He was not raised from the dead, for death is the end, without Christ. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." If there were no future glory for the bride of Christ, the martyr's death, the persecutions and ridicule of the world would make Christianity a miserable existence.

Jesus' resurrection completed His ministry of hope by conquering the enemy Death. He showed that by His way of life there was hope beyond the grave, and that His teachings were not for this life alone, but for eternity.



Harold J. Doan

Had Jesus remained in the grave, His followers never could have continued in His way of life, nor could they have persuaded others to do so. It would be nonsense for people to separate themselves and to live the perilous and difficult life of an early Christian if the only thing in store for the person were death on a cross, or in the arena, or by the sword. Jesus' resurrection gave purpose and goal to His life. The apostles were willing to suffer because of the glories set before them. Even Jesus' life was motivated by this same hope. This introduces another accomplishment of the resurrection. It brought hope to a hopeless world. It gave hope to men and women like you and me.

We read in Hebrews 12:1, 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Paul here exhorted Christian people to run patiently in the ways of Christ. The writer, surrounded by a great number of witnesses from history who had run the course of God in faith, knew that God will fulfill His (Please turn to page 11)



# Pointing Ahead

By J. Arlen Marsh, Rockford, Illinois  
Secretary, National Bible Institution

WITH PERMISSION of the author, I quote from a letter addressed by Brother M. W. Lyon, now evangelist for the General Conference, to Brother L. E. Conner, then president of the Conference. The letter is dated September 13, 1937.

"All members of the Conference should have the welfare of the work at heart and work to support the officers in making the work more effective and helpful. No doubt the board is glad for any suggestions to this end, and it is in this spirit that I wish to make some suggestions relative to improvements in our Conference schedule.

"Every year, for many years past, I have gone out to Oregon and spent days on end listening to long-drawn-out discussions of routine procedure that gets nowhere, as a rule. In the old days it used to be greenhouse, and Home, and money. . . . Always the same thing, year after year, and I wonder if others do not get weary, as I do, of having to go through that same old procedure every year, while really important matters have 'no time' for discussion. . . .

"If the General Conference interested itself as much in the welfare of the individual churches directly, as it does in the welfare of the institutions at headquarters, it could, I believe, command more co-operation among our people than it does at the present. It would have a better appeal to the people. They are not interested, generally speaking, unless they have been personally at Oregon, in the general work. They are vitally interested in the welfare of their own church. And if the General Conference would see this and get interested in the individual churches' needs, things would go better, I think. Only as the churches are strong and growing can the Conference hope to succeed.

"And so I am suggesting that the time allotted to routine matters of headquarters be drastically limited, and whatever material must be submitted, let it be cut down and condensed to fit this period. Have a deadline for closing. . . . Let the business affairs of the Conference be limited, say, to half of the time available, then the rest be allotted to problems of church interest. . . . Just as a suggestion as to what would be profitable to bring up, in case someone might be skeptical about there being any-

thing to fill up the time, I might mention transfers of members from one church to another, how officers of a church should be chosen, methods of finance and collections of same, how to secure better attendance, how to get more Bible study in our homes, and not least, how to reach our young people for the church.

"At first, people generally may be reticent about warming up to the thing, but I believe folks are really concerned about such things. They are really problems, and after a year or two, I believe they would take hold and really make such a discussion period a very profitable part of the Conference. It took the Ministerial Association several years to get to where it was the helpful institution it is now, but how could we dispense with it, now that we have learned its possibilities? I am thinking of the same potentialities for the General Conference, once it is tried out, and the opportunity presented. . . .

"Furthermore, it has been my thought for some time that if the General Conference would plan for and provide a suitable time for presentation of church problems, many of the things we discuss in ministerial sessions, which more properly are the concern of the church as a whole, would be transferred to the Conference floor, where the whole membership could hear it, and the ministerial time be released for things that are more exclusively the concern of ministers."

In six paragraphs, Brother Lyon has stated constructively one of the primary failings of the General Conference and its corporate offspring, National Bible Institution. In the effort to meet some of the objections voiced thus in 1937, the Conference amended its Working Rules some years ago to require that all departmental and executive reports be presented in writing, and that they be duplicated for distribution among visiting church members in order to cut down the time consumed formerly by unnecessary floor debate. This, however, is not enough; for the Conference still remains a whirlpool of financial requirements, discussion of business problems, and sometimes unpleasantly close to unchristian talk of personalities and individual characteristics. . . .

Since these facts do, up to the present time, exist, the General Conference, in a realistic gesture, last year re-



J. Arlen Marsh

quired that the 1949 Conference be held Thursday, Friday, and Saturday (August 11, 12, and 13) only, with all national organization business limited to these three days. Furthermore, the Conference passed a motion permitting the secretary to reduce his records from a journal to genuine minutes, thus eliminating at least twenty to thirty minutes of uninteresting reading time at every session. Finally, the usual roll call was confined to the opening session, with the Credentials Committee required to record attendance of delegates without a roll call at succeeding sessions.

This still is not enough. "The welfare of the individual churches," mentioned in Brother Lyon's letter, largely has been omitted from our plans. To be sure, the Conference provides pastoral aid for a number of congregations, furnishes a national evangelist and two workers with children, and publishes materials for Sunday school and young people's work in addition to THE RESTITUTION HERALD and numerous tracts and books; but these things are not altogether what is required.

In the past, test efforts have been made to secure dis-

cussion of church problems on the Conference floor. They have failed. But there was no need for them to fail. Any unplanned meeting is a flat, dull, dreary session. What is needed is a committee to arrange for definite periods, set aside from time required positively for business, to be conducted by competent, prepared leaders, for the discussion of just such matters as have been raised by Brother Lyon. This is the secret of the success of other denominational conferences; it is the only thing that has made the National Sunday School Association of the Church of God worth while.

What is needed, too, is more adequate and frequent treatment of church problems in General Conference publications: THE RESTITUTION HERALD, *The Guiding Star*, the *Truth Seekers' Quarterlies*. What the National Sunday School Association and James M. Watkins did with *Putting Purpose in Sunday School* should be done for other church organizations as well. There is an almost fearful need for knowledge of how to conduct church services, young people's meetings, Sunday schools, vacation Bible schools, business meetings. There (*Please turn to page 11*)

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## The Way to World Peace

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By J. W. McLain, Delta, Ohio

*"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" (Isaiah 2:4).*

**S**UCH A DAY as is described in Isaiah 2:4 is the fondest hope of the human race, today. Of truth, it is the most urgent need of all people. The day of stable, lasting peace will come just as surely as the divine promise has been given. If the day seems distant or dim, it is due to no failure on God's part to fulfill, rather on the part of men to meet the requirements essential to produce such a condition through the world.



J. W. McLain

Peace cannot spring from hearts that are not at peace. Brotherhood cannot come from hatred and intolerance. Fellowship cannot come from selfishness and jealousy. As long as the nations of earth are unregenerated, we can expect only the result of human failings to be evident in international relations. There can be only "wars and rumours of wars," as Jesus predicted in Matthew 24:6.

Too often, one reads Isaiah's words of promise without considering the previous words outlining the conditions under which world peace can be obtained. "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 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."

When all nations come to the service of God, and voluntarily desire to follow His teachings, then, and then only, can true peace endure. Peace is based on the condition of heart. When the condition of heart is changed in all the world, peace will come as a blessing from Almighty God, as a direct result of following His way of life. No human can devise a more sure way to peace. The sooner God's requirements are met, the sooner will come the Promised Day.

## "I Will Be with Thee"

By Bud Goodwin, Oregon Bible College

IN THE FIRST chapter of the Book of Joshua, we read about God's telling Joshua that Moses was dead: So now you, Joshua, are to take over the helm; you are the



Bud Goodwin

one who is to lead Israel into the Promised Land. "Be strong and of good courage." "As I was with Moses, so *I will be with thee . . . whithersoever thou goest*" (vv. 5, 7).

In Exodus 3, Moses had said to God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" God said to Moses, "Certainly *I will be with thee.*" God did not fail Moses; God did not forsake Moses; and Moses learned to have confidence in God. God was *with him!*

When Daniel was cast into the lion's den, for having prayed three times daily to his God, the lions, undoubtedly man-hungry ferocious creatures waiting for some human to eat on that night, stood ready to destroy Daniel. Nevertheless, when they saw Daniel, their mouths were shut up, and they probably walked over to Daniel to be petted as one today would pet a kitten. Why did they not tear Daniel to pieces like they probably had done to many other men? Why? Because God was with Daniel. "*I will be with thee.*"

The story of David, as to how Saul pursued him, shows how closely David lived to God. David was close enough to Saul on at least two occasions, that he could have killed Saul, easily. Then, he would have had no need to worry about being pursued by Saul and his men. But David would not kill Saul; he would not touch the Lord's anointed. David knew that God would not fail him, or forsake him, and David knew God would be with him.

The question arises: Why has not the Church of God any foreign missionaries out in the world? Why do we just talk about doing things and not do them? The answer to this is that we have forgotten God's great promise to obedient servants, "*I will be with thee . . . whithersoever thou goest.*" We have forgotten John 3:16, "God so loved the world." We have forgotten the merciful, loving God that we have to lead and to bless us: a God who loves you and me, a God who loves the man in the tavern down town, a God who loves the man who lies in a Chicago gutter. If only we would come to God, we would discover that nothing is impossible with God. Jesus said to His disciples, "Lo I am with you alway, even unto the end of the world." Are we disciples of Christ? Do we let Him lead us?

I mean not harshly to reprimand the Church of God, but it stands to reason that we cannot lead anyone else unless we let God lead us. If we have something to do that is right in God's sight, He will not fail us; He will not forsake us; He will be with us . . . *whithersoever we go!*

Let us pray daily to the Father in heaven to take our hand and to lead us. O God, O God! Let us not stumble down life's way without Thee. We confess: "O God, we have failed; show us the way!" In reply, God promises: "I will be with thee," "I will not fail thee," "I will not forsake thee," "I will be with thee . . . whithersoever thou goest."

## Gentile Times Are Running Out!

By William Wachtel, Oak Park, Illinois

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

SINCE THE FALL of Jerusalem in 70 A.D. to the armies of Titus, this city has been under the control ("trodden down") of Gentiles. Even until now, this ancient capital has remained in hands other than Jewish, though other parts of Palestine have been coming under Jewish control since the beginning of the Zionist movement some fifty years ago, and especially since establishment of the state of Israel last year.

This giving over of Jerusalem to the Gentiles was in accord with the Jews' rejection of the gospel of Christ, symbolizing, perhaps, that God had focused His attention on the Gentiles. Paul said to the Jews, "It is 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" (Acts 13:46). From that time, God has been working with the Gentiles to call out "a people for his name" (Acts 15:14). God's putting away of Israel has been the *means* of His pouring out grace to the Gentiles—extending to them forgiveness and salvation through Christ Jesus.

This day of grace, however, is not to last forever. In Romans 11, Paul gave a picture of God's working again with Israel, saying: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take



their sins" (vv. 25, 26). After the fullness of the Gentiles has come in and Israel has been restored to God's favor, it seems evident that this present time of grace wherein Gentiles can be saved may come to an end.

If Gentile times end with the Jewish recovery of Jerusalem, as Luke 21:24 seems to teach, it is evident that they are nearly ended, for, according to all reports from the Holy Land, *Israeli* leaders are determined that Jerusalem shall be the capital of the Jewish state, and the trend of current events seems bent on fulfilling that determination. Events are moving so rapidly over there, that this may be an accomplished fact before very long.

All this has important implications both for Christians and the unsaved. For Christians there is Paul's warning: "Because of their unbelief they [the Jews] were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:20, 21). It is a time for Christians to be reconsecrated to the service of their Lord. For those who have not accepted Christ Jesus as their Saviour, "Behold, now is the accepted time; now is the day of salvation" (2 Cor. 6:2). "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

### *Ominous Signs--Redemptive Signs*

By Glenn M. Birkey, Rochelle, Illinois

Ominous signs for the world are frequently redemptive signs for the church. In the February 15 number of THE RESTITUTION HERALD, Brother J. W. McLain in his very excellent article, "The Beast and the Book of Life," spoke of the world's willingness to accept the rule of a one-world dictator. News reports from all over the world, especially where people go to vote at elections, indicate their desire is that kind of rule.

My attention was called only this week to an incident where children in the Lincoln Park Zoo in Chicago gathered in front of a gorilla cage and showed obeisance to a beast, which was supposed to be celebrating his twenty-first birthday. The gorilla was presented with a large birthday cake, decorated with twenty-one candles on it, and the children sang the "Happy Birthday" song to him! (If it was the song used in many Orthodox Sunday schools, the ape will have a future birthday in heaven!)

To many persons, this incident will sound only ridiculous, but to me it is another plain symbol of what is just ahead. The day is not far distant when little children—and grown-up children—will worship a one-world ruler, prophetically designated as "the beast."

God forbid that any who read these lines will choose to be in that group.

### *A Christian Hope*

By Shirley Logsdon, Rockford, Illinois

A CHRISTIAN embraces a hope that no one else enjoys. That hope, of course, as any Christian could tell you, is that he will be a saint and a ruler with Christ in His Kingdom. No one who is earnestly striving for that position wants to "just get in" by the "skin of his teeth." Without the mercy of God, which is abundantly able to save, no one would get a peek into the Kingdom. (Eph. 2:8.) It is necessary for us, however, to strive earnestly, desperately, not losing sight of our hope, to live as nearly like Christ as we can. (Luke 9:62.) "Let this mind be in you," said the Apostle Paul, "which was also in Christ Jesus" (Phil. 2:5). The Apostle Peter, speaking of Jesus' suffering, said He left "an example, that ye should follow his steps" (1 Peter 2:21). Jesus' own words ring, too, with everyday challenge: "I am the way, the truth, and the life" (John 14:6).



Shirley Logsdon

Though a Christian possesses a hope, he finds difficulty keeping that hope in sight. Jesus is so long coming back. (2 Peter 3:4.) The earth is having such turbulent times, that there seems little profit of being a Christian. If there really is a God, would He let such awful experiences happen? The world does offer some happiness. We realize, of course, that the world's happiness is only temporary, yet maybe it would be just as well if we took advantage of what happiness we can grasp at present. How do we know that we ever will obtain any other happiness? . . . Do these thoughts often enter your mind and heart? Disheartening, isn't it?

Then, however, a Christian should remember Jesus' farewell words to His apostles: "Lo, I am with you always, even unto the end of the world." Or, perhaps you remember, "Be thou faithful unto death, and I will give thee a crown of life." Again, maybe you recall this verse: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Many other scriptures quickly come to mind if we only let some of the spiritual food come into our bodies instead of just dwelling on the carnal, temporal pleasures of this life.

When our Christian hope comes to the forefront, we are ready to battle through the world's problems, escaping the temptations that wait to ensnare us on every side, knowing that someday Jesus will be waiting to 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."



## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**JEWIS.** In writing to the Romans, the Apostle Paul raised the questions, "What advantage then hath the Jew? or what profit is there of circumcision?" After asking these questions, Paul proceeded to give the answer and, of course, his reply was of divine ordering. The oracles Paul affirmed were committed to the Jews were the Old Testament scriptures. Now, it is not with the oracles that we wish to concern ourselves, but the people to whom the scriptures were committed. The term "Jew" as used here and in most places in the New Testament is applied to the whole house of Israel. It is so used in Scripture following the return from Babylonian Captivity. Paul also stated in his Roman Letter that the gospel was for the Jew first. This would indicate that the term "Jew" applies to all Israel, for the Lord Jesus came to the whole house of Israel, and that accounts for the choice of twelve apostles. Fausset, in his "Bible Encyclopedia," says:

"After the Captivity, all members of the one new state were 'Jews,' in God's outward covenant, as contrasted with 'Greeks' or 'Gentiles.'" Oftentimes, the expression is heard, "The ten lost tribes." Like many other things taught, the basis for this assumption is wanting. James set the issue at rest in saying: "To the twelve tribes which are scattered abroad."

Tribal identification has long since been lost. Genealogical records were kept in the Temple, and when the Temple was destroyed under Titus, in which every stone was thrown down, that the words of Jesus might be fulfilled: "There shall not be left here one stone upon another," the records were destroyed. No one ever questioned the lineage of Jesus, for all they had to do was to go to the Temple and verify His lineal descent. Birth records having been destroyed for two thousand years, tribal connections cannot now be confirmed.

The Sanhedrin was a representative body of the whole house of Israel. It was, as Dr. Farrar in his "Life of Christ" says, the "great congregation of the priests and people, and rulers of the nation, and elders of the country." This body representing the whole nation was intact and functioning at the time of Jesus. Bearing these facts in mind will aid one in arriving at a correct understanding of God's present and future dealing with the whole house of Israel, so oftentimes simply called "Jews."

**MASS EVANGELISM.** Press reports indicate there is a great spiritual awakening in Japan. Whole villages are turning to Christianity en masse. This turn about face is due largely to defeat in the war, and the fact that bread and butter come from the people whose God is the Lord. That the door of evangelism

is swinging wide in Japan should cause a sense of gladness in our hearts, and yet, can a people grasp the importance of the gospel with so little contact with it? Christianity is more than knowledge, yet it is a way of life that must come through knowledge. "Ye shall know," said Jesus to His listeners. If He were preaching today, He would stress the importance of "knowing the truth," as much as He did in the land of Israel. Knowledge of truth—knowledge of the gospel of the Kingdom, finds little place in the average challenge of the cross in these days. This change of approach in no way belittles or relieves the pressure of importance that should attend the preaching of the full gospel of salvation as contained in the message of the coming Kingdom.

**OUTWARD APPEAL.** The other evening as we were readying to leave for Bible study, the door chimes rang, and, on opening the door, I was greeted by a well-groomed lady who inquired if I were the pastor of the Church of God down town. On receiving an affirmative reply, she stated that her daughter and intended husband had been looking over the churches in Phoenix and Tempe for a church building that appealed to them in which to be married, and that our church was the one that met favor in their eyes, and wanted to know if I would marry them.

The appearance of a building has much to do with creating a desire on the part of people to be associated with the work that is carried on in that building. Clothes do not make the man, neither does a building make a live church, but both reveal the attitudes behind the scenes. A church building in a state of disrepair, with both exterior and interior wanting in appearance, reveals a carelessness in the minds of the worshippers. Israel's place of worship according to David must be a place of "beauty and glory." The more we can beautify our places of worship with a corresponding measure of beauty in our lives, the more our places of worship and our worship services will appeal to the many unchurched.

**BEER.** It is not a proud leadership of which one can boast when it is observed that the United States is the leading manufacturer of beer in the world. The "Union Signal" says: "The United States is the largest producer of beer in the world, according to the United States Tariff Commission."

We do not know what the average alcoholic content of the beer would be, but that it is the limit allowed by the states where it is made can be taken for granted.

This leads to a further thought in which many large religious bodies are concerned, and that is the use of fermented wine in the Com-

munion service. We believe it is nearly as bad to use fermented wine in holy purposes as it is to use it in carnal ways.

It certainly is out of harmony with Biblical teaching to use intoxicating wine in the most sacred service enjoined on the church. The Hebrew "Yayin," which was the term applied to the wine from the grape, means, according to Dr. Fausset in his commentary, "boiled up." This corresponds to the Greek word "Oinos." The fruit of the vine is an almost perfect food, and was prepared in Bible times as a regular drink. Paul's statement to Timothy that a little wine was good for his stomach, had no reference to fermented wine. It was the habit of the people at that time to boil down the fruit of the vine until it was almost a paste, and this has been known to be kept in an unfermented condition for centuries. Mixed with a little water, this made a palatable drink and was good for certain types of stomach trouble. Lately, while in a hospital room, we saw a patient being given nourishment for the first time following an operation—it was diluted grape juice. People will resort to all manner of practices to bring the Bible to the support of evil practices.

**JEWISH CHARACTER.** Since I was a boy,

I have always heard the Jews berated as a people willing to remove the penny from a dead man's eye, and seeking every chance to drive a hard bargain and gain the advantage of their fellows in business transactions.

Undoubtedly, there are a lot of unprincipled Jews as well as Gentiles, but my experience with these natural descendants of Abraham has been pleasant. I have found them ever ready to live up to the stature of character which a man estimates them. Some of our greatest philanthropists have been Jews. The halls of political fame contain many monuments of the sons of Israel. The arts and sciences have immensely enriched through the contributions of Jewish minds. By and large, they are loyal subjects of the country in which they live, even though they maintain independence. During the First World War, in relation to the number of Jews living in this country, they furnished more recruits for the armed services than any other nationality. They were to be a blessing to the world, and they have been a blessing. A couple of lines in "The Jews in the News" read:

"Surveys reveal that, as a group, Jews produce less than their share of criminals and juvenile delinquents. They also show much less tendency to commit suicide."

In many cases where bitterness toward the Jews exists, investigation has revealed that the cause was due to jealousy. The Jews are progressive and aggressive. They are energetic and determined; they succeed where the many fail.

# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



M. W. Lyon

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.



Delbert A. Jones

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

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Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

With what church are you associated? .....

# Why Will Christ Return?

By H. Gary France, Wenatchee, Washington

*"Fight the good fight of faith" is a scripture familiar to everyone. Paul told Timothy to keep that admonition without weakness or impurity in view of the fact that Jesus will appear. He wrote, "Fight the good fight of faith, lay hold on eternal life. . . . I give thee charge in the sight of God . . . that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ (1 Timothy 6:12-14).*

A PORTION of the Book of Revelation is addressed to the seven churches of Asia. Two of these churches were instructed to hold their faith until Christ returned. The church at Thyatira was instructed, "That which ye have already hold fast till I come" (Rev. 2:25). The church at Philadelphia was warned, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). The second coming of Christ is certain. John the Revelator saw one by the throne of Christ explaining that the sayings of Christ were true. When this man actually quoted Christ, he quoted that Christ was coming. In Revelation 22:6, 7, and 20, we read: "He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. . . . He which testifieth these things saith, Surely I come quickly."

When Christ returns to the earth, He will resurrect the dead. Since Adam disobeyed in the Garden, death came to all men. Christ obeyed, giving man the opportunity to inherit eternal life. Those dead persons who are Christ's at His coming will be resurrected to life. Paul wrote to the Corinthians, "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

Paul wanted Christians to understand the resurrection of the dead. He left no room for ignorance concerning the subject, for he explained that when Christ descends from heaven, dead Christians would be resurrected to meet Christ. He wrote, "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" (1 Thess. 4:13-18).



H. Gary France

John advised those endeavoring to obey God to abide in Christ till He returns. He said, "Now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). Similarly, James called upon Christians to be patient, implying the necessity of an enduring faith until Christ returns. He wrote, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

*Why will Christ return to the earth?* Christ will return to the earth to establish the Kingdom of God. If the Kingdom were not to be established on the earth, what purpose would there be for Christ to return? Solomon taught that the righteous would not be removed from the earth, and that the wicked would not inherit the earth. He recorded, "The righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). Jesus said, "No man hath ascended up to heaven, but he that came down from heaven" (John 3:13). This statement is in harmony with Peter's statement: "David is not ascended into the heavens" (Acts 2:34). Therefore, we conclude that the righteous will remain in the grave till Christ returns, at which time the Kingdom of God will be established. The keynote of the second coming of Christ and the Kingdom is "Watch!"

## JESUS IS ALIVE

(Continued from page 3)

promises. The writer was also compassed about with those who were witnesses of Jesus' life, death, and resurrection. Seeing and hearing their stories and their faith, Paul said we should be like them.

How can we stay close to the ways of Christ, no matter what may be the price? Paul answered the question in verse 2: "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"—by looking to Jesus, who originated our faith and who put on the finishing touches by His death and resurrection. Jesus is to be our Example in all things. He has run the full course of Christian experience. He has lived the life, died the death, and received His reward. It was because of the reward, because He knew the future glory in store for Him, that He lived the life and died the death He did. We are to follow His example and, with hope for a resurrection such as His—to immortality—to live the Christian life set before us.

We are not presumptive in assuring that our reward will be patterned after Jesus'. We have ample promise from Jesus and from His apostles that we, too, can hope for bodily resurrection to immortality simply by submitting ourselves to the Saviour. First Corinthians 15, the famous chapter about resurrection, says in verses 49, 50:

"As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." It is not only hope, it is necessity that those who would enter God's Kingdom must become immortal, and incorruptible. We have borne the image of corruptibility; in fact, we still carry it; but some day we will "put on immortality." Verses 53, 54 say, "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." Earlier in the chapter, the Apostle explained in great detail that this transformation will occur through bodily resurrection of those in Christ. We quote: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (vv. 20-23).

This, then, is the complete story of the resurrection of

Jesus. He lived perfectly the life set before Him. He died, without sin, to atone for the world's sin. He was resurrected the third day to a new immortal life. This resurrection gave impetus and power to the church; it gave purpose and goal to His ministry, and it gave hope to His followers.

Let us follow the example of Jesus, and for the joy set before us through resurrection from the dead, live patiently and well the life our risen Lord has requested of us: for He is risen; He is alive today; He may come again at any moment.

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## POINTING AHEAD

(Continued from page 5)

is a definitely fearful need for knowledge on how to invite people to church and how to keep them coming after they have been there once.

Campaigns for tithing benefit us all—local churches, state conferences, the General Conference; they benefit individual members. But they should be subordinate to the one great fact that every member of the Church of God should be a missionary for Christ—that every member should be taught to teach by example and by word, should be so filled with spiritual strength that he will *always* be interested in the work of God, should be so enthused about his Christianity that separating him from it in the course of daily living is literally impossible. Liberal giving comes from the liberal heart; a tenth for God, an offering for God—whatever we choose to call it—is meaningless unless it is accompanied by an offering of ourselves.

Reports, financial and departmental, are empty sound and fury unless they point ahead to greater work for God. Shall we debate, on our Conference floors, about the best ways to earn a profit without simultaneously discussing the best ways to pour that profit out in the service of our Lord? Shall we debate the problems of the Layman's Fund without simultaneously recalling and admitting that God's work needs financial support and that the financial support is a means and not an end?

With the program tentatively set for 1949, the General Conference hardly can experiment easily this year with the innovations suggested by Brother Lyon's letter. But if the change in Conference practice is successful, if there is sufficient time left in each day for a consideration of vital Christian problems, the Conference should surely make an effort to prepare for a more localized program in the future—a program aimed at securing individual converts and at lifting the spiritual atmosphere of the entire church—a program tempered to the tone of the Jerusalem conference reported in Acts 15 than to the tone of a business corporation.



## THE CHILDREN'S PAGE

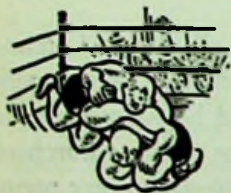
Prepared by Madge Savage  
Waite Park, Minnesota



*"Fear thou not; 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" (Isaiah 41:10).*

### "Thou Worm, Jacob"

The Lord God used these quoted words when speaking to Jacob through His prophet Isaiah. Moffatt uses the word "puny" in his Translation. The meaning seems to be that Jacob was small and weak. Mankind is indeed of little importance in size or strength. How quickly a strong man can be brought low. The Lord said Jacob should have no fear, however, for He would be with him. Do you recall Jacob's



wrestling match? He won! God gave Jacob strength. The Lord will shame Jacob's enemies. He will bring them to nought.

Notice the contrast in Isaiah 41:10-20: man and God being the contrasted two. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel" (v. 14). God, the Lord, the Redeemer, the Holy One of Israel, will help the helpless, weak, and unimportant men who trust in Him. God is near, and watches over His own, still today.

### Israel, a Sharp Threshing Instrument

Farmer boys and girls know about threshing equipment. The grain they plant grows and ripens. Then it must be threshed to separate the grain from the hulls and straw stems. The hulls and dust, chaff and stems, are blown into a pile. The smaller lightest parts, the chaff, are blown away by the wind. Israel is to be used by the Lord God to thresh the mountains. Mountains and hills often refer to governments of different nations.

Today, Israel is a young, small nation. It certainly is not now threshing the nations. The Israelites have been pushed around and out of many nations. They are still being punished for disobeying God. Many of the children of Israel who are returning to the Holy Land are returning as unbelievers in God. It requires great faith to withstand such punishment and trials as they have suffered, but some still believe in God, if not in Christ. When Christ returns, they will accept Him as their King, for

He will then come as a King. His work will be to establish the Kingdom of God upon the earth. Israel is God's chosen nation. He has said, "Thou art my servant: I have chosen thee and not cast thee away" (Isa. 41:9), and, "I the Lord will hear them, I the God of Israel will not forsake them" (41:17).

### In That Day

In God's own day and time, these events will take place. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Isa. 41:17). "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (41:18-20). "The desert shall rejoice, and blossom as a rose" (Isa. 35:1). It shall be a happy place to be for those who love God.

### We Are So Happy!

Georgia Bengé sends us the names of her nieces and nephews. We are glad our young readers like to see our ECE Club grow. Their names are: Barbara Jean and William Gressom, Carol Sue Bengé, and David R. Morris, all of Frankfort, Ind. Their membership cards are being sent to them.

### Happy Birthday Wishes

Helen McKinney, April 25, age 8, Hammond, La.  
Rebecca Ann Patrick, April 25, age 6, Ashland, Ohio  
Janeille Brown, April 27, age 4, Sioux City, Iowa  
Ronald Barnett, April 28, age 11, Holbrook, Nebr.  
Rebekah Kirkpatrick, April 30, age 4, Strandquist, Minn.  
Joyce Stadden, April 30, age 12, Cleveland, Ohio  
Jerry Lee Pearson, May 1, age 4, West Milton, Ohio

# The Berean Page

Alva G. Huffer, Morristown, Tenn.

## *Oregon Berean News*

By William J. Dick, Oregon, Illinois

**M**OST of the young people of the Oregon Church of God are Berean Society members. The purpose of this organization is to provide activity for the spiritual and social life of Christian youth. Upon receipt of ten cents a month for dues, each person is given a membership card by the secretary. At present, there are twenty-seven members of the society. The officers are William Dick, president; Darrell Maddock, vice president; and Patricia Andrew, secretary-treasurer.

Society meetings are held once a week at 6:30 on Sunday evenings. The opening minutes of each meeting are spent in singing songs and choruses that are led by various members. Having had prayer, brief discussion of business, and announcements, the remainder of the meeting is conducted in the form of a class. Each Berean takes his turn in teaching the lesson.

For variety, the lessons often deviate from the conventional Bible class. Once a month, an adult is invited to teach the class by presenting a talk or lecture. Bible quizzes and discussions many times are conducted by the Bereans themselves.

One of the recent meetings was conducted in the form of a panel discussion aimed at an attempt to solve some of the problems a Christian young person must encounter. The panel, consisting of Curtis Simpson, Don Capes, Patricia Andrew, and Louise Johnson, was chosen to discuss the following questions impromptu: Why do you tithe? Should a Christian flirt? Should a Christian date non-church members? If so, do you date non-members in an attempt to attract them to come to church? Should a Christian use slang? What is slang? Members of the class added their comments to the discussions.

On the third Sunday evening of each month, the Bereans conduct the church service. Plays, short talks, special music, and other types of programs are presented. As many of the Bereans as desire to participate in these services are given opportunity to do so through singing, giving talks, leading the congregational singing, and so forth.

A recent Berean service was planned to inform the audience concerning the atomic bomb. Such questions as these were discussed: What is the atomic bomb? How is it affecting the world? What are its possibilities in the future? Talks were given by several Bereans, and pictures of the atomic bomb explosions were shown to illustrate some of the thoughts.

The social life of the society assumes various forms. Once a month a party is held in the home of a Berean. Hay rides, sleigh rides, picnics, and other outdoor activities are enjoyed also. Berean youth who are able to enjoy social life together in harmony are able to study and to work in harmony also.

## *Christian Courtesy*

By Don Capes, Oregon, Illinois

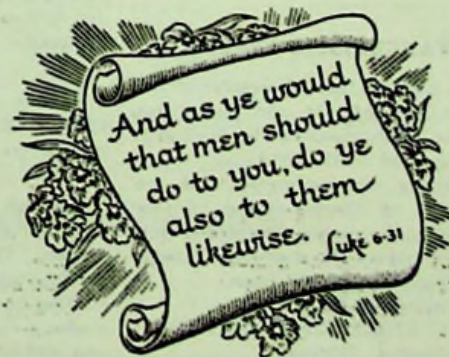
**C**COURTESY is the natural result of a Christian's affection for his fellow man. A Christian cannot truly love his brethren without showing courtesy. We should be polite to others, not for worldly acclaim, but for the simple reason that it is right in the eyes of God.

As the "stranger that is within thy gates" (Deut. 31:12) was shown kindness in the days of Moses, we should show similar kindness. Strangers as well as one's closest friends should be treated with courtesy and kindness. Love them and recognize that you should try to bring them to the knowledge and worship of the one true God.

Everyone deserves to receive courtesy—elderly people, our parents, neighbors, and all men. (1 Peter 2:17.) Be kind, loving, and helpful. Do these things not for your own honor and glory, but for the honor and glory of God. God will not hear the cries of those who had opportunities to help someone, but refused to do so.

The outstanding characteristic of courteous Christians is charity. Charity is superior to all gifts. It means giving. It prompts giving from our hearts. . . .

Courtesy is truly a gift of God. Although it is found in some degree in all Christians, the gift of courtesy to others must be cultivated. Only then can one experience the . . . feeling of having done something . . . pleasing to God.



## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- June 2—College Commencement, Oregon, Ill.  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 13-19—Annual Michigan Conference (J. R. LeCrone, guest speaker) at Pennellwood Church, Grand Rapids.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 18 - August 1—National Berean Rally at Oregon, Ill.

### RIPLEY (ILL.) CHURCH OF GOD

The Illinois Quarterly Conference convened at Ripley on the evening of March 25, when Bro. J. R. LeCrone gave a most inspiring sermon. Saturday morning, at ten o'clock, a nice group gathered for Bible classes. Dinner was served at noon in the basement. At 2:00 p.m., services reconvened with afternoon classes. The Saturday night sermon was given by Bro. Arlen Marsh.

On Sunday morning, Sunday school convened at ten o'clock. The morning worship service followed with Bro. Sydney E. Magaw as speaker. Communion followed the sermon. A basket dinner was served at noon. Oregon Bible College students in attendance had charge of a service at 2:30 p.m. The closing sermon of the conference was given by Bro. Linford Moore.

The Bible classes and sermons were much enjoyed by all. Those in attendance came from Chicago, Rockford, Oregon, Altona, Macomb, Bowen, and Eldorado. May those attending feel it was good to have been to this conference.

Bro. and Sr. Lozelle Burnett are the parents of a son, Mickiel Wayne, born on March 26. This is their second son. Congratulations!

Sr. Lola Clark is sick, being ten days confined to her bed. We pray for her recovery.

Sr. Mary Laning, in company with her son Herman and his wife, have arrived from California and Arizona to take up residence again in Illinois. Welcome back!

We are glad to get a good report of Bro. Gerald Cooper's condition, following surgery. May he soon be restored to health.

Mrs. Thomas Lewis, Secy.

### FREE EVANGELISTIC TRACTS

We have on hand a limited supply of the excellent tract, "What Do the Scriptures Teach about the Punishment of the Wicked?" by M. W. Strang and R. H. Judd.

To help stimulate personal gospel work, we are offering free of charge copies of this tract. Those willing to distribute them within thirty days may receive the number of tracts desired, as long as our supply lasts.

Send your request to—

NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

### MAURERTOWN (VA.) DORCAS SOCIETY

Officers of the Maurertown, Va., Dorcas Society (organized with thirteen members on Feb. 2) are: Mrs. Pauline Hockman, pres.; Mrs. Cecil Railton, v. pres.; Mrs. Ruth Fogle, secy.; Mrs. Gertrude Morrison, treas. Other members are Mrs. Lillian Bowers, Miss Regina Boyer, Mrs. Rachel Clem, Mrs. Eva Funk, Mrs. Esta McInturff, Mrs. Emily Pifer, Mrs. Nellie Reger, Mrs. Georgia Thayer, and Mrs. Alice Updike.

We meet one month near Maurertown, and the next near Winchester. On March 2, we met at the home of Mrs. Frank Fogle, Jr. Ten members were present, also our pastor, Bro. Howard Beemer, and several other guests. The April meeting will be at the home of Miss Regina Boyer.

Mrs. Frank W. Fogle, Jr., Secy.

### 1947-1948 OVER THE TOP! ! !

556. Howard Beemer	26.50
557. Mrs. Mabel Lindsay	26.50

### YOU'LL BE SURPRISED

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.—Selected.

The faithful steward asks, not how much of my money will I put into God's work, but how much of God's money shall I keep for myself? The Scripture answer: "You may keep nine-tenths of what He has entrusted to you."

## Gleanings from the Field

"The field is the world."—Jesus.

Bro. Billie Dick, a sophomore in Oregon Bible College, assisted Bro. Alva Huffer, Morristown, Tenn., in an Easter-morning radio dialogue—Station WCRK.

Plan now to attend the summer session of Oregon Bible College, July 5 - August 1, 1949. Well qualified instructors, helpful and interesting classes, credit given toward Bachelor of Theology Degree, good meals, Christian environment—these and more are being planned for the summer students at Oregon Bible College. If interested further, address Otto Dick, Oregon Bible College, Oregon, Ill.

Finally available: six copies of the "Companion Bible," imported from England! Tarry not, if you wish one. Price—\$20.00, per copy, postpaid.

Sunday school attendance at Brush Creek Church, Ohio, was 143 on April 10, and 171 on Easter. God be praised!

Summer Session of Oregon Bible College, July 5 - August 1, will offer four interesting courses. The instructors will be Bros. Otto E. Dick and J. R. LeCrone. The tuition, including board and room, will be \$50.00. Local students, not requiring board and room, will pay \$16.00 for the four courses.

Darrell and Darlene Beech, Rochelle, Ill., were baptized, Sunday afternoon, April 17, in Kyte Creek west of Flagg Center, Bro. Arnold Johns officiating. Darrell and Darlene are brother and sister of high-school age and attendants of the Flagg Center Sunday School.

Born, April 14, to Mr. and Mrs. Gale Harleman (nee Joy Ann Pearson), Gordon, Ohio, a son, Joseph Arthur. Congratulations!

Elizabeth Ann arrived, April 13, to cheer the home of Bro. and Sr. Ellsworth Routson, Blanchard, Mich. . . . Congratulations!

Bro. Raymond Brown, a junior in Oregon Bible College, is preparing an article re the witch of Endor and her seance with Saul and Samuel.

Trip to Litchfield. Billy Dick, accompanied with Ernest Graham, Raymond Brown, and Kyle Davis, motored to Litchfield, Minn., last week end for the Minnesota Berean Conference.

Trip to Waterloo. Bro. Otto E. Dick, accompanied with Dean Moore, Orville Westlund, Leon Driskill, and Louise Johnson, drove to Waterloo, Iowa, last week end to assist in the Iowa Youth Rally.

**PENNELWOOD CHURCH OF GOD**

On April 3, 1949, the Pennellwood Church of God, Grand Rapids, Mich., formally dedicated its new church with inspiring services. All former pastors were invited to participate, but only Bros. F. L. Austin of Oregon, Ill.,



C. E. Lapp



**Auditorium of New Pennellwood Church of God**

Walter M. Ellis of Jackson, Mich., and Harvey U. Krogh, Jr., of South Bend, Ind., were able to attend. Bros. Ray Abbott of Paynesville, Minn., and J. W. McLain of Delta, Ohio, could not be present, but sent letters of greeting and congratulations.

This new church is the result of many years of saving, prayer, and hard work. Two girls returning from General Conference one year suggested that a penny a meal be saved for a building fund. This idea grew into banks for each Sunday school class, and since that time, the Sunday school has saved approximately \$4,000. This amount, together with the gifts and offerings of the church members and friends, provided the money for starting the building.

Bro. A. G. Townsend, the Sunday school superintendent, was in charge of construction of the building; Bro. Maurice Fairbrother was chairman of the building committee, and Bro. Harold Simpson was chairman of the finance committee.

Dedication of the church building to the Lord by the pastor and congregation was made an initial part of the morning service. Bro. C. E. Lapp gave the dedicatory sermon for a capacity audience of about three hundred people.

Following the morning service, dinner was served to about two hundred people in the new church basement. A beautiful dedication-day cake with ice cream was served as dessert.

In the afternoon service, at 2:30, a history of the church was given when words of greeting were spoken by each of the former ministers. Bro. F. L. Austin brought a message on "Personal Dedication of the Individual," and prayer was offered by Bro. Walter Ellis.

In the evening, the young people gave an impressive candle light service, after which Bro. Harvey Krogh, Jr., brought the closing message for the day. His subject was "Jesus, the Light of the World."

The Lord be praised for His rich blessings poured into the building fund, in the amount of \$770.42.

Sr. C. E. Lapp and Bro. Charles Simpson expressed in music the thoughts of all by playing for the postlude, "The End of a Perfect Day." Dorothy Buskirk, Secy.

GOD'S WAY is the right way. Let's TITHE!

**Another Service of National Bible Institution**

For the past several years, National Bible Institution has maintained a full time field Evangelist, who has devoted himself completely to the work of searching out Church of God families and groups; reorganizing churches and Conferences and strengthening the church at large.

In fulfillment of this worth-while aid to our churches and people, Bro. M. W. Lyon last year traveled 24,400 miles. He paid 178 visits to 126 separate communities ranging all the way from Washington, D. C., to Los Angeles, California, and Corpus Christi, Texas, to Baraga, Michigan. Since the start of our Evangelistic program under Bro. J. W. McLain, 56 prospective missionary fields have been revitalized and, in many, regular services begun.

**SHALL WE KEEP THIS GOOD WORK GOING?**

Your 50c per week Layman's Fund contribution will make it possible. Only four states added to their enrollment the past week with only one change in standings toward their goal. Michigan moved up two places nearer the top.

State	per cent	State	per cent
Northwest	42.8	Louisiana	10.0
Kansas	38.4	Michigan	9.5
Arizona	29.6	Arkansas	9.3
Illinois	27.2	Iowa	6.8
Miscellaneous	26.0	Nebraska	5.5
Ohio	25.3	Minnesota	4.8
California	14.8	Ontario	2.7
Missouri	14.2	Texas	2.6
East Coast	10.3	Wisconsin	0
Indiana	10.2	Colorado	0

**WHAT STATE OR DISTRICT WILL BE THE FIRST TO REACH ITS GOAL?**

Send in Your Enrollment Today!

**Layman's Campaign**

National Bible Institution

Oregon, Illinois

# Illinois Evangelist

## "Thou Art the Man"

Adapted from C. E. Randall's "Church Messenger"

Although David is called "a man after God's own heart," the Bible tells of certain grievous sins that he committed. Second Samuel 11 records that David committed adultery by lusting after another man's wife. Later, David took the woman to be his own wife and ordered her husband to be slain in battle. All these sins did David and apparently thought that, because he was the king, no one could say anything about it. The Bible assures us, however, that God knew of his sin. "The thing that David had done displeased the Lord" (2 Sam. 11:27).

Thus, when we come to 2 Samuel 12, we read how the Lord sent to David a prophet by the name of Nathan. Nathan came before the king and spoke a parable to him, though David knew not that it was a parable. The parable concerned two men who lived in the same city. One was a rich man who owned many flocks and herds. The other, a poor man, owned nothing except one little lamb which he loved and cherished as his very own. It came to pass that a traveler came to the home of the rich man. Desiring to make a feast for his guest, yet being too selfish to slay one of his own flock, the rich man took and killed the poor man's lamb.

When the king heard the story, his anger was kindled against the rich man. He readily passed judgment upon him—pronouncing him worthy of death. Thus, David placed his foot in the trap and Nathan turned to him to say, "Thou art the man" (2 Sam. 12:7). The prophet explained that God had blessed David with all that he had. But David, not satisfied with all God had given him, had sent and taken a poor man's wife (represented in the parable by the little lamb).

So when Nathan said, "Thou art the man," or as we would say, "You are the one," David realized he had judged himself worthy of death. Then David repented of his sin and God spared his life. Consider, though the force of the words, "Thou art the man." David very readily saw the sin that the rich man had committed, but he did not see that it applied to him until he was confronted with the prophet's words, "Thou art the man." Too often, people of today are like David in this respect. They are quick to see the sins and faults of others and to condemn them, but fail to see that they themselves have sinned and come short of the glory of God. They need to be shown that they are the ones.

Many times we readily see the application of truth to the lives of others, but fail to take the lesson to ourselves. It has been a weakness of the Church of God in its interpretation of prophecies pertaining to the last days, to apply them to other religious groups, and fail to realize that they might also apply to us. For example, we read in 2 Thessalonians 2:3 that one of the signs of the end time will be "a falling away" from the church. Then we look at other religious bodies to see the fulfillment of the prophecy. We must realize that the seeds of apostasy are finding fertile soil in our own denomination. Many of our members, becoming interested in worldly things, are slipping away from the church. It is time the Church of God read such prophecies and then said, "Thou art the man."

Each of us as individuals must be careful that we do not become a part of the falling away. There are too many people in the Church of God who know the prophecies well, and who understand how they are being ful-

filled in others, but are eyeless to see that they apply to themselves. We need to give all diligence to make our calling and election sure. When you are reading scriptures that tell of the latter-day apostasy, always ask yourself first, "Art thou the man?"

Most church members do not seem to realize that the success of the Lord's work depends upon their attitudes and their actions. Like David, they are prone to apply it to the other fellow. To be sure, some are not as gifted as others, but all are important members of the body as a whole. To all intents and purposes, therefore, when we are considering the welfare of the church, "Thou art the man."

If attendance at your morning church service is to be increased, "Thou art the man." Do not leave it to the other fellow. The same is true of the midweek Bible study and prayer meeting. This is one of the most important meetings of the church. If more people are to be present, "Thou art the man." It is important not only for others, but for you.

If the income of our church is to be in proportion to the measure that God has prospered us, "Thou art the man." If the building fund is to be built up, "Thou art the man." It is not a question of "How much will I give?"

So it is with all our church work. "Thou art the man!" Supposing the church needs painting, or cleaning, or perhaps there is a need for more singers in the choir, or for leadership in the Sunday school—"Thou art the man!" So it is also in our state work. Illinois Conference is dependent upon you, who read this page, if it is to carry out its program.

We need to think more in terms of ourselves and what each of us can do. It is easy to think of what the other fellow ought to be doing, and to criticize him. The real question is, "What can I do?" David was quick to apply Nathan's parable to another, but Nathan said, "Thou art the man." There is work in Illinois that needs doing for the Lord! Let us not leave it for others! Let each take hold and do all he can for the Lord. "Thou art the man!"

**THE RIPLEY CONFERENCE.** A large crowd gathered at Ripley on March 25-27 to attend the Illinois Quarterly Conference. Those presenting sermons were Bros. J. R. LeCrone, Linford Moore, Arlen Marsh, Sydney E. Magaw, Leon Driskill, Darrell Maddock, and Dean Moore. There were, also, some fine sermons in song. Our thanks to the Ripley brethren for entertaining one of the largest and most enjoyable conferences we have ever had!

The Illinois Conference Board met at Ripley to lay plans for our annual Bible school at Oregon on August 2-14. Set these dates aside on your calendar of coming events.

"What kind of church would my church be if every member were just like me?"

Your State Treasurer presents a much better report this month than last. Thank you to all who helped make it so. Let us have more such reports.

**CHICAGO.** Bro. Robert Hall presented to the Conference Board a report of splendid progress being made at Chicago. He told of an extensive advertising campaign, of interest being generated by a program of motion pictures, and of plans further to improve the new building. He then offered to reduce the State aid to Chicago from \$50.00 to \$30.00 per month. The Board accepted this offer and expressed its appreciation of the work being done there.

**MACOMB.** We are very thankful to report that our long anticipated building program is under way. An abandoned church at Ripley was purchased, and has now been torn down and moved to the site of the Macomb church. At present, we are excavating around our six-year-old basement structure in order to reinforce the foundation. Plans then call for removal of the roof to add one story above the ground, and a twelve-foot extension to be added to the back.

Those who have visited Macomb know that

such a building will be a wonderful boon to our Sunday school. Although we have not yet enough money on hand to complete this structure, we are building in faith. If there are any who would like to assist in this work, write to our treasurer, Mr. Francis VeNard, 617 W. Jefferson, Macomb, Illinois.

### Financial Statement

Contributions, individuals	\$ 15.00	
Contributions, churches	120.24	
Offering, Ripley Conference	78.03	
Spring Dollar Day	117.00	
	\$330.27	
Balance, February 28, 1949	234.16	\$564.43
Pastoral Aid, Chicago	\$ 50.00	
Pastoral Aid, Macomb	35.00	\$ 85.00
Balance, March 31, 1949		\$479.43

Mildred Somers, Treasurer,  
Monroe Center, Illinois.

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, MAY 3, 1949

NUMBER 30

## Prophecy for Today

By A. R. Johnson, Hector, Minnesota

**T**HE TWELVE DISCIPLES, having followed the Master during three years, intimately asked many questions in regard to His teaching. Matthew 24:3 records one such occasion. They asked Jesus, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Apparently, this question was one of vital interest to them. If it was a *live* question then, how much more is it a live question to us who live in the end of the Age!

The Lord's answer indicated the importance He places on steadfast faith, for He replied, "Take heed that no man deceive you." Should this happen, His coming would catch His disciples unawares and be of no benefit to them. His thought for them was that they might hold fast to their faith and watch for His return until the end of the Age.

Daniel 11 presents some information on what the near future holds. Verse 5 reads, "The king of the south shall be strong." The text does not name this king of the south, or tell his country, but the context shows it to be the southern division of Alexander's empire: the third such a one "to bear rule over all the earth." (Dan. 2:39.) This presents the whole earth as being considered; and Daniel 11:8 shows a war in progress, with Egypt mentioned as a southern base.

Daniel 11:5 informs that, "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." This shows that the king of the south has princes and one of them is "strong above him." This helps to identify them. Who is the mother of free nations? Who has her offspring attached by the ties of a common language and a commonwealth? Only the British Em-

pire can fulfill this. Who is the sturdy prince who is "above him"? We will have to give that place to the United States. Our beginning was British, and the dominion of the United States is also great.

The next verse (6) informs that at the "end of years they shall join themselves together." The Atlantic Pact just completed joins them together. A clue as to where we are in time is the statement that at the "end of years" they shall do this. We do not understand by this, however, that years have ceased, but we are definitely in the latter days. Other nations of Europe outside the iron curtain of Russia have joined with them, and more are considering the step.

Russia is busy penetrating wherever possible, enlisting, forcing, coercing, or by any means in her power, reaching any people she can contact. Russia is seeking potential allies

and buffer states for the conflict she feels is inevitable. Thus, we see this makes two divisions of mankind or nations, exactly as indicated by these texts we have used.

A like picture of this is presented in Revelation 12 and 13. Here we have described the southern division as a great red dragon, having seven heads and ten horns, with diadems on their heads. The extra horns evidently are nations without governments of their own, but whose military strength is used by the others.

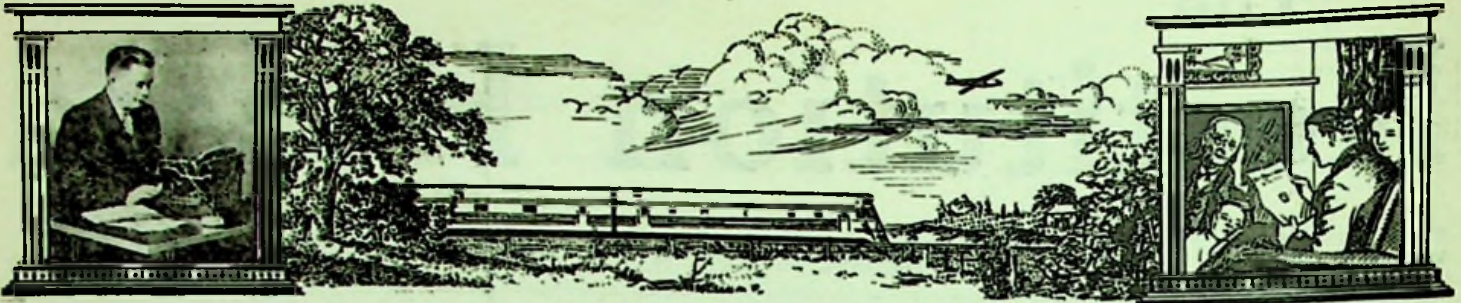
The other division is depicted in Revelation as a beast with seven heads and ten horns and with the diadems on the horns, suggesting the Soviet arrangement.

This division of mankind into two parts is shown also in Daniel 2 by the iron legs of the image, which are the latter-day phase of it. (Dan. 2:28.) God here gave a preview of the future: from then until the end of this Age, and until the setting up



A. R. Johnson

(Please turn to page 9)



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## Mother's Day

While visiting a few days ago in a widow's home, I chanced to see six lines of verse, daintily framed behind glass, hanging on the dining-room wall. Under title of "Mother's Day," these were the six lines of poetry:

"Our nation pays homage to you, Mother dear,  
 Not only this May Day, but all through the year.  
 What love and affection, what virtues most pure;  
 What suffering patience you bravely endure;  
 All serve to enshrine you in hearts that are true—  
 And this day is chosen to tell it to you!"

—Anonymous.

Words, beautiful though they may be, gain or lose by the mouth that speaks them. The poem, unsigned, could mean to me only their surface value, but to the widow in whose home I was visiting, they were vastly more. "That was one of the last gifts Edgar gave me," she quietly commented. So, in those few lines, she hears not the words of an anonymous writer, but the comforting voice of her deceased companion. Through his gift, he still speaks fluently to her as poet more than he who wrote the verse. . . . "He being dead yet speaketh."

So seldom she hears from me!  
 "I'm too busy to write, and I don't know what to say." Is that what *you* say, too? Well, Mother is big enough to understand, and what she yearns is not a poet's skill or touch of artist's brush, but only to hear from *you*. Any line you write, any little gift you send, any act of kindness tendered will be multiplied before her, by her, by tenderest understanding that only mothers give.

Happy were the days when we were little and wanted to be big. Now, that we are grown and bur-

dened, we would be little again: not alone to receive of her kindness and counsels, but to be less truant and knave; less sure of our own foolish ways, Mom, but eager to listen and "behave."

## Mother

By Mary Mae Nedrow

Are you remembering Mother  
 As you hurry along Life's Way?  
 When a child, she guided you daily—  
 Are you thinking of her today?

Do your thoughts go back to your childhood  
 When she sent you to Sunday school—  
 Where the kindly pastor welcomed you  
 And taught you the Golden Rule?

Take time to write her a letter;  
 Then mail it without delay.  
 Thank her for guiding you in Truth—  
 For this is Mother's Day!

That is verse about "Mother," by a mother. See where a mother's thoughts center on Mother's Day. On self? Yes, a little, but more on her children: on their obedience to truth and keeping the Golden Rule!



What full depths of meaning the Day must hold for mothers I cannot know, but, being what mothers truly are, they probably weave into that Day more memories and love for us, their children, than we children do for them.

"Forsake not the law of thy mother" (Prov. 6:20). "Despise not thy mother when she is old" (23:22). "Thy mother brought thee forth . . . that bare thee" (Sol. Song 8:5).

# Christ's Entry into Jerusalem

Radio Sermon (WAIT, Chicago) by Harold Doan

**A**FTER JESUS had been preaching and teaching for three years in the little land of Palestine, it became obvious to Him that the people were not spiritually ready for His way of life, nor did they appear to understand His message. His own people, steeped in half-truth, were much more difficult to teach than were the Gentiles.

Because the people were obsessed with a half-true idea about their Messiah and His Kingdom, there was much confusion throughout Palestine when Jesus appeared. He spoke with the authority of the Son of God; His miracles could only be the work of a man of God; He was of the family of David; He was born in Bethlehem, yet the people could not understand why He was so humble and so critical of their religion. What they expected Jesus to do, and what He did were usually opposite. He placed emphasis on repentance, changing one's way of life, righteousness, turning away from hypocrisy to a truer relationship with God, love of fellow man, virtues of honesty and integrity: in short, increased spirituality in individual lives. The emphasis of the Jews was upon the nation, freedom from the Romans, revenge upon the heathen, and the material blessings of the Kingdom they expected. The Jews wanted a sign: not a miracle, not a parable, but a sign by Jesus that He was the Messiah. So arrived the day of Jesus' entry into Jerusalem.

The story as told by Luke is so well known, we shall only briefly review it. First, let us read Luke 19:11: "As they heard these things, he [Jesus] added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." As Jesus approached Jerusalem, immediately before He began His triumphal entry into the city, He stopped to tell a parable. Jesus told the parable because He knew the people were waiting to proclaim Him King, and because they had the idea that He would let them do it. The parable He told was the famous story of the man who went into a far country to receive a kingdom and return, leaving his servants to carry on his business. Jesus as much as said, You must wait for your King and your Kingdom until you accept the message I have brought and act upon it. Jesus was preparing His disciples' minds for the action that was to follow, letting them know that He had no thought of establishing the Kingdom then; therefore, they should not be disappointed when He did not do so, or when He was crucified.

As Jesus and His followers approached Jerusalem, coming to Bethphage, a suburb on the slope of the Mount of Olives, Jesus asked two of His disciples to go into the city and find a mount. He set the stage Himself, sitting upon the donkey while His disciples began to cry, "Hosanna to the King." The people in the city heard the commotion and took up the cry, cutting palm branches to throw in His path and leading Jesus toward the Temple, where they expected Him to proclaim Himself King of the Jews. Instead, He dismounted, walked into the Temple and threw out the money-changers, looked around Him at the ill-prepared, confused people, shook His head and took His disciples with Him out of the city to Bethany for the night. From then onward, Jesus was a doomed man. Three days later, He was crucified by the very people who had called Him King, because they would rather kill Him than admit they were not ready for the Kingdom.

But Jesus, the King, is coming again! The triumphal entry scene of two millenniums ago will be re-enacted: this time to a complete fulfillment with Jesus accepting the Kingship and establishing the Kingdom. The King has gone into "a far country" where He waits with God, and He shall return to bring to a glorious conclusion the work He left in His servants' hands. That will be the real triumphal entry—with the Prince of Peace in our midst and all the world crying, "Hosanna to the Son of David."

What does the Scripture say? Zechariah, who wrote his book almost five hundred years before the birth of Jesus, said, "Behold, the day of the Lord cometh. . . . His feet shall stand in that day upon the mount of Olives" (Zech. 14:1, 3). The remainder of the chapter very well fixes this act as being at the culmination of the Age and the second coming of Christ. It was from the Mount of Olives that Jesus entered Jerusalem on the day of His so-called triumphal entry. It was from the Garden of Gethsemane, on the Mount of Olives, that He was taken to be crucified. It was from the Mount of Olives that Jesus ascended into heaven, and it is to be the Mount of Olives from which He will enter the city of Jerusalem as its King.

No teaching of Jesus is more emphatic than that He will return to earth and establish here an everlasting Kingdom of peace. It is the only hope given the world by a loving and merciful (Please turn to page 9)



# Communion—What? When? Why?

By Walter Wiggins, Eden Valley, Minnesota

COMMUNION is a term that has been adopted by the church when speaking of communion in the Lord's Supper. Communion is the act. One communes with a friend. Observing the Lord's Supper in common with one another is Communion. Observing the Lord's Supper is symbolizing a communion of the recipient and his or her Lord.

The terminology is found within the New Testament. Once it is called Lord's supper (1 Cor. 11:20), so called because of our Lord's instituting it at the Passover meal; and because of this, some believe that Christians should observe it only once a year. While the Communion service is typified in the Passover, they have no ritualistic connection. There are other expressions that certainly mean the Lord's Supper: the "cup of blessing," and the "bread which we break" (1 Cor. 10:16)—the cup over which blessing has been pronounced. This cup is a borrowed term from Judaism, and again connected with the Passover supper. We find, further, the "cup of the Lord" versus that of the devil, or devils, and also *the tables*. (1 Cor. 10:20, 21.)

I question the interpretation which would confine this to the actual partaking of the emblems only. This will harmonize with the statement of Jesus, "Ye cannot serve God and mammon." One cannot live a dual life. He cannot serve the devil on Saturday night and God on Sunday morning. The same lips cannot take the dram glass in the bar, Saturday, and the cup of the Lord, Sunday. Nor can a person sing "After the Ball Was Over" in one place and join in "Nearer My God to Thee" in another. The cup expresses a union between the recipient and Christ, rather than a union of participants with one another. The Communion service is like the rite of baptism: it is not the act only; it is an outward symbol of an inward work. Unless one has this inward work, partaking of the emblems is as meaningless as boys ducking each other while swimming and calling it baptism! Prayer is not what one says when it is not his desire, but what he desires expressed in words. So, Communion is a proclamation of a close relation between Christ and a Christian—partaking of His suffering. It is threefold in purpose: 1) a constant reminder of the price of our redemption, showing forth Christ's death

until He comes; 2) our need of renewal in the Christian walk of life; 3) the hope of a future eating with Christ in His Kingdom.

One communes with Christ by communing with His people: whether in the church or on the street, in the field, the shop, or wherever he is; and he *publicly* indicates this by partaking of the emblems which symbolize the blood and body of the Lord.

Another term used is the "breaking of bread." This may refer, in some instances, to a regular meal. Jesus broke the loaves. Some think His breaking was pointing to the Communion service, as He was made known in the breaking of bread to the two He overtook on the way to Emmaus. (Luke 24:31.) Also, John 6 speaks of eating His flesh and drinking His blood. Some of the expressions where the breaking of bread is mentioned do mean the Lord's Supper. (Acts 2:42, 43.) One objection that may come into the minds of those who hold the idea that Jesus could not have again instituted the Communion service to the two at Emmaus was the statement He made to His disciples, "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." This, however, is overruled by the fact that these two were not at the Last Supper.

Referring to Acts 2:42, 46, I doubt if these verses refer to the regular meal. One must understand the rapid growth of the church at this time, as hundreds and thousands were being converted and being received into fellowship, daily. Thus, one sees the need for a daily Communion service.



In Acts 20 probably occurs both usages of the word: verse 7 referring to Communion and verse 11 to the common meal or refreshments. Some texts show a regular meal was eaten in connection with their coming together. (See 1 Cor. 11:17-22.) The rich had their full baskets and the poor had nothing: some hungry, some drunken. They were missing the true lesson! How could a man have his bountiful meal and see his brother hungry, and then partake of the Lord's Supper in spirit and in truth? Because of this, some were eating of the Lord's Supper as a common meal, just to satisfy hunger. The breaking of bread upon the first day of the week evidently refers to the Communion service and adds to the support of those who partake weekly. Many of us point to this for support of our day of worship. Thus it appears from early church records as given in the Book of Acts, that the breaking of bread was a common custom at each gathering: daily, weekly, or however often they came together.

The important part of Communion is not how often, but how we partake. The New Testament and early church history, however, give strong support to regular

observance, and that at each gathering, weekly or otherwise. The scriptures do not separate the Lord's Supper and the common meal, and the "breaking of bread" covers the whole. We must understand the family life of the early Christians and note the breaking of bread took place in their homes. There is no direct command as to how often we should observe, but, like other things of Christianity, the law is one of free will: the individual partaking as he or she may feel inclined, without any legalistic attachment. For example: consider the law of giving which is, according to Paul, to be from the heart, "not grudgingly, or of necessity: for God loveth a cheerful giver." Hastings has the following comment which we quote:

"There are few things more tragic in the history of the church than the fact that its central act of worship has for centuries been, and still continues to be, a subject of keenest controversy, and that Christians have cruelly persecuted, and even put to death, other Christians, for not holding doctrines respecting the Lord's Supper which cannot be proved, and (Continued on page 9)

## PEACE

*"There is no peace, saith my God, to the wicked."*

*By Thomas Savage, Waite Park, Minnesota*

HAVE YOU SAT recently in church and felt that those about you meant so much to you? that your presence there filled a need for others of "like precious faith"? You felt secure in your service to God and His Son, Christ, and your heart filled with joy and a peace that the world cannot take from you, while you await the coming of the Kingdom of God. That is the peace the wicked do not have. (Isa. 57:21.) They are wondering "with fear and trembling" what is coming upon the world.



Thomas Savage

"Think not that I am come to send peace on the earth: I came not to send peace, but a sword" (Matt. 10:34). Does this seem strange that the Prince of Peace, as Christ was called, would make a statement that He came to bring a sword? Yet we know there must be a drastic removing of the wicked Antichrist and his followers before Christ will reign from Jerusalem.

Though father and son, mother and daughter are of one family, anyone of that family who may be wicked will be separated from those who are just. The words

that Christ spoke are true. If we expect to receive salvation, we must separate ourselves from the wicked, even if that requires separation from one's own father or mother.

The world is becoming more wicked, year after year, so we see that peace will be that much more removed from the people.

Peace before Christ comes? Hardly. Not to the worldly!

So we see that the ones sitting next to you in church need your support, and you need theirs!

### "YOUR FATHER KNOWETH"

"I have found much comfort in the words:

'Your Father knoweth,' words to banish care:

'Consider the lilies'; note the small wild birds;

Not one falls but the Father sees it there.

I move along my garden walk and see

The flowers clothed in beauty as I pass.

I have the promise that He will clothe me

Even as He clothes the flowers of the grass.

"I watch the birds that are so shy and small

Out in the wild wind when the storm is rife,

And I wonder that their frail feet cling at all

To the tossing boughs; and then recall my life

Is in the same safe keeping, and I find

A calm assurance for my heart and mind."

—Grace Noll Crowell.

# Compromise?

By A. M. Jones, Saint Cloud, Minnesota  
(Pastor of the Saint Cloud Church of God)

**M**OSESES and Aaron, appearing before Pharaoh with request that the Hebrew people be allowed to go a three-days' journey into the wilderness to offer sacrifices to God, met with terrific resistance. The Egyptian ruler, not at all minded to risk losing his very profitable slaves, turned aside all arguments Moses offered. The only immediate result of the talk was harder tasks for the already overburdened and unhappy people. Pharaoh's heart was cold and cruel.



Saint Cloud Church of God

God instructed Moses to show Pharaoh a miracle that Pharaoh might believe. Jehovah had sent Moses, Aaron threw down his rod, and it became a serpent. The Egyptian magicians threw down their rods, which became serpents also, but Aaron's rod ate them up. At Pharaoh's continued resistance, God sent plagues upon the country. The water was turned to blood in all the rivers, so that all the fishes died. The magicians did likewise. When God sent frogs upon the land, the magicians produced more of the same. When lice appeared everywhere, the magicians, being unable to produce them, said to Pharaoh, "This is the finger of God." Pharaoh "gave in"—just a little. He said to Moses, "Go ye, sacrifice to your God in the land." Moses refused. After another plague, Pharaoh succumbed a little more. "I will let you go, that ye may sacrifice to your God in the wilderness; only go not far away." Time after time God sent additional plagues—without the desired result. After the very terrible hail storm, Pharaoh again offered to let the people go, only they were to leave their children—proof that they would soon come back. Again Moses refused. Then came the locusts, eating all the hail had not destroyed. Then thick, black darkness for three days made Pharaoh offer Israel freedom, even for the children, but Israel must leave her flocks and herds. Again came refusal. It was not enough, preparing the way for the final terrible plague, the death of the firstborn of man and beast of all in Egypt who disregarded the commandments of the Lord. Then only was Pharaoh willing to let the chosen people of God go *with their wives and children*.

Egypt is typical of earth's masses who dwell in sin and serve sin in its blackness and despair. God, though, is very

merciful. As He sent Moses to lead Israel from captivity, so He sent His Son to lead all who are willing to be led out of the bondage of sin into the liberty of Christ. "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). Paul wrote to the Galatian brethren, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the

yoke of bondage" (5:1).

When one hears the Word of God, believes, repents, is baptized in the name of the Lord, and rises to walk "in newness of life," many temptations assail him. Perhaps companions of former days, who have not made the new start with him, tempt him to compromise by offering sacrifices "in the land." In other words, do not leave the old life with all its pleasures; just pray that God will forgive him for doing the things he always had done before he felt the saving grace of Jesus. It is such fun to do this or that! Why stop? "Repent" means, however, to "change one's conduct because of sorrow," to turn about from the old way of sin and to walk in the way that leads to life eternal. It is so easy to look back into the past and see things with an unreal glamour when one has left them behind. The Israelites had not been long on the march when they looked back to the few good things they had enjoyed in Egypt. "We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks and onions, and the garlic; but now our soul is dried away; there is nothing at all, beside this manna, before our eyes" (Num. 11:5, 6). Oh, yes! they were willing to compromise for the fleshpots of Egypt, but it cost many of them their lives!

Perhaps one is tempted to "go offer sacrifice, but leave your children." Have you known parents to compromise to the extent that they were willing to have their children enjoy the pleasures of sin for a time? I have—and the result was not at all what the parents desired. "Train up a child in the way he should go," said Solomon, "and when he is old, he will not depart from it" (Prov. 22:6). The break with sin (Please turn to page 14)

## Your Character—What Is It Worth?

*A Radio Message (WAIT, Chicago) by Harold J. Doan*

**C**HRIStIAN CHARACTER," says J. R. LeCrone in his comments in *Truth Seekers' Quarterly*, "the collection of distinctive mental and moral qualities belonging to an individual . . . is in the Bible called his heart." This gives special significance to the beatitude, "Blessed are the pure in heart, for they shall see God." Those of pure character, of strong character, shall one day see God.

The development of such purity and strength of character as will win God's approval is of primary importance to every individual. The question is, "How is such a character developed?" How can we achieve purity of life and power to overcome weaknesses?

J. Arlen Marsh, editor of the *Quarterly*, points out, first of all, that knowledge must be a foundation stone in the development of Christian character. "Without precise knowledge of what good and evil may be in the sight of God, we hardly can produce the kind of works that will be acceptable to Him." We must know what godly purity is before we can make it a goal of life for which to strive.

For such knowledge we look to two sources; to Christ, our Example in all things, and to the Word, which precisely defines the spiritual requirements of a child of God. In Jesus we see such strength of character, such purity of heart, such power over sin, as has never before or since been witnessed. Here was a perfect man, without weakness. What are the qualities God loves in man? They are the qualities displayed by His Son: a deep devotion to God, selfless love of fellow man, self-discipline, obedience to the moral law of God. This God loves, and Jesus has proved such character possible, with the help of God's Spirit. For detailed knowledge of those characteristics to be valued in life, we need only turn to the pages of Scripture where the moral law is clearly defined. "Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love . . . not slothful in business, fervent in Spirit, serving the Lord . . . patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality"—so wrote Paul in Romans 12. Such is your "reasonable service," the minimum expectations of a great God. The Scriptures are filled with just such admonitions, teaching exactly what God desires in His servants.

Such knowledge comes only from daily

Bible reading and prayer for understanding. As we become more and more familiar with the Word, its precepts begin to permeate our whole being, so in any situation we come to know God's will for us. Some plead ignorance, saying, "I did not know the Bible condemned that." What they should plead is laziness, admitting, "I haven't read my Bible for ten years." God will not be fooled by our ignorance, for He knows, as you do, that your Bible is up there on the top of the book case gathering dust, while you read the exploits of Dick Tracy. Yes, to form characters acceptable to God's eternity, we must know what God expects of us. We must look often to our Saviour's example saying, "What would Jesus do?" and look often to God's Word of "instruction in righteousness."

This, however, is not the whole story, for many "know to do good and do it not." Some are well informed, but not so well disciplined, knowing what the Lord desires, yet in bondage to their own desires. We will all admit that it is easier to look at Jesus than to follow Him, and it is easier to read the Word than to live it. But follow and live we must! How? Our lesson text gives a hint, saying: "The fruit of the Spirit is in all goodness and righteousness and truth. . . . Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:9, 11). By the Spirit of God working within us, and by a strong self-purging of evil, we can attain unto purity and strength.

We must abhor the works of darkness, the seeds and fruits of sin, and actively overcome them in our lives. Jesus once said to Nicodemus, "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). Neither God, nor Christ, nor the Spirit can help us as long as we love and fondle sin. Walking down South State Street one morning, I passed the Pacific Garden Mission and heard a worker say to a man, "We cannot help you as long as you love sin." How true are these words! If you will not try to overcome sin, fighting against and abhorring it (for sin is the one thing we should hate), the battle is lost; purity and strength of character are beyond your grasp. God and His beloved Son have done all they (Please turn to page 14)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

### NATIONAL PROBLEM.

A state-wide Youth Workers' Conference is being held this week at the South Mountain Police Academy, Phoenix, Arizona. One of the speakers is a special agent of the Federal Bureau of Investigation, W. C. Skousen, Los Angeles. He termed the juvenile delinquency problem a "potential atomic bomb." Said Mr. Skousen: "Turn your back on it for one minute, and it goes boom." During the war years of 1942-1945, there was a heavy increase in "crimes committed by juvenile boys and girls up to seventeen years of age. Those persons now are in their twenties and are graduated into professional criminals."

Like all others familiar with the juvenile problem, he termed the cause as due to "the breaking down of family life." He emphasized that, "Every parent needs to resist those conditions which break down family life. We should make castles and mansions out of our homes, humble though they may be, and keep our children around us."

**FRUSTRATED.** Israel's bid for membership in the United Nations has been frustrated for the time being by several of the smaller nations, composed of the Scandinavian, Arab, and Latin American countries. These countries forced the General Assembly to vote to send the question to the Political Committee. The UN had erected a flag pole to receive Israel's flag as the 59th member of the United Nations.

Reasons submitted by the smaller powers for desiring further study of the application were: 1) Tel Aviv's failure to catch the assassins of Folke Bernadotte; 2) What Israel intends to do about the 800,000 Arab refugees created by the war; 3) Israel's attitude toward internationalizing Jerusalem; and 4) Israel's plans concerning borders set up by the United Nations.

**SUNDAY MILK.** The Haleott Center Methodist Church in the Catskill Mountain district has adopted a very unusual, if not novel, plan for increasing the income of the church. Pattered after the idea of the "Lord's Acre" plan, the church has enlisted the owners of ten different herds of cattle to give the milk from one cow each Sunday morning, and this milk is dedicated to the "Lord's Acre Treasury." It is reported that the weekly income has doubled since this plan was put into operation, and that six new members joined the church "because of the new religious interest created in them by the projects."

We have often heard about the "sincere milk of the word" causing people to turn to the Lord, but this is the first time to our knowledge that cow's milk has quickened spiritual thinking. This may be one of the means which Paul included in his remark: "To the

weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

**WORLD PEACE.** It is difficult to determine the measure of sincerity involved in such efforts as the Cultural and Scientific Conference for World Peace held recently in New York City. It was a pinkish lot that assembled there, and pinks and reds are not the sole custodians of peace motives and efforts. But granting that their motives were idealistic and void of ulterior designs, we would be able to grasp the prophetic view of the world crying, "Peace, peace, when there is no peace." Voices, the world over, are crying for peace, and with the many, we believe the desire for peace is genuine. It is rather hard to accept the sincerity of some when they speak in such paradoxes as did the Patriarch Alexii of the Russian Orthodox Church when he stated:

"Rejoicing over the growing will of the peoples for peace and against war, we testify that the church blesses and will bless the defense of the fatherland, since it regards such defenses as a sacred duty."

That we will hear more and more about peace as we near the end of the Age is evident from direct prophetic statements and typical conditions.

**A GOOD CONFESSION.** Several of the churches in Tempe joined in pre-Easter services. On Thursday evening, the service was held in the Baptist Church and the writer was speaker. A bulletin announcing the program carried this editorial by the pastor of the church. It is so good we pass it on to our readers:

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 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. Write the things which are, and the things which shall be hereafter."

"Was there ever a subject so emotionally interesting, yet so evasively explained, as the resurrection of Jesus? Read the New Testament carefully, as your writer did when he was 'coming under conviction.' It is impossible to escape the fact that the Gospels, the records of the early church, and the Epistles are entirely in harmony with this thesis: 'By the resurrection of Jesus we are to understand that the physical body of Jesus, truly dead, was by a miracle of God made truly alive again.' Here in Revelation, the Saviour Himself interprets the matter in language that cannot be evaded, 'I am he that liveth, and was dead.'

"But, alas! how pathetically some, who are intimidated by the 'modern mind,' attempt

to remove the offense of the empty tomb. Anyone who commits himself to intellectual honesty, turns aside in aversion from their evasions. 'What is the resurrection?' (they say). 'Why it is the victory of love, or, the authentication of imperishable truth, or, the immortality of the soul!' One must reject such artful dodging in utter disappointment. If the physical body of Jesus, truly dead, did not rise truly alive, then an honest mind must reject Christianity altogether. Hear this word of a truly vigorous contemporary intellect, 'Why deny God the power to employ a miracle when man's redemption cannot be naturally obtained?'"

A few years ago, anyone who accepted the great doctrine of conditional immortality, thereby discarding the teaching of the natural immortality of the soul, was the target for criticism and shunned as a dangerous heretic. Today, the picture is different. Men in all faiths are coming to see the beauty and truth of the natural mortality of man and that eternal life is a gift of God through Jesus Christ to those who come to the Father through the Son. One no longer needs to be hesitant about expressing his faith in conditional immortality. He has a great company of stout witnesses!

Hear Jeremiah. "The [false] prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (23:28).

**BASIC THEOLOGY.** The minds of those who hold to the great teaching of resurrection have had their faith quickened with the passing of the Easter season. In "The Plan of Redemption," by Welcome and Goud, these thoughts are set forth:

"Leave the doctrine of resurrection out of religious theology, and it ceases to hold the human mind in subjection to Christian discipline and systematic action in life; the mind loses its hold on the prospect of a real tangible life to come, and drifts upon the boisterous ocean of time, for some haven of security not on the chart. . . . We claim that the doctrine of the literal bringing back of the dead from dust to life is the basis of all Christian theology. Christianity stands on this proposition, or falls when this expectation is proved false."

The Sadducees denied the resurrection, and Christ put them to silence when they sought to corner Him with their question. Quoting from the Emphatic Diaglott on Luke 20:37, 38, we read: "But that the dead rise, even Moses had declared, at the bush, when he calls Jehovah, the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not a God of the dead, but of the living; for to him all are alive."

## PROPHECY FOR TODAY

(Continued from front page)

of the Kingdom of God in the beginning of the next Age.

The antediluvian Age was ended by the outpouring of God's wrath, and the Saviour informs that similar conditions will prevail at His return. (Matt. 24:37.) Similar conditions bring similar corrections. Jeremiah wrote of this same time, saying: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord" (25:31). The Apostle Paul spoke of these days to the Thessalonian brethren as follows:

"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. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:1-5).

In these days of gross spiritual darkness, we still have our prophetic lamp to guide us until the new Day dawns and the light of our Father's Kingdom and teaching enlightens all the earth.

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## CHRIST'S ENTRY INTO JERUSALEM

(Continued from page 3)

God. The coming of Christ is the comforting thought that helps us to endure any ordeal.

Jesus' coming, the Kingship, the Kingdom and the whole future hope of the church are closely knit in one great eventful time. Matthew records Jesus as saying, "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" (25:31). Jesus will come; the Kingdom will be founded; God's promises to His children will be fulfilled; Christ's triumphal entry will be re-enacted to its conclusion.

The important question is, "Are we ready?" The people were *not* ready when He first came! They knew all about the Kingdom. They knew the Old Testament better than we do. They were believers in God, more or less. They had all the right doctrine and knowledge and emotional longing—but Jesus was convinced that they were not fit material for the Kingdom of God.

Jesus is coming again. We must prepare to meet Him, for the events of His second coming will be carried

through to a just and speedy conclusion. The second coming of Christ will be final. There will be no turning away this time, no period of respite to change the mind, no second chance or last-minute conversion. Now is the time to prepare yourself for the real triumphal entry when Jesus shall appear "a second time unto salvation."

What Jesus considered to be preparation for His entry into Jerusalem and what the Jews considered to be preparation were two different things. The Jews were rejected. What Christ considers to be preparation for His next entry, when He comes again, and what we consider to be preparation are, also, too many times, *different*.

Jesus' idea, which we can accept or reject and thereby be accepted or rejected, is very simple. Believe in Jesus and in God the Father. Go further—have complete trust in them. Turn from sin; be washed in the waters of baptism; and then walk hand-in-hand with Christ, bearing responsibility, working righteousness, enduring hardship and overcoming sin, toward the Kingdom. That is the preparation of the wise who are always ready.

Jesus is coming again. Are you prepared, or are you like the people of two thousand years ago, prepared by your own standards, but unprepared by the standards of Christ? Accept Christ now! Believe, repent, and be baptized for the remission of sins, and yours will be the peace of true happiness now, and resurrection to immortal life in God's Kingdom, at the coming of Christ, when He shall enter Jerusalem from the Mount of Olives amid cries of, "Hosanna to the King of kings."

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## COMMUNION—WHAT? WHEN? WHY?

(Continued from page 5)

which are possibly not true. The Sacrament of love and life has been made an instrument of hate and destruction, because men have insisted upon possessing knowledge which cannot be possessed, and upon explaining what cannot be explained. In the first centuries, the church was content to enjoy and use without explaining; it would be our wisdom to do the same."

*Let us summarize:* we understand true communion to be a gathering of Christian brethren in the spirit of fellowship, having a oneness of thought and purpose in Christ, partaking of His suffering, and the actual partaking of the emblems is a testimony to the public and a reminder to the Christian to be one bread in Christ. The bread is broken into many parts and distributed to the many members, yet they are one body in Christ. May we come to understand the close relation of Christian brethren in Christ. He is our Elder Brother. He gave His life for us, that we may become God's children. How often? Whenever and wherever we have the opportunity.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever" (Psalm 111:10).*

### A Bouquet for My Mother



- "M" is for *marigold* that golden grows;  
 "O" is for *ornamental grasses* to add a touch that shows;  
 "T" is for *tahoka daisies*, lavender, blue, and rose;  
 "H" is for *heliotrope*, fragrant, in blue;  
 "E" is for *everlasting flowers*, graceful, and colorful, too;  
 "R" is for *roses*, scented, beautiful, telling my love for you.

### Man's Day

Now is the period we call "Man's Day." As we look about, we may think of all the good that is done to help us to enjoy beauty, health, and peace. We can turn our heads and see in another direction the evils of our time: the wars, distrust among nations, and unconquered diseases. So it depends upon our vision, or outlook, what our opinions of this "Man's Day" may be. To the follower of Christ, it is a time of preparation—before the Sabbath of rest for His people. (Heb. 4:10.)

As we observe the children of God in our Bibles, we notice they had a time, a day, of preparation before each Sabbath. They made their garments ready. (We must keep our garments clean, too.) They prepared food. They prepared the animal for the sacrifice. (We give ourselves, a living sacrifice.) In fact, they left nothing undone that would hinder them from keeping their holy day "holy unto the Lord." Then let us prepare today, that there will be nothing between us and the gift of life eternal when Man's Day is ended.

### What Say, Sonny?

Did you say you didn't understand what I'm talking about? Let's make it very plain, then, so you will understand.

You go to church and Sunday school? Also to mid-

week Berean class? Do you go because you are made to go? Oh, because your parents take you. Fine! You are forming a good habit. Your parents are going to these services because they get something of value. When you are older and begin to do your own thinking and planning of the use of your time, I hope you'll not forget to plan some time for public worship for God and Jesus.

But, remember, Sonny, it won't do *you* one bit of good if you go merely because you *have* to. To be a Christian; you must *want* to gather "so much the more" as you see the day of Christ's return nearing.

### Mother's Day

Let us think about Mother's Day for a while. Perhaps you think Mother's Day is short—only one day. The mother who is caring for a sick child may think her day is long—twenty-four hours. Or, perhaps you think Mother's Day is only one day each year. How big a bouquet would it take to show the love for your mother for a whole year? She'd rather have it a bud at a time: a smile, a kind word, or a bit of helpfulness, I'm sure.

The very best way to show your love for your mother is by doing those things you know pleases her: things for your own good, too. Mothers are most happy to watch their loved ones grow into kind, loving, well-behaved and self-controlled young people, thoughtful of others, and setting an example as a Christian at all times. Then you make Mother's Day last many days—all her life.

### Happy Birthday Wishes

- Jerry Bryson, May 2, age 11, Macomb, Ill.
- Dean Swartz, May 2, age 10, North Olmsted, Ohio
- Carol Kauffman, May 3, age 3, West Milton, Ohio
- Russell Reye, May 4, age 7, Cleveland, Ohio
- Diane Kirkpatrick, May 5, age 4, Eden Valley, Minn.
- Russell E. Follin, May 7, age 4, Plymouth, Ind.
- Joanne Peters, May 7, age 7, Paynesville, Minn.
- Delores M. Macy, May 7, age 11, West Milton, Ohio
- Dede Baird, May 8, age 9, Hammond, La.
- Freddie Bollin, May 8, age 9, Hammond, La.
- Kenneth Cramer, May 8, age 5, Bedford, Ohio

# Jesus ---

## The Rose of Sharon

By Alva G. Huffer, Morristown, Tennessee



**G**OD'S character, expressed in the moral law for humanity, is the true standard of beauty. Men's lives, twisted and corrupted through following something less than God, are out of proportion and out of harmony with God. God created all things to be beautiful. Man through wickedness, however, has changed harmony into discord, order into chaos, and beauty into ugliness.

That men's lives could be filled with the beauty of righteousness, God sent His Son to be the Rose of Sharon. Only through accepting His plan for transformation can sinners be changed from ugly bramble bushes into beautiful roses. Only through becoming like Jesus can one qualify for a position in God's eternal garden of glory in the New Earth.

### *Sacrifice*

In Bible times, the roses of Sharon were blood red in color. The red rose symbolizes the sacrifice of Christ. It represents the blood of Jesus offered on the cross as an atonement for sins. "While we were yet sinners, Christ died for us" (Rom. 5:8). Consider the beauty of the Rose of Sharon as He demonstrated His love for mankind in suffering and sacrifice.

The red rose symbolizes Christians as they appropriate to themselves the sacrifice of Christ. It represents those believers who present their bodies as living sacrifices, holy, acceptable unto God. (Rom. 12:1.) Each day, they are crucified with Christ to the old way of life. Moment by moment, they receive new life from the risen Christ.

### *Christian Purity*

The white rose represents Christian purity. Consider the purity of Christ's life. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). He was free from thoughts and attitudes that pollute men's lives. He kept Himself unspotted from the world. Jesus overcame all things and became heir of all things, that He might give all things to the overcomers.

The white rose represents Christians who walk with the King in white. (Rev. 3:4.) Once their garments were as filthy rags; now they have been washed in the blood of the Lamb. They have become "as white as snow" (Isa. 1:18). In God's sight, they are arrayed in robes of righteousness—"fine linen, clean and white" (Rev. 19:8). Through overcoming temptations and depending on Christ's cleansing blood, they can maintain their standing before God, and share in Christ's glory when He comes.

### *The Protecting Calyx*

Surrounding the base of every rose is a green exterior covering called a calyx. The calyx is composed of five green sepals whose function is to protect the rose while it is a bud.

In considering the Rose of Sharon, the five sepals have significance. Five is the Bible number for protection. It is the number representing divine grace. The five parts of the calyx correspond to the five fingers of a protecting hand. They represent God's care for Jesus, the Rose of Sharon, and His care for each Christian.

Speaking of His disciples, Jesus said, "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29). Why need Christians fear when they are safe in the hollow of His hand? Followers of Christ can declare with confidence, "If God be for us, who can be against us?" (Rom. 8:31.)

### *Roses and Thorns*

Friend, are you a bramble bush or a beautiful rose? Is your life filled with discord, chaos, and ugliness? or does it blend in harmony and beauty with that of the Rose of Sharon? God has provided a way of transformation. You can become like Jesus—a Rose of Sharon!



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

June 2—College Commencement, Oregon, Ill.  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 13-19—Annual Michigan Conference (J. R. LeCron, guest speaker) at Pennellwood Church, Grand Rapids.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 18 - August 1—National Berean Rally at Oregon, Ill.  
 July 21-24—Arkansas-Oklahoma Conference.

## EAST OREGON (ILL.) CHAPEL

Average attendance for March was 73. Attendance for Easter Sunday was 128.

The March Dorcas-meeting was held at the home of Mrs. Julia Arbogast.

Preaching services were "taken over" by Raymond Brown and Leon Driskill, while Gordon Landry preached in Grand Rapids, Mich., March 19, 20.

Leon Driskill preached at the Ripley Conference, March 27.

Many of the primary children have had the measles, recently.

Sr. Blanche Cox was sick for a couple of days, but is up and about now.

Mrs. Dan Halcomb and two sons from Brodhead, Ky., were welcome visitors at the Chapel while visiting another son and his family here. Mrs. Gordon Landry.

## WATERLICK, VIRGINIA

On Monday afternoon, April 18, 1949, at three o'clock, upon his confession of faith in the Lord Jesus as his personal Saviour and his desire to follow Him, Robert Rhodes was baptized by the writer. The baptism took place in the Shenandoah River, near Waterlick, Va., in the Fort Valley.

Despite the stormy afternoon, a group of friends of Bro. Rhodes gathered for the ceremony. Bro. Rhodes' father, active in our churches in North Carolina, was a leader in the work in that state. We all are most happy to have Bro. Rhodes unite with us in the Lord Jesus Christ, and we look forward with much pleasure to fellowshiping with him.

W. Howard Beemer.

GOD'S WAY is the right way. Lot's TITHE!

## BAPTISM AT OMAHA, NEBRASKA

On Sunday afternoon, April 10, it was our happy privilege to assist Kenneth Millard in putting on the Christ in baptism. The service, conducted at Carter Lake, our usual baptismal site, was witnessed by a goodly number of brethren.

Kenneth is an Omaha University student. His address is 3078 Ernst St., Omaha, Nebr. Robert O. Hardesty.

## ARKANSAS - OKLAHOMA CONFERENCE

### March Receipts and Expenditures

#### Receipts:

National Bible Institution	\$100.00
Second Dollar Day	7.00
Mrs. E. R. Burk	10.00
Oak Grove	2.63
Lord's Schoolhouse	13.00
Little Rock	10.00
Cleveland	23.50
Walnut Grove	6.50
McGintytown	13.37
Brooklin	17.50
Driggs	3.40
Clark's Chapel	10.00
Little Rock	5.00
Oak Grove	30.00
McGintytown	11.63

#### Expenditures

H. Scott Smith—salary & expense	\$ 90.00
W. R. Simmons—salary & expense	112.00
C. Alan McLain—salary & expense	120.00

The executive board of the Arkansas - Oklahoma Conference wishes to express its thanks to those who contributed to the second Dollar Day, also to those who have sent offerings to the evangelistic work.

Mrs. Lona Padgett, Secy.,  
 Alexander, Rt. 2, Ark.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"The attendance at Sunday school on Easter Sunday morning was about 245."—C. E. Lapp, 3443 Buchanan, S.W., Grand Rapids, Mich., pastor of Pennellwood Church of God.

Bro. and Sr. Henry Mattison, and granddaughter Jennie Budrow, Oregon, Ill., visited, April 15-20, with Bro. and Sr. James Mattison and family, Riviera, Texas.

Ordering twenty copies of the "Palestine" Herald, Sr. E. E. Chadbourne, 1116 S. Mission, Wenatchee, Wash., writes, "I want to send them out to work for Jesus. Maybe somebody, seeing that Jesus will come soon, will get ready for Him."

North Star State: This week's Herald is prepared to be of special interest to brethren in Minnesota, where more than one hundred fifty extra copies are being mailed.

"On April 12, Bro. and Sr. A. E. Shaw, 4703 W. 52 Ave., Denver, Colo., celebrated their sixty-sixth wedding anniversary. They received many nice cards and gifts. Bro. and Sr. Shaw, eighty-eight and eighty-seven years of age, respectively, are enjoying good health, considering their age, and we wish them many happy returns of their wedding anniversary."—C. D. Shaw, Cushman, Ark.

## ARKANSAS EVANGELISM

The congregation at the Lord's Schoolhouse, Ark., is a very zealous group, searching the Scriptures for truth. Some of our people at Morrilton attend the services there. We appreciate their presence and their determination to serve the Lord.

The last three months, I have been preaching at Little Rock to the two congregations. (This work was done on the second Saturday and Sunday of each month.) Bro. H. Scott Smith accompanied me. I have been speaking on Saturday nights to an attentive group at the Oak Grove Church. The following mornings, I have been preaching to the Church of God at Fourth and Scott Streets. It is a very zealous and progressive congregation. I enjoyed the fellowship of these people. Bro. C. J. Shaw and family have done much to help carry on the work that these faithful women have started. On Saturday nights, I have been preaching at the Oak Grove Church. This church is advancing numerically and spiritually. There is a warm fellowship that everyone feels when he meets this group. Bro. H. Scott Smith preached on Sunday morning while I was preaching at the Church of God at Fourth and Scott Streets. We enjoy working together.

The work at the Church of God at Cleveland is very encouraging, for it is a growing congregation. Their financial support is quite gratifying. There has been about an average of fifty-five in attendance at the morning and evening services. Services are conducted on the third Sunday of each month.

We are having good attendance at the Walnut Grove Church, and the people enjoy all the preaching and Bible study that they can get. On my appointment there in February, Sr. Verna Thayer, evangelist for children, and Sr. Mary Railton, her assistant, were with me. Sr. Thayer began her Bible School at that time and continued it for two weeks. The classes were conducted in the evenings. While the children were doing their handwork, I preached.

The first Sunday in March, Sr. Thayer and Mary went with me to the Lord's Schoolhouse. Sr. Thayer demonstrated her work, giving two Bible lessons. The people were deeply impressed by Sr. Thayer's Bible lessons. In fact, wherever she goes her work is greatly appreciated. Her ability to teach children and adults is something that we of the Church of God can be proud. Mary is quite capable in her field of service. The people at Walnut Grove voted for Sr. Thayer to conduct a Bible School next year. It has been a pleasure to work with her. C. Alan McLain.

## HERALD RECEIPTS

Mrs. Cora Levie; Paul Uline; Mrs. W. H. Klindt; Marian R. Richards (4); H. P. Pearson; Harry Sheets (2); Beulah B. Tabor; Clark Ballentine; Mrs. Mary Eekroy; Delos Androw; Mrs. Catharine Davis (2).

**ELLA HANSEN**

On April 2, 1949, Sr. Ella Hansen, Avery, Nebr., fell asleep in death. During the last several years, she had been confined constantly to her home by a physical condition which caused her much suffering, but through it all her faith was strong, and with joy she looked for the coming of her Saviour and the Age of Glory when He shall reign on the earth.

Ella Rolfson was born, April 14, 1867, in Goodbron Valley, Norway. She was united in marriage to Jacob Hansen on September 26, 1907, and resided at Avery, Nebr., since that date. In 1921, she was baptized into the saving Name of Jesus Christ, and to the end of life she was a faithful member of the Church of God.

Besides her husband, she is survived only by nieces and nephews.

Funeral services were conducted by the writer at the Brewer-Korisko Mortuary in South Omaha on April 5, and Sr. Hansen was laid to rest in Graceland Park Cemetery to await the call of the Lord at His coming.

Robert O. Hardesty

**FRANK C. DIELMAN**

Frank C. Dielman, Napoleon, Ohio, fell asleep in death, February 12, this year, at the age of seventy-four years. He was baptized in hope of the resurrection, more than twenty-five years ago, by L. E. Conner. Mr. Dielman spoke often of the early ministers he entertained in his home. He was especially fond of James A. Patrick. For many years, Mr. Dielman was a Bible teacher of outstanding ability at the Raker Community Church, near Delta, a distance of about seventeen miles from his home at Napoleon.

A business, industrial, and civic leader, the community of Napoleon gave him many words of praise, through their local paper, at the time of his death, for the many civic projects he sponsored and to which he devoted himself.

Surviving him are his wife, Kathryn, who continues to reside in Napoleon, a daughter, Mrs. Paul Roegge, Indianapolis, Ind., two sons, Lawrence of Wauseon, Ohio, and Carl of Chicago.

Funeral services were conducted by the writer, assisted by local ministers of churches in Napoleon.

J. W. McLain.

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

- 160. Salem Church of God, Marshall, Ill.
- 161. Mrs. J. A. Patrick, Ashland, Ohio
- 162. H. M. Shaffer, Holdrege, Nebr.
- 163. Mrs. Kate Olmstead, Teustrike, Minn.
- 164. Fred C. Smith, London, Ark.
- 165. Mr. & Mrs. Gordon Landry, Oregon, Ill.
- 166. Harold Simpson, Grandville, Minn.
- 167. Mrs. Harold Simpson, Grandville, Mich.
- 168. Phyllis A. Johnson, Minneapolis, Minn.

**OVER THE TOP!!!**

- 109. Salem Church of God S. S. \$26.00
- 110. Mrs. J. A. Patrick 26.00
- 111. Golden Rule Berean Society 26.00
- 112. Leila E. Whitehead 26.00
- 113. Phyllis A. Johnson 26.50

**GEORGE O. RENNER**

George O. Renner, a retired Yuba County (Calif.) farmer, suffered a cerebral hemorrhage on April 17 and died a few hours later.

Having prepared boxes of home-made candy to present to the families of his children on Easter Sunday, he had enjoyed a brief visit with each of them, when at 7:00 p.m. he was stricken and lived only until 1:30 a.m. of the 18th.

Mr. Renner's birthplace was at Lanark, Ill., but for the past twenty-five years his home was near Wheatland, Calif. Mrs. Renner having preceded him in death while their children were small, he served in the capacity of both Father and Mother to their four sons and three daughters, who, with one exception, were living nearby. They are Laurence L., Elmer E., Merle L., Wheatland; Floyd M. of Fertile, Minn.; Mrs. Ethel Van Zandt of Penryn; Mrs. Verda Elizabeth Wagner and Mrs. Bernice Scheiber of Sacramento.

Mr. Renner was eighty years of age, a quiet, unassuming, devout student of the Scriptures. Kind and helpful to those around him, he lived a truly exemplary life. His knowledge of God's plan of redemption inspired him to look forward to the return of the Redeemer in power and great glory. He was buried in Fairview Cemetery, Trowbridge.

Emma C. Railsback.

**NIMROD DAVID TITCHENAL**

Word has been received of the death of Nimrod David Titchenal at his home in Seattle, Wash., March 27, 1949.

The Titchenals moved from Alton, Ill., by covered wagon, in 1882, to Washington Territory. "Nim" later moved to Wenatchee where, on August 14, 1902, he was married to Miss Myrtle Patterson, who survives him. They had no children but reared a niece, Wilma Keels Eberhart, who made her home with them.

Mr. Titchenal spent some forty years in Wenatchee, where he was pastor of the Church of God for thirty-five years.

Besides his widow, Myrtle, he leaves nieces and nephews; an elder brother, Lewis Titchenal of Cashmere; and a younger sister, Mrs. Phebe Wright of Seattle.

Mr. Titchenal was born, January 20, 1865, near Alton, Ill., and died, March 27, 1949, in Seattle, Wash. He was laid to rest in the Renton Cemetery to await the call of the great Life Giver.

Bessie Lawrence.

**NATIONAL BIBLE INSTITUTION**

Maurertown, Va., Sunday School	24.50
Hope Chapel, South Bend, Ind.	33.42
Mrs. Kate Olmstead	7.00
Mrs. Anna Cochran	2.00
Mrs. Hattie A. Woods	2.00
Betty Lou Cunningham	2.00
Brush Creek, Ohio Sunday School	29.65
Mrs. Lottie Graham	2.50
Austin Seroggs	5.00
A "Family"	1.50
N. J. Hardacre	10.00
Mr. & Mrs. H. S. Bell	16.50
An Isolated Sister	13.00
Hector, Minn., Church of God	10.75
S. S. of the Blessed Hope Church of God, Niagara Falls, N. Y.	10.70

**ALICE UPDIKE**

Alice Updike was born, July 7, 1865, at Browntown in Warren County, Va. She died, April 12, 1949, at the home of her daughter, Mrs. F. L. Funk, 335 N. Loudon St., Winchester, Va. Mrs. Updike was the daughter of the late Jack and Elizabeth Updike, both of Warren County. Her husband, Henry Ashby Updike, died on January 8, 1935. They were united in marriage on September 8, 1892, at Browntown, and moved to Winchester in 1915.

Surviving Mrs. Updike are three daughters, eight grandchildren, and seven great-grandchildren. The three daughters are Mrs. Ruth Blankenbaker, Wash., D. C.; Mrs. Flossie Caesar, Houston, Texas; Mrs. Eve Funk, Winchester. One granddaughter, Mrs. Cecil Railton, Winchester, spent most of her childhood with Mrs. Updike.

Alice Updike united with the Church of God of the Abrahamic Faith in 1900, at which time she was baptized into Christ by Bro. Benjamin Boyer. Baptism took place at the Ammon Updike dam in the summer of 1900, at Browntown. During the years following her baptism, she was a faithful and active worker in the church, and even to the end was an active and zealous worker. Until a few months ago, when she moved to the home of her daughter because of failing health, Mrs. Updike had opened her home for a weekly Bible study class and did all in her power to aid spreading of the gospel. Mrs. Updike had been in poor health for some time, but did not let this deter her from her work for the Lord.

The writer conducted funeral services at Omps Funeral Chapel on Friday, April 15, 1949. Interment was at Mount Hebron Cemetery, on the outskirts of Winchester.

W. Howard Beemer.

**BONVIL J. FOSTER**

Bonvil Foster, 2223 N. 31 St., Fort Smith, Ark., was born, May 21, 1907, at Havana, Ark. He died, February 7, 1945, in Germany in the service of his country, having been in service only ten months. (He was 37 yrs., 8 mos., 16 days of age.)

He leaves to mourn his death: his wife, Mrs. Lola Foster; three daughters, Mrs. Wilma Briscoe of Fort Smith, Miss Wanda Nell Foster, and Miss Shirley Ann Foster; one son, Mr. George Edward Foster; his parents, Mr. and Mrs. George Foster of Fort Smith; one sister, Mrs. Ora Owens of Fort Smith; four brothers: Fred and Virgil of Fort Smith, Everett of Danville, and Bill of Havana, Ark., and a host of friends.

The funeral services were conducted on April 20, at the Edwards Funeral Home in Fort Smith, Ark. The chapel could not accommodate all that came to the service, although it is a large chapel. Burial was in the National Cemetery in Fort Smith. There was a military service at the grave, the writer officiating.

C. Alan McLain.

We cannot "preach the gospel to every creature" by raising money, but we can never successfully carry out the Great Commission without raising money. Tithing is God's way of paying the expense.

**COMPROMISE?**

(Continued from page 6)

cannot be partial. The break must be complete.

There are those who leave the land of sin and take their children with them, but leave their wealth "in Egypt." Perhaps they go to church and sing lustily "unto the Lord," but when it comes to supporting the church, financially, they have neglected to bring their tithes and offerings—and someone else gets the blessing that comes from the Lord, for "God loveth a cheerful giver." Perhaps an unwilling gift is a compromise with Satan! A rich young man came to Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" When he heard Jesus' answer, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," he "went away sorrowful: for he had great possessions." He compromised too far, for he lost eternal life.

Satan never rests. If you are willing to compromise, he is ever near to make it easy for you with the ready suggestions and temptations that may cause you to lose your reward.

Our Saviour did not compromise, not to the slightest degree. He was ready, in every temptation, with an infallible answer, "It is written." In Revelation 3:21, He speaks thus: "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." There is comfort and hope to the person who has given his life into the care and keeping of Him who is able to "keep to the uttermost."

How far can we compromise? Not very far! The first temptation to which one yields may be small, but yielding to it makes the next one harder to overcome. May each and every one who has taken on him the precious name of Christ "be steadfast, 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).

**YOUR CHARACTER—WHAT IS IT WORTH?**

(Continued from page 7)

can do to win you, but you must struggle against the bonds of sin. You must come to hate the sin in your life and weep for your estrangement from God, before He can do more to help you. This battle to overcome must continue throughout this mortal life, even as Paul warned the Ephesians: "Put off . . . the old man . . . put on the new man, which after God is created in righteousness and true holiness. . . . Neither give place unto the devil" (Eph. 4:22, 24, 27).

But even this essential, human striving against sin, would be in vain were it not for the help we are promised through the indwelling Spirit of God. After all, righteousness and purity are fruits or products of the Spirit; not of human striving alone. It is when the Spirit works through a life which abhors sin and is fighting to overcome it, that that life buds and soon brings forth the fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). It is by the Spirit

that we grow unto "the fulness of the stature of Christ." It is by the Spirit of God that we are strengthened, sanctified, and regenerated. "Ye are washed . . . ye are sanctified . . . ye are justified, in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

Those qualities defined by the Bible as the "heart" we call character. God requires a pure and a strong character of those who shall be saved. Knowledge is a first requirement, for we must know what God expects of us and desires in us. Such knowledge comes by "looking unto Jesus, the author and finisher of our faith," and by daily studying to show ourselves "approved unto God." To knowledge must be added a strong personal desire to develop the required character, plus an abhorrence of sin which weakens and destroys character. We must struggle always to overcome and overthrow the power of sin in our lives. In all this we are aided and empowered by the Spirit of God.

We know what God requires of us. Let us look always at Jesus and often at God's Word. Let us strive to overcome sin in our lives by the Spirit of God. Let us endeavor

to develop Christian character, acceptable to God, for the pure in heart shall see God. Turn from sin; turn to Jesus; follow Him closely; live in purity, by the Spirit, that "God, who is rich in mercy . . . in the ages to come . . . might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

**YOU ARE THE TRUSTEE**

Tithing is a test of your acknowledgment of the ownership of God over your whole life. Your life includes the management of your money. Tithing is an indication that you have acknowledged that you are only a trustee of your property and not the owner. God is the owner; you are the trustee. Tithing is your acknowledgment of that fact. All you have belongs to God. You agree as a trustee to administer at least one tenth of your income for God's enterprises in the world. You agree to administer that money just as sacredly as you would if you were the sole executor of the estate of your nearest kin or friend.

Layman Committee.

**Pastoral Aid Aims of National Bible Institution**

One of the almost forgotten helps rendered to local churches by National Bible Institution is Pastoral Aid. This is one of the new services started in the last few years to help promising local fields secure more extensive pastoral service and thus build its work to the place where it may secure and support a full-time pastor. Pastoral aid provides needed opportunities for our college graduates, builds our local fields and gives strength to our work as a whole.

In addition to its evangelistic workers, National Bible Institution is assisting in the financial support of four full-time workers who are doing this type of effective work as part-time or full-time pastors in local fields. It has been our constant hope and aim that increased revenue would make it possible to constantly expand this part of our work. By this help we can build and strengthen our local groups. In so doing we not only benefit them but assume the opportunity we owe to those willing to make the sacrifice necessary to complete our college training.

**THIS WORK SHOULD BE GREATLY EXPANDED! !**

Your 50c per week Layman's Fund contribution will make it possible.

Only three states added to their enrollment this week. Ohio moved from 7th place to 4th place and Louisiana moved from 12th place to 7th. California raised its percentage 3.7% but was shoved back to 8th place by the others.

State	per cent	State	per cent
Northwest	42.8	Indiana	10.2
Kansas	38.4	Michigan	9.5
Arizona	29.6	Arkansas	9.3
Ohio	28.5	Iowa	6.8
Illinois	27.2	Nebraska	5.5
Miscellaneous	26.0	Minnesota	4.8
Louisiana	20.0	Ontario	2.7
California	18.5	Texas	2.6
Missouri	14.2	Wisconsin	0
East Coast	10.3	Colorado	0

**WHAT STATE OR DISTRICT WILL BE THE FIRST TO REACH ITS GOAL?**

Send in Your Enrollment Today!

**Layman's Campaign**

National Bible Institution

Oregon, Illinois

# OREGON BIBLE COLLEGE

## Summer Session

JULY 5 - AUGUST 1



Otto E Dick



J. R. LeCrone

**Purpose:** The Oregon Bible College Summer Session, formerly the "Summer School" sponsored by the General Conference, was organized to train leaders in Christian work. Now the school is organized on the College level and awards college credit for work completed. Four credit hours of work may be earned during the four-weeks' term. The Summer Session is conducted much as is the regular College term, with the exception that each class meets five days each week. The Summer Session enables regular College students to enroll in regular College classes during the summer and provides an opportunity for others who cannot attend for the regular four-year course.

**Courses and Instructors.** The instructors, Otto E. Dick and J. R. LeCrone, will present four courses designed to provide practical training in Christian leadership and Christian growth: "Inspiration of the Bible," "Training for Active Service," "Storytelling Methods of Teaching," and "Christian Discipleship." Never has the Church of God been in greater need of Christian workers. We need workers who are able and willing to assume the many responsibilities of Christian stewardship. Is it easy for your church to find good Sunday school teachers? Is it difficult to find someone who will serve as Sunday school superintendent? Do you have a church board that functions? Send one or two of your young people to the Summer Session for special training in Christian service.

**The Cost:** The cost of the full four-weeks' training will be only \$50.00 for tuition, board, and room. Additional cost for books and supplies should not exceed \$3.00.

**Entrance Requirements:** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work.



### ENROLLMENT BLANK

#### OREGON BIBLE COLLEGE SUMMER SESSION

July 4 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name .....

Age .....

Address .....

Education .....



Harry Goekler

# The Minnesota Trumpet

Harry Goekler and Delbert Jones, Editors



Delbert Jones

**C**HRIStIAN greetings to our Minnesota members and friends! This is the first of two special Minnesota pages that will appear in THE RESTITUTION HERALD. The next special page, to appear shortly before our annual June conference, will be devoted to our conference work.

With this first issue, we present short reports of our various churches. It is gratifying to know that, in the midst of growing indifference and outright unbelief, we have faithful groups carrying on the work of the Lord and teaching the gospel of the Kingdom of God. We also have many isolated members who do not have the privilege of attending regular services, but who, nevertheless, continue to be faithful and support the State conference work. We hope to see you at our June conference.

### *Vision and Work Necessary*

"Where there is no vision, the people perish" (Prov. 29:18). Without the proper vision of what should be accomplished in our State work, we will merely hold our own ground and eventually begin to go backward. We should strive to catch the vision of new places in which to preach and teach the gospel: distributing tracts and THE RESTITUTION HERALD, conducting radio programs, and seeking to serve in every way. Such vision is useless, however, without works to carry it through. James puts it this way, "Faith without works is dead." Let us accept the challenge of the day!

### *Ministers and Laymen's Meeting*

During the past year, the Minnesota ministers have met once each month at the various churches for study and discussion. The laymen are invited, also, to these meetings and take part in the discussions. These meetings have proved so interesting and beneficial that they are to be continued, and we urge more of the lay members to attend if possible. In olden times, the faithful met together and spoke often one to another of the things of God.

### *Our Faith Tested*

Each of our churches has its own peculiar problems and trials of faith, as does each individual. Especially in these days when so many do not care for the truth of God's Word and think only of what this world offers! We all differ in our abilities and talents, but let us remember that it is not how many talents we have, but how we use our talents, that counts with God. Paul said, "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). Whether we live and work with an active church group or are isolated, let us be found faithful and true to our high calling. If all do this, our local work will grow, our State work will increase, our national work will benefit, and, best of all, when Jesus comes our work in His Kingdom will be assured.

Minnesota members, let us be "up and doing"! Let us be found faithful stewards when Jesus comes!

### **HECTOR**

The Hector Church maintains regular church services both morning and night, each Sunday, with Sunday school preceding the morning worship. Bible study for everybody is held every other Thursday night at 8:00 p.m., with the young people having Berean class on the other Thursday nights. The Doreas Society meets once each month at the various homes.

The attendance and interest of the group are excellent, and the young people are especially loyal. The pastor is Bro. Harry Goekler.

### **LITCHFIELD**

The Litchfield Church of God held its first service on October 19, 1947. On November 2, 1947, the church held a dedication service. The organization meeting of the church was in the latter part of November, 1947. At present, our regular Sunday school services

are held each Sunday at 9:30 a.m. and morning worship service at 10:30 a.m. Last summer, we had regular Sunday evening services and weekly Bible study each Tuesday evening.

Our place of worship is a basement church located at 417 Gilman Ave. N., Litchfield, Minn., and our pastor is Bro. Delbert A. Jones.

Our Sunday school average for February was 26; for March, 28; and we expect April to be even better.

### **SAINT CLOUD**

The weekly schedule of our church is as follows: Sunday school, 10:00 a.m.; morning worship service at 11:00 a.m.; at 7:00 p.m., we meet for Bible study (at present, studying the Book of Hebrews); at 8:00 p.m., evening service. On Wednesdays at 8:00 p.m., we have mid-week Bible study and prayer service, led by various members of the group. These meetings are well attended,

and good interest is shown. Our Doreas Society meets once a month, and a sewing group and study club are getting underway.

Concrete steps, front and back, are being constructed, and an electric range and built-in cabinets have been installed in the kitchen. Other improvements are being planned—for "the people had a will to work." Our pastor is Bro. A. M. Jones.

### **EDEN VALLEY**

The Eden Valley Church maintains the following schedule: Sunday school at 10:00 a.m., with six classes; morning worship service at 11:00 a.m.; evening service at 8:00; Communion service the first Sunday of each month; Bible study on Wednesdays at 8:00 p.m., with three classes; and Ladies Aid meets once each month.

The interest and attendance continue good, and the work seems to be advancing. Our pastor is Bro. Walter Wiggins.

# The Restitution Herald

May 10, 1949

VOLUME 38

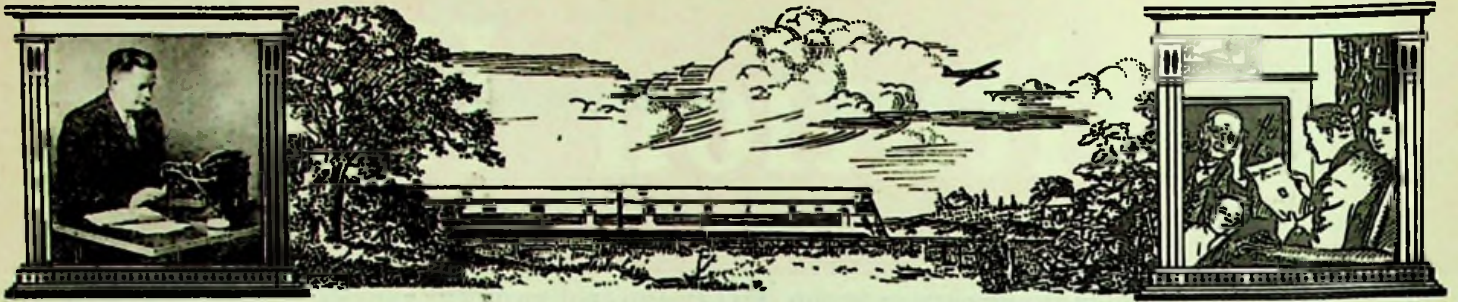
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 31



"Bad Water," Death Valley, California

—Authenticated News Photo.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## "Bad Water"

Westward to California moved stage coach and wagon train, back in 1849. At the foot of the rainbow was gold! En route, though, lay Death Valley, a trap as of Satan to snare those who had forgotten what *first* to seek. One hundred thirty miles of desert sand from north to south, and twenty miles wide, lay the giant trap—a gaping grave wherein was no water, *except!*

Yes, there flowed the Amargosa River and there flowed Furnace Creek, but both those streams, soon after entering the Valley, disappeared—sinking into the sand and leaving the surface crusted with salt! Nearly all of one party of forty-niners perished down in that death hole, one survivor giving it its present appropriate name, "Death Valley." There the sun blazes down in intense heat sometimes reaching 134 degrees, *hottest place* in the United States, down into that death hole 276 feet below sea level, *lowest place* in the United States. No cool place for hand or foot, no shade, nothing to drink—*except!*

At last! at last! It is not a mirage! "Water!" and the thirsty soul drops down to drink. . . . Oh! oh! drinking that water is like gulping borax: and comes again aching thirst, more maddening than before, then mirage more welcome than the real, sunken eyes, cracked lips—and death! . . . Distant cry of a coyote—sand and wind and scattered bones.

At the foot of the rainbow lay —

"What shall a man give in exchange for his soul?" What profit in seeking gold?

"Bad Water" lies today in the path of forty-niners. One hundred years have passed, so you and I are "forty-niners," too. Wagon trains and stage coaches today go west—*go west*—only faster and with many more aboard, seeking adventure and gold. Tired and faint, disillusioned, hoping against hope, this world caravan

pushes onward, toward the foot of its rainbow. Finally, despairing of reaching the goal, thirsty souls may cry for water, find water, drink water—*borax water*—and die! . . . Distant cry of a coyote—sand and wind and scattered bones.

"What shall a man give in exchange for his soul?"  
 What profit in seeking gold?

## "Drawn from Immanuel's Veins"

"If ye believe not that I am he," said Jesus, "ye shall die in your sins" (John 8:24). "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (7:37, 38). "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (6:14). "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (8:12).

"Be it known unto you therefore, men and brethren, that through this man"—Jesus, only Jesus—"is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8), and He "is the propitiation . . . also for the sins of the whole world" (1 John 1:2).

"There is a fountain filled with blood  
 Drawn from Immanuel's veins,  
 And sinners plunged beneath that  
 flood

Lose all their guilty stains.  
 Lose all their guilty stains,  
 Lose all their guilty stains;  
 And sinners, plunged beneath that  
 flood,  
 Lose all their guilty stains."



# "I Will Help You"

By Harold J. Doan, Chicago, Illinois

**J**EHOVAH, our God, never changes. He is the *one* God, the everlasting Father; ever-present, ever-accessible to His children. God's plan of the Ages is complete and will be accomplished. His purpose in man and in nature will be accomplished. God is the Creator of everything, and in Him we "live, move, and have our being." The Word of God opens with these words: "In the beginning God . . ." This is the foundation of the Bible and the foundation of the Christian religion. Science, geology, philosophy, and theology have tried in vain to tell when the world began. They differ by as much as a billion years. That is unimportant, for whenever the beginning was, God was there creating, and setting in motion, the universe. Jehovah is God who knows all things, for He is the Creator of all things. Psalm 19:1 reads: "The heavens declare the glory of God; and the firmament sheweth his handiwork." The heavens with their stars and planets are an ever-present testimony to the glory, magnificance, and power of God. When one considers that there is no end to space, that God controls all space, and that there are millions of heavenly bodies, all traveling in order century after century, he cannot help but be awed by the glory of God and abashed at his own insignificance. Still, God is a Father to His children. He is the one stable element in this world. He is the one help who is always within reach, always willing to listen and to assist.

James 1:17 reads: "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," God's wish and will do not change from day to day, or with the seasons. God is unchangeable. His promise of today is a promise forever. His will today is His will forever. Verse 18 then reads: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." It is God's will that we be His children, that we find in Him salvation.

God will not change His attitude toward us. He will not love us today and hate us tomorrow. He will not withdraw His Spirit and blessing from us. He is always there, with the same power and glory and wisdom as He has always had. God has not changed since Bible times, when He was very near to His people, but men have

changed. God is not weaker nor farther away, but we are. God has not left us; we have left Him.

We are prone to think today that God has forgotten His people. A man told me one day that he believed there was no God, because of the evil he could see in the world. Others do not go that far, but they think God is asleep. The truth of the matter is that we have broken contact with God, and withdrawn ourselves from Him so far that we sometimes wonder if there is a God. It is like the electric circuit. The electricity is always there, but you must make the connection if you would use it. Some of us have not made the connection. Others of us have a short in our wires and get very little of God's power. God is ever-present, unchanging, like the electricity in the power plant, but unfortunately men are changeable and for some strange reason allow their wires to become shorted, and consequently receive very little from God. Are your wires to God shorted?



Harold J. Doan

What are some of the "shorts"? What barriers have we constructed between ourselves and God? They are many, and because we built them, we must tear them down by acknowledging them, and thereafter making repair.

James 4:1, 2 reads thus: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." Why is it that the world has come to the place where it is constantly gutted by wars, and rumblings and haranguing among men? Why is it that so many people desire to have to the extent that they will lie, cheat, steal, and murder? Why are we always on the brink of bankruptcy and depression? Some people, even Christians, have the audacity to blame God, saying He has withdrawn Himself from the world. James tells us the real reason, which we refuse to admit even to ourselves. "Come they not hence, even of your own lusts that war in your members?"

It is because we have forgotten God that this world is torn by chaos. It is because we have tried by war, cheating, greed, lying, murder, and thieving competitive practices to supply our needs. Still we have not! We war, we fight, we underbid, we rob labor, we strike against management, and are no better off than (Continued on p. 9)



# Two Rich Men

By Norman J. McLeod, Pomona, California

**M**ANY YEARS AGO, an immigrant boy came to this country. He worked at various jobs and became a telegraph operator. During the American Civil War, he made himself quite indispensable to the United States Government by railroad interests which he had developed. He had gone from telegraphy into railroading. After the Civil War, he was one of the earliest to enter rapidly into the expanding steel and iron industries. He introduced the Bessemer process into this country. Being of a frugal race, he soon became one of the wealthiest men in the United States. He said that he did not know much about steel himself, but he hired one of the best known experts in that line in the country, Charles Schwab. Without consulting his boss, Schwab decided to sell the Carnegie Steel Corporation to J. Pierpont Morgan. Schwab knew his boss pretty well, and knew that he would not care. Thus, Charles Schwab transacted the biggest financial deal ever performed in the history of the world, up to that time. And Carnegie became more wealthy yet! Already, he had started giving away vast sums of money to various charitable organizations. In one year alone, he gave away over \$150,000,000. In his old age, he reserved \$25,000,000 for his own use and for his family, and gave away all the rest of his fortune to various institutions, and created many corporations just for the purpose of giving his money away. Then, in his will, he gave away a large portion of the remaining \$25,000,000. His ambition to die a poor man was never achieved, but he certainly went a long way toward it! Did he win the approval of God for his benefactions? That we do not know, nor did he, because Christ never spoke to Carnegie as He did many centuries ago to one wealthy man.

Jesus, on His way from Jericho up to Jerusalem, was to pass near a town where another wealthy man lived. This man was one of the wealthiest tax-collectors in that district, but, different from that group of people who were thought by the Jews to be such traitors to their fellow men, this tax collector had a great heart. If by any manner of means he thought he had defrauded anybody by his tax-collecting methods, he restored to that man four times what he had taken away from him! No law of the country required him to do so. In fact, the laws of Moses

required no such deed of a man. Only because he wanted to be sure he did no wrong to a man, he used that method of clearing his conscience. It was recorded of him, though, that he was an "irreligious man." He did not do these things from any religious impulse.

One day, Zacchaeus heard that Jesus was going to pass that way. He was eager to see that Great Teacher, whose reputation had come to his ears. Zacchaeus, being short of stature, could not see Jesus—for the people who lined the streets! So, he climbed a sycamore tree to see Him pass. To his utter astonishment, Jesus singled him out of the crowd for special attention. Jesus invited himself to dine at Zacchaeus' house. Some of the leaders murmured because Jesus went in to stay at Zacchaeus' house. Why did not Jesus select the house of some more wealthy man of the common people, instead of the dwelling of this irreligious publican? Do you suppose that if Jesus had come to America in the early



Norman J. McLeod

twentieth century, He might have gone in to stay with Andrew Carnegie? Might He have said that salvation had come to the home of that great Scotchman? No law of God or man required Carnegie to give away his money as he did! Who are we to say that Carnegie did not win the approval of his Saviour by his deeds! But it is recorded of Jesus that He told Zacchaeus, "This day is salvation come to this house, forso much as he also is a son of Abraham" (Luke 19:9).

Then, because they were near Jerusalem, Jesus spoke the Parable of the Pounds. A nobleman went into a far country to receive a kingdom. While he was gone, he gave certain monies into the hands of his servants to use, wherewith to trade, until he should return. These countrymen did not like him, and they sent word to the overlord, saying, "We will not have this man to reign over us." When he came back, he asked an accounting of the men with whom he had left his money. You know the story: one slave had gained two hundred dollars from the twenty that had been left him. The second slave had gained a hundred dollars from the money that had been left him. These two slaves were rewarded richly for their zealous conduct; but the third was given the punishment he richly deserved, for he had taken his Lord's money and wrapped it up in a napkin where nobody could find

it. The answer that he gave the ruler when he came back was in the form of repetition of the accusation that the countrymen had made against their Lord.

We who follow Christ today are far more wealthy than

either Zacchaeus or Andrew Carnegie ever were in their greatest day. We have been left the greatest and most precious promises ever given to anybody with which to trade. Christ has seen fit to leave (Please turn to page 9)

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## Smoke Signals

By D. G. Harvey, Kokomo, Indiana

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**I**N A CLOUD of dust, heavy wagons drawn by slowly moving oxen had been rolling westward for many weeks. Mounted upon swift ponies rode the scouts, ever alert. They were the eyes of the wagon trains of 1849. For what were they looking? The best fords at each stream, the most direct route to each pass through the mountains, and always the dreaded Indian signs! With each glimpse of feathers in the shrubs or the dreaded smoke signals in the hills, the scouts would dash back with the warning cry of "Indians," to their wagon train. Without delay, the wagons circled to form a wall to ward off the attack. Had the scouts become careless, failing to warn their comrades, all would have fallen easy victims of the red men. . . . All that struggle and suffering, one hundred years ago, just in hope of reaching California, their land of promise, and *gold!*

We who seek the Kingdom of God likewise have spent many days on the trail of promise. Are we not possibly wandering aimlessly off the trail? What of our trail guides? Are they watching the signs—the *smoke signals* of our day? They bear a grave responsibility. . . . "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17). "Thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth" (Isa. 21:6). Verse 12 informs, "*The watchman said, The morning cometh!*"

We members of the Church of God long have looked for the regathering of Israel to their homeland, Palestine. In 1912, when the prophecies first were brought to my attention, one could see only little hope. Jerusalem was under heel of the Turks. Faithful watchmen, though, were warning us even then. Did we heed their cry?

Since May 15, 1948, when the State of Israel was founded, one has been able to see God's hand molding the affairs of nations. Consider how a helpless little nation, only in the founding state, was able in a few months to defeat the British-armed-and-trained Arab Confederation, and to sign an armistice with Egypt. That war is

ended! The new nation probably will become the next member of the UN. Now the Jew can go home!

Under the headline, "HAPPY JEWS FLOCKING TO NEW HOMELAND," the *Kokomo Tribune* of March 17 carried a story from Marseillis, saying that 11,156 Jewish emigrants "poured through this port city last month. Others embarked at Genoa, Naples, and various Balkan ports"—totaling 22,000 Jewish refugees who left Europe for Israel. Since May 15, 1948, "107,000 European Jews have emigrated to the new State." They travel in third-class coaches, on hard wooden benches, in chilly cars, but they are "happy, singing Jews on the way to their new homeland."

Early ministers of the Church of God often pointed out the position of power for Israel, such as shown in the words of Isaiah 2:3, promising: "Out of Zion shall go forth the law, and the word of the LORD," and in Zechariah 8:22, foretelling: "Yea, many people and strong nations shall come to see the LORD of hosts in Jerusalem, and to pray before the LORD." Many hearers shut their eyes, however, and said, "It cannot be true; the country is too small."

In the same issue of the local paper (March 17) we read this headline over the by-line of DeWitt MacKenzie, Foreign Affairs Analyst—"ISRAEL MAY BECOME ONE OF THE WORLD'S GREAT POWERS BECAUSE OF GEOGRAPHY."

Are we members of the Church of God watching the signs? Every news broadcast and each edition of our daily papers bring us warning that the *Day is at hand!* To quote my old Quaker grandmother, "Where thee seeth smoke, thee will find fire"!

Let us, then, as we follow the trail, watch for all signs, When we see the smoke signals, let us make haste. Others must be warned. "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). Who shall abide the day of His coming?



**MINNESOTA BEREAN CONFERENCE**

An inspiring Berean Conference was held at Litchfield, Minn., April 23, 24, 1949. At one time, about sixty attendants filled the basement church, in spite of a mumps epidemic through the Litchfield group.

The Oregon Bible College male quartet supplied the musical entertainment—much enjoyed by all. May God bless them for using their talents in Christian effort.

On Saturday afternoon at two o'clock, the official opening was made by James Gaspar, the State president. Later in the afternoon, a laughable ball game was enjoyed, and supper was served at the home of Stanley Ross.

Bro. Raymond Brown spoke at the evening services. Afterward, a delightful social hour was held at Ernest Hamilton's. The quartet sang several songs. Bro. William Dick spoke, Sunday morning. In the afternoon, Bro. Tom Savage led the song service. The quartet sang several numbers. Three of the boys gave us some beautiful solos, also. One was "The Lord's Prayer," sung by Bro. Ernest Graham, who also gave us the afternoon message.

The business meeting was interesting and much was covered. Among the things discussed were the gospel team, typewriter fund, and our affiliation with the National Berean Society. Bro. William Dick, the national president, helped us on different questions.

The election of officers resulted as follows: James Gaspar, president; Lois Ruhn, vice president; Marion Otto, secretary; Lorraine Gaspar, treasurer.

We thank the Litchfield group, especially Bro. and Sr. Stanley Ross at whose home we gathered to eat and to talk with one another, also the College quartet for its time and talent in coming to the Minnesota Berean Conference.  
Marion Otto, Secy.

**THE TITHE IS THE THING**

Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatsoever the matter with it.

It saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results.

It conserves the energies of the church for the church's real business.

It puts a stop to the necessity of the church becoming a peddler of pies, oysters, ice cream, chicken pie, and notions.

It gives the business men of the place a new regard for the church as a business institution.

It collects itself.

It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts.

It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition.

It is the one sure way of proving we are in earnest when we say of God that He owns all we possess.

It links us with God in a real and definite sharing of His work.

It is the plan our Lord approved.

And, every time, everywhere, with rich churches, poor churches, city churches, country churches, little churches, big churches—it works.  
Layman Committee.

**TEXAS CONFERENCE NEWS**

The Texas Conference Executive Board met, Sunday afternoon, April 10, to set the date and make plans for the coming Conference. Board members and their families, with the exception of Bro. R. F. Robbins and Mrs. Hubert Choat, were guests of Bro. and Sr. Emory Macy for lunch.

The Texas Conference will meet at Ater, Texas, July 16-24. A youth Rally, also, is scheduled for July 10-24. This is our first attempt at a Youth Rally, and we are hoping that we get off to a good start.

We invite any interested person to come to Conference and urge all members to make a special effort to be present. The guest speaker will be announced later.

We ask your prayers for the work in Texas.  
Mrs. W. H. Reeves, Secy.

**A REPORT BY J. M. MORGAN**

Greetings to all of like faith and to Restitution Herald readers! I am happy to inform you that copy for my new booklet, "The Guiding Light of God's Truth Made Plain," is now in the hands of the printer for the publication of two thousand books.

I am glad to make this report after more than two months of hard work of writing and proofreading of retyped copy for the printer. I am sorry to tell you, because of the increased cost in price of typing and printing press work, that I am very much in need of more help than has been sent to date on the expenses. I thank God for the donations many of you have sent in, and I believe that many more of you would gladly send to me a substantial donation if you only knew of the many long days and nights—often until midnight—of hard work which in prayerful devotion has been done without money or price in the perfection of this work for the glory of God, and to help others to be ready for our coming King and endless life.

The book, when completed, will be mailed out free of cost. Please send names with addresses of anyone you want to have a book. Be sure to send your own name and address, so I can mail you one of the books. You know that two thousand books will not last long, so please sit down and write for your book right after you have read this notice, for I want you to be sure to get one of these books. I am sure you never have read a book that contains the full contents that are connected together in subjects as in mine. I believe you will say that this booklet is the most interesting study in Bible subjects you have ever read. I pray God the book will be a blessing to you and to all people who read it.

J. M. Morgan.

**1947-1948 OVER THE TOP!!!**

558. Mr. & Mrs. Ward Lyman \$28.00

**NATIONAL BIBLE INSTITUTION**

Tempe, Ariz., Church of God \$ 8.57  
Oregon, Ill., Church of God 10.70  
E. F. Marsh 10.00  
Alta King 7.50  
Ben Carpenter 4.40  
Mrs. Reginald Long 15.55  
Mrs. S. L. Rife 2.50  
Happy Woods Church, La. 8.30

**HOLBROOK, NEBRASKA**

Upon her confession of faith in Christ Jesus, we baptized Mrs. May De Oss of Holbrook, Nebr., in the waters of the Republican River, Sunday afternoon, April 24, 1949. May she obtain eternal life when Jesus comes again.  
T. M. Ferroll.

**LAYMAN'S CAMPAIGN ENROLLMENTS**

- 169. Miss Hope Haupt, Nachitoches, La.
- 170. Miss Bertha Haupt, Nachitoches, La.
- 171. Marian R. Richards, Los Angeles, Calif.
- 172. John Lehman, West Milton, Ohio
- 173. Mrs. Nora Johnson, Oakland, Calif.
- 174. Men's Class, Golden Rule Church of God, Cleveland, Ohio
- 175. Mrs. Fred Austin, Cleveland, Ohio
- 176. Mr. & Mrs. H. H. Hawkins, East Rochester, Ohio
- 177. A. Bernard Lobell, New Orleans, La.
- 178. Mrs. A. B. Lobell, New Orleans, La.
- 179. Verna C. Thayer, Oregon, Ill.
- 180. Mary C. Railton, Rockford, Ill.
- 181. Sydney E. Magaw, Oregon, Ill.
- 182. Miss Lorraine Gaspar, Minneapolis, Minn.
- 183. Nettie S. Evans, Williamsport, Ind.
- 184. Melvin Richardson, Hammond, La.
- 185. Mrs. Melvin Richardson, Hammond, La.

**OVER THE TOP!!!**

- 114. Miss Hope Haupt \$26.50
- 115. Miss Bertha Haupt 26.50
- 116. Marian R. Richards 26.50
- 117. John Lehman 26.50
- 118. Mrs. Nora Johnson 26.50
- 119. Men's Class, Golden Rule Church of God 26.00
- 120. Mr. & Mrs. H. H. Hawkins 26.00
- 121. A. Bernard Lobell 26.00
- 122. Mrs. A. B. Lobell 26.00
- 123. Sydney E. Magaw 26.50
- 124. Leland T. Hanson 26.00
- 125. Mary M. Hanson 26.00
- 126. Lorraine Gaspar 26.00
- 127. Nettie S. Evans 26.50
- 128. Melvin Richardson 26.50
- 129. Mrs. Melvin Richardson 26.50

**HERALD RECEIPTS**

Jennie F. Martin; Mrs. Anna Fales; H. H. Stebbins; Mrs. H. C. Eby; Lela Peterson; Mrs. John Guthrie; Mrs. H. C. Jenkins; Hannah Barber; N. J. Hardacre (2); Mrs. Will Lawrence; Mrs. Burton Smith; Frank Partlow; H. S. Bell; Robert Rauch; Mrs. Lena Drew; Mrs. L. W. Breneman; Mrs. Mary L. Luman; Russell Currens; Ida Vogel; Mrs. Lottie Graham; Mabel Drummond; Lozelle Burnett; Paul Schaer; Mrs. W. H. Holland (2); Mrs. Albert Logsdon (2); Mrs. Charles E. Page; Mrs. E. C. Railsback (2); Mrs. Cora Levie; Paul Uline; Mrs. W. Klindt; Marian R. Richards (4); H. P. Pearson; Harry Sheets (2); Beulah Tabor; Clark Barentine; Mrs. M. Eckroy; Delos Andrew; Mrs. C. Davis (2); Mrs. Kate Olmstead (2); Lucy J. Lapp; Alta King; T. H. Burke; B. F. Skeels; M. W. Lyon (2); Daniel Judy; Mrs. Franklin Moore; Frank Forbes; Roy Graham.

**ANDERSON CHAPEL CHURCH OF GOD**

Hendersonville, North Carolina

Sunday, April 24, 1949, we gathered for all-day services. Our Sunday school began as usual at 10:15 a.m. At 11:15 a.m., Bro. M. O. Williamson preached. A basket lunch was served at noon; then we gathered back, at 2:30 p.m., to hear Bro. R. L. Jones, a newly ordained minister from Guthrie Grove, S. C. After his sermon, Bro. Alva G. Huffer, Morristown, Tenn., preached for us. Several of the Guthrie Grove members and several of the Morristown members were with us. It was good to gather in brotherly love.

Bro. Huffer stayed with us and preached from Sunday night through Wednesday night. We were very glad to have him.

We were sorry to read that Bro. M. W. Lyon has been sick. We are hoping he soon will be well again. Mrs. C. F. Pryor, Secy.

**OREGON BIBLE COLLEGE**

Slides recently filmed of Palestine places, people, and projects were viewed on the screen during chapel services, Thursday, April 28. Many projects of varied sorts are underway in Palestine which soon will capture the attention of the most listless observers.

All who attended the Iowa Youth Rally recently are still thrilled to talk about what a wonderful time they had.

The Minnesota Berean Conference at Litchfield was what we who attended from the Bible College term a success. Both Billy Dick and your reporter drove their cars. Mrs. Graham and little David Roger stopped at Stillwater and visited homefolks.

The College group wishes to extend its united voice of thanks to the Happy Woods Church in Louisiana for the gift of strawberry jam sent via Bro. and Sr. George Siple on their return to Oregon, and to the Hector and Litchfield churches in Minnesota for their gifts of food which have helped much to replenish the pantry shelves.

Sr. Maud Graham, Ernest Graham's mother, from Saint Louis, Mo., is visiting the Graham family.

There is a pre-vacation hustle about the College these days. All the students are anticipating a pleasant summer vacation. Some of the students are planning to attend Summer School.

Ernest Graham and Arnold Johns, Reporters.

**ALBERT FINNEY**

The Hillisburg (Ind.) Church of God was saddened by the death of one of its beloved elders, Bro. Albert Finney, on April 6. Bro. Finney, a resident in this vicinity all his life, became affiliated with the Hillisburg Church of God when very young. He endeavored to serve the Lord faithfully at all times. He was seventy-nine years of age at time of death.

Bro. Finney leaves his wife, who is a patient in a hospital at Indianapolis; a daughter, Mrs. Bessie Huffer; four sons, and a host of relatives and friends. One son, Roscoe, is our capable Sunday school superintendent.

Bro. Finney is greatly missed. His funeral services were conducted by Bro. Fred Hall, pastor of the Hillisburg Church.

**SARAH HANSON DENISON**

Sarah Lois Broughton, sixth child of Eli and Maria Broughton, was born, February 22, 1869, in Beaver Center, Pa. She came with her parents to Minnesota in 1892, and has been ever since a resident of this State. At the age of seventeen years, she became a member of the Baptist Church. On February 22, 1893, she was married to Ellick Hanson and moved to the farm in Glendorado, near Foley, where she lived the rest of her life. To this union were born one daughter, Maybelle Hanson, of Chicago (a faithful member of the Chicago Church of God) and one son, Elmer, who preceded his mother in death fifteen years ago. After the death of Mr. Hanson, she married Elmer Denison in November, 1901. To this union was born one daughter, Clara (Sr. Henry Stowe, a member of the Saint Cloud Church of God). Sr. Stowe and husband made their home with Sr. Denison and cared for her during her long illness.

Many years ago, Sr. Denison became a member of the Church of God, and her faith never faltered through years of invalidism and suffering. Fourteen years ago, she suffered a severe heart attack while attending services at the Saint Cloud Church, of which she was a member, and since then has not been able to attend many services. Her dearest delight was in listening to the Word of God, praying with those of "like precious faith," and upholding the truth of God's Word in every detail.

On Easter morning, at 10:45, she slept peacefully away at the age of eighty years. Services were held at the Estes Brook Methodist Church (near her home) on Wednesday, April 20, and she was laid to rest in the nearby cemetery to await the coming of her Lord in the resurrection morning. The writer conducted the service, being assisted by the pastor of the Estes Brook Church, a longtime friend of the family, Mr. Clyde Shattuck.

Her request was that not much money be used for flowers, which so soon wither, but that her friends give the money for missions. So, many acceded to her wishes, though there were flowers aplenty to show the high esteem in which she was held by all. Besides some money sent to her nephew, a missionary in South America, thirty-five dollars were sent in her memory to Bro. James Mattison, whose missionary work among Mexicans was very dear to her heart.

"So let our lips and lives express  
The faith in Christ which we possess;  
So let our works and virtues shine,  
To prove the doctrine all divine."  
A. M. Jones.

**OREGON BIBLE COLLEGE**

Our campus is beautiful with lilaes in bloom, and the atmosphere is scented by their fragrant aroma. Birds of many species are filling the air with song; the fish are teeming in near-by Rock River where they are spawning; and the frogs are croaking almost perpetually. Surely, the Creator has made this a pleasant place to live and learn.

Raymond Brown and Billy Dick went to Indiana last week end. Sr. Bird, Billy's grandmother, rode with them, returning to her home in Michigantown after a brief visit here.

**ALLEN B. BAILEY**

Allen B. Bailey was born on June 17, 1881. He was united in marriage to Sarah Esther Mathilda Cobb on May 20, 1906. To this union were born seven children, all of whom are now living. They are: Mary Lula Jane, Lucy Evelyn, Jessie Mae, Louie Edward, Farney Allen, Lelia Naomi, Lois Allene.

Mr. Bailey was baptized into Christ in 1909. Since that time, he had been an active and continuous servant of God, whose first thoughts were to "seek first the kingdom of God and his righteousness." He was a good and faithful husband and father, one who attempted to rear his children in the nurture and admonition of the Lord. He was a man who, according to the testimony of his children, did not forget to pray.

On April 8, 1949, at the age of sixty-seven years, Bro. Bailey gave up his present life, that he might rest from his labors and peacefully await the call of the Master, in whom he trusted to bring him forth to a more abundant life at the morning of the first resurrection when the cherished crown of eternal life will be awarded to those who have kept the faith and faithfully finished their course.

Bro. Bailey lay in state at Fendler's Funeral Home, where also the funeral services were held. The large floral display and the overcrowded chapel attested to the fact that he had many friends—and friends testify to the pleasing personality and good character which bring love and devotion.

Words of comfort were read from the Bible by Bro. Weldon McCoy, after which the writer delivered a short discourse showing why we sorrow not as others who have no hope. Organ music was played and comforting songs sung by Bro. McCoy and other members of the Saint Louis quartet.

Interment was made at beautiful Park Lawn Cemetery, just south of his home.

Our sympathy and love are extended to his wife and family. May their faith and hope enable them to continue the light of faith until we are all united, to part no more, on that soon-coming Day when sickness, sorrow, and crying shall be no more.

Roy Graham.

**ANNETTA HUFFMAN**

Funeral services were held on Easter Sunday at Mount Zion, Wells County, Ind., for Mrs. Annetta Huffman (age, seventy-two yrs.) who died, April 12, at a McCamey, Texas, hospital, following a paralytic stroke at the home of a son, Glen, of McCamey. Mrs. Huffman had spent the winter with two sons in Texas.

Mrs. Huffman was the daughter of Ward W. and Eliza Roll. She is survived by five sons and a daughter, six grandchildren, two half sisters, one step-sister, and a stepmother. Mrs. Ruth Anna Roll. She had lived many years in Wells County.

On September 15, 1946, Mrs. Huffman was baptized into the Church of God at Kokomo, Ind., by Bro. Emory Maey, now of Gatesville, Texas. Although unable to attend regular services at Kokomo, she often expressed satisfaction at having been baptized in the Faith.

Ruth Anna Roll.



## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**HERESY.** A strange thing recently happened in Boston, Massachusetts. Three teachers in Roman Catholic Boston College were fired by President Keleher because they taught that no one outside of the Roman Catholic Church could be saved. This action by the Catholic Hierarchy is the most significant development that has come out of Rome toward church union. This action by American Catholicism will pave the way for greater fraternizing between Protestantism and Catholicism. Such friendly relations as have never before existed between these groups will spring up. Their advocacy of salvation only through the Roman Catholic Church was termed as leading to "bigotry and intolerance." This enlargement of spirit among Catholics breaches centuries of denial of salvation to any other faith than that possessed by the followers of the Pope. Throwing down the bars of doctrinal requirements follows the same course long pursued by liberal Protestant groups.

It is estimated that more than fifty per cent of Roman Catholics marry outside of their faith. This marrying out of the faith has, without doubt, raised issues beyond the abilities of the hierarchy to solve. Rome has become charitable, if not liberal!

**MERCHANDISE.** One cannot make a careful study of the final prophetic drama without observing that the economic structure of the last days is closely related to the religious. For example: only those who worship the beast and have his mark or number in their "right hand or in their foreheads," will be able to buy or sell. Buying and selling will be conditioned on worship of the beast.

The Babylon of Revelation 18 is identified with that "great city, which reigneth over the kings of the earth," and with which the "kings of earth have committed fornication," and the "merchants of earth shall weep and mourn over her" when "no man buyeth their merchandise any more."

This Age will close in a blaze of commercial enterprise, which will be so bountiful that man will tear down his barns and build larger and say to himself, "Soul, take thy ease."

When the cities of the plain came to their final doom, their sins were as follows: "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."

The Lord likened the sins of Sodom to the prevailing sins in the last days of this Age.

**ECONOMIC STUDY.** The Rockefeller Foundation has given the Federal Council of Churches a grant of \$100,000 for a three-year study of the application of Christian principles to the economic life.

Charles P. Taft, former president of the Federal Council, will head the committee that will make the study. In commenting on the grant and the anticipated study, Mr. Taft said: "Moral concepts will seem irrelevant unless the individual, in this highly complex form of economic life, is capable of significant moral action. Society must find effective measures to control large economic groups, in the public interest." Mr. Taft foresees danger to our whole system of freedom unless a moral basis is found to settle the "conflicts between groups," and to remove the "tendency inherent in all concentrations of power to enhance the domination of the many by the few."

Without doubt there are many forces at work in the world to bring into being a better order of society. Like the return of Israel back to the homeland, we believe these movements are preparing the world for that ideal order of society that will be instituted under the reign of Christ. It is not socialization that we need, but Christianization. The more that Christian ideals are integrated into our economic and social life, the more natural will it be for the nations to conform to the order of life under the Kingdom rule that will extend to the "dominion and greatness of the kingdom" under the whole heaven.

**FAMILY WEEK.** President Truman has endorsed National Family Week, May 1-8, and has urged the American people to turn toward spiritual values in family life. Said the President:

"It is difficult to think of a stable home which is not undergirded with a deep religious faith—an implicit trust in the wisdom of Divine Providence and the guidance which alone comes from on High. . . . I hope this observance will focus the attention of all our people upon the home as the basic unit of our national life. May God bless and prosper this good work and through church and synagogue guide homemakers, present and future, to a nobler, more satisfying family life."

Some years ago, a prince from Japan was visiting this country, and, on his departure, he remarked to his American friends, "I have found the 'it' of America." When questioned as to what he meant, he replied: "In Japan there is a mountain called 'It' which the people worship. Here they worship the home." This may have been true a few years ago, but with the passing of time, the home in America has rapidly disintegrated, and today it is with multitudes merely a place to sleep and change clothes. Social life and activities in organizations and service clubs so absorb the time of people they have little time to spend in their homes. We have a thousand and one too many organizations in this country for the good of the home. Nearly all the organizations have a good purpose in mind,

but if the family could be kept more united in the home, with the home life developed around the family fireside or with the entire family together, there would be less need of so many organizations.

**DRINK PROBLEM.** "Approximately 50,000,000 persons in the United States of America drink intoxicating liquor and two per cent of them are alcoholics, or persons who have been mastered by the vice. This flagrant sin costs the American people in terms of traffic accidents, hospitalization, institutional care, legal processes, welfare, disease and poverty, an estimated \$750,000,000, annually. What a waste of our substance, and what a blotch it is upon the pages of human history! When Christ comes into the heart—alcoholism goes out. Therefore, He is the answer to the problem."—The Way of Truth.

**REVELATION.** Writing in the "Defender," under the caption of "Three Church Letters," Dr. Edmont Hains says:

"Our English word 'Revelation' comes from the Greek *apokalopsis*, which means an uncovering or unveiling—a term expressive of the fact that God has made truths known to men which they did not themselves discover."

A few paragraphs from the opening one quoted, the writer continues:

"Revelation is not to be confounded with inspiration. Revelation refers to the truths or facts which God has made known; inspiration to the process by which the knowledge has been transmitted. The proofs of revelation and inspiration are in some measure interwoven."

It is true that "apokalopsis" means uncovering or unveiling, but this writer like so many, makes the unveiling or uncovering a matter of revealing some teachings or doctrines. The unveiling in the Revelation is the uncovering of the person of Jesus Christ in His second advent. Any interpretation of the Book of Revelation apart from the personal coming of Christ falls far short of the purpose of the Book.

Some years ago, a minister of another religious body prepared manuscript on a detailed study of the Revelation, and according to his story to me, he submitted the copy to the president of his denomination. After reading the copy, the reviewer wrote to my friend and said something like this:

"You have spent a lot of time on the Book and have brought out some nice truths, but you didn't say anything about the coming of Christ."

The author remarked that it had never occurred to him that the coming of Christ was the subject of the Book. He pigeonholed his copy, and it remained unpublished even to his death.

## "I WILL HELP THEE"

(Continued from page 3)

we were before. We have refused to put in the plug and receive from God—"Ye have not, because ye ask not." We have withdrawn from God to our own inventions and, then, in our disillusion have said, "God has changed; He has gone to sleep."

God has not changed! Man has! We must then tear down this barrier of self-dependence which we have so carefully constructed, and get back to God-dependence. God is the same God of power that helped the prophets of old, if we but get back to Him and have faith in Him. Verse 8 says, "Draw nigh unto God and he will draw nigh unto you."

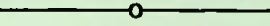
Innumerable obstacles we have placed as stumbling blocks before our own feet. Many roads lead us away from God. Consider a few examples:

John Bunyan, who wrote that famous book, "Pilgrim's Progress," was obsessed with fear of God. He thought he had committed an unpardonable sin and, consequently, would be severely punished in hades. This fear caused him untold years of mental torture and made him believe that God had forsaken him to his own destruction. Fear, based upon some false idea or silly superstition, has been the barrier between many people and God. God is still there behind that wall which you have put up, but you cannot see Him because of your fear, and you think He has fled from you. If you have that forsaken feeling, do not blame God, but examine yourself to see what it is about you that has drawn you from God. If it is fear, read your Bible and pray that you may overcome it. "Fear thou not; 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" (Isa. 41:10).

Read such words as these: "God hath not given us the spirit of fear; but of power and love and of a sound mind" (2 Tim. 1:7). God is not responsible for fear within us. He never withdraws from man, or places any barrier between Himself and man. Fear is strictly man-made. God wants us to have power, and love, and a sound mind. In 1 John 4:18 we read. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." Fear of God is a lack of love of God. When you learn to love God, fear will disappear and the perfect connection to the power house of God will be restored.

God is all power, love, and mercy. He is the unchanging Creator of all things. He is the same yesterday, today, and forever. He can do for you what He did for the man of Bible times, if you will let Him. He has not forsaken

us. We have forsaken Him. If you want to get back to close communion with God, examine yourself to see what prevents you. Tear down that barrier, strengthen your faith, and begin to appreciate what it really means to be a child of God.



## TWO RICH MEN

(Continued from page 5)

with us the precious money of His unlimited storehouse of treasures. Do we leave it wrapped up in a napkin because we think that Jesus is a stern overlord who does not reward us according to our deserts? Nay, even over and above all that we can ever possibly deserve! Yet we hide the blessed treasure that He has left us; we let it become corroded in the musty values of our minds. Let us remove it from its wrappings and give it out to the worthy comers. Let us distribute with a prodigal will, exactly as Jesus would have us do. If we do not, we shall be as that wicked and slothful slave in that Parable: even what we have shall be taken from us—the salvation of our souls! Let us beware lest we put ourselves with those slaves who were more wicked still, who sent word to the overlord that they did not want that man to be ruler over them. They were to be brought in to be slain in his presence!

"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. . . . Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. . . . For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard in-treated that the word should not be spoken to them any more. . . . but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. . . . and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb. 12:1-25).

No! Let us not hide our word (Please turn to page 15)

# OREGON BIBLE COLLEGE

## Summer Session

### JULY 5 - AUGUST 1



Otto E Dick



J. .R. LeCrone



**Purpose:** The Oregon Bible College Summer Session, formerly the "Summer School" sponsored by the General Conference, was organized to train leaders in Christian work. Now the school is organized on the College level and awards college credit for work completed. Four credit hours of work may be earned during the four-weeks' term. The Summer Session is conducted much as is the regular College term, with the exception that each class meets five days each week. The Summer Session enables regular College students to enroll in regular College classes during the summer and provides an opportunity for others who cannot attend for the regular four-year course.

**Courses and Instructors.** The instructors, Otto E. Dick and J. R. LeCrone, will present four courses designed to provide practical training in Christian leadership and Christian growth: "Inspiration of the Bible," "Training for Active Service," Storytelling Methods of Teaching," and "Christian Discipleship." Never has the Church of God been in greater need of Christian workers. We need workers who are able and willing to assume the many responsibilities of Christian stewardship. Is it easy for your church to find good Sunday school teachers? Is it difficult to find someone who will serve as Sunday school superintendent? Do you have a church board that functions? Send one or two of your young people to the Summer Session for special training in Christian service.

**The Cost:** The cost of the full four-weeks' training will be only \$50.00 for tuition, board, and room. Additional cost for books and supplies should not exceed \$3.00.

**Entrance Requirements:** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work.



### ENROLLMENT BLANK

#### OREGON BIBLE COLLEGE SUMMER SESSION

July 4 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name ..... Age .....

Address .....

Education .....

# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



M. W. Lyon

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.



Delbert A. Jones

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

---

Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

With what church are you associated? .....



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"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).*

### The Lord Calls

Hello, boys and girls! The Lord still calls. Down through the centuries, God has called, "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).



This call of God has come to us through Isaiah, a prophet of God. We read in the Book of Hebrews, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1, 2a). Thus we understand that God spoke to Isaiah, one of His prophets. Isaiah, in turn, spoke to the people who would listen to him, to be led by our heavenly Father. Now the Word tells us that God speaks to us through Christ, His Son. Does that mean that what God spoke to His people through the prophets does not concern us today? Let us study a little further into the Word.

Isaiah was talking of water, and of being thirsty. Yes, he was talking of seeking God—of being thirsty for the things of God's righteousness. (Isa. 55:1-11.) Did Jesus teach otherwise? He said He came to do the will of His Father in heaven.

Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Thus He spoke to the woman who came to the well to draw drinking water.

Again, "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7:37-39).

### The Lord is Merciful

"Seek ye the Lord while he may be found, call ye upon him while he is near: 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. 55:6, 7).

How many today do we find who are seeking after God? Seeking after righteousness? We read, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Anyone who truly seeks and asks God for the Holy Spirit and for the truth will be led to enough of the truth, through the Spirit, to please God. Let us consider a righteous Gentile, as told in Acts 10. Cornelius was an honest seeker after the things of God. He did all those things we can see that a holy man should do. He prayed. He gave alms. He feared God. He fasted. He was led by the Lord God in a vision to send for Peter. Peter also had a vision from God. Peter obeyed the Spirit's call. Cornelius' heart was right, too, as God heard his prayers.

Peter said as he stood before Cornelius, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

### So Happy!

We are so happy to introduce Matthew Hoy of Youngstown, N. Y. His name was sent to us by his mother.

### Happy Birthday Wishes

Mary A. Mercurio, May 9, age 14, Leavenworth, Kan.  
Harold Hamilton, May 9, age 13, Saint Cloud, Minn.  
Dallas John Denchfield, May 9, age 9, Grand Rapids, Mich.

Doris Cleora Denchfield, May 9, age 9, Grand Rapids, Mich.

Edgar J. Gainey, May 10, age 2, Hammond, La.  
Darlene J. Eades, May 11, age 7, Eden Valley, Minn.  
Pearl Anthon, May 13, age 5, Hammond, La.  
Wilma Foster, May 15, age 7, Hammond, La.

# Berean Department

ALVA G. HUFFER, Editor

## Essay Contest at Kokomo

Interest and enthusiasm among children and young people is created in the Kokomo, Indiana, Church of God by giving special emphasis to Sunday school and Berean activities. Brother Milon E. Hall is the pastor of this growing congregation.

Mrs. Robert W. Roach (formerly Miss Naomi Harvey) recently sponsored an essay contest in her junior-age class of which she is teacher. During the first quarter of the year, her class studied a series of lessons concerning the life of Christ. When the series was completed, members of the class were asked to write essays reviewing the quarter's work. Contest entries were judged by a committee of four; cash prizes were awarded.

First prize winner Miss Rita Snyder (age—ten years) received one dollar. Second prize winner Miss Phyllis Lamm (age—twelve years) received fifty cents. The essay winning first prize is presented on this page.

## Prize Winning Essay

By Rita Snyder, Kokomo, Indiana

When Mary and Joseph were traveling in Bethlehem and all the inns were full, God's Son was born in a manger. He was named Jesus. The Jewish name for Jesus was "Joshua," which means "God of our salvation."

Joseph, who was a carpenter, had to work hard to save money for the trip to the Holy City, Jerusalem, where they took Jesus to present Him to God. In the outer courts of the Temple, money changers were cheating and were very dishonest. In the inner courts, all was beautiful and good. Here Mary and Joseph took the baby Son. Here Jesus was blest by Simeon.

We know these things about the life of Jesus because of the writings of some wonderful men: Matthew, Mark, Luke, and John. Matthew was a Jew of Galilee who was a tax collector for the Romans. Jesus called Matthew to follow Him. Mark was a young Jew who learned to speak Greek. He helped Barnabas and later helped Paul and Peter. Luke was a Greek doctor who traveled with Paul. John was the youngest of the followers of Christ. These four men wrote the Gospels about the life of Jesus.

When Jesus was born, the Wise Men searched for Him to worship Him. The wicked king Herod tried to find

Jesus to destroy Him, but God warned Joseph in a dream to go to Egypt.

As Jesus grew, He helped His mother around the house, caring for His brothers and sisters. He also helped Joseph in the carpenter shop. When He was twelve years of age, Jesus went to Jerusalem to the Feast. In the Temple, He sat with the wisest teachers and amazed them with His questions and answers about God.

Jesus was baptized by John the Baptist in the Jordan River. As He came out of the river, He heard the voice of God saying, "This is my beloved Son, in whom I am well pleased" (Matt. 4:17). Jesus went into the wilderness to pray. He prayed there for forty days and became hungry. The devil tempted him, but Jesus would not deny God. Jesus loved God.

Jesus began teaching along the Sea of Galilee. He taught the people and performed miracles, healing the sick. The Pharisees were afraid He would gain more power than they. They tried to trick Him. Jesus always had a brave and true answer to every question. . . .

Jesus taught that God wants us to love Him. We are to believe there is only one God. He also taught: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31). This is called the Golden Rule.

Sometimes, Jesus taught by telling stories called parables. One parable was about the Prodigal Son. . . . This parable shows that we must ask God's forgiveness and that He will forgive and welcome us. . . .

Jesus taught men to pray and not to fear, as God would take care of them. He taught them to get along with each other and to love one another. He told them to love everyone, whether they were Jews or Greeks, no matter where they lived or what their color or race. All are children of God and blessed by Him. Jesus taught that we must always give thanks to God for His care for us.



## AMONG THE CHURCHES

More news on pages 6 and 7.

### CALENDAR OF SPECIAL EVENTS

- May 21, 22—Missouri Quarterly Conference at Morse Mills.  
 June 2—College Commencement, Oregon, Ill.  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 10-12—Northwest Conference at Felida, Wash.  
 June 13-19—Annual Michigan Conference (J. R. McCrone, guest speaker) at Pennellwood Church, Grand Rapids.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 18 - August 1—National Berean Rally at Oregon, Ill.  
 July 21-24—Arkansas-Oklahoma Conference.

### BLOOD RIVER, LOUISIANA

Bro. Vernis Wolfe is starting evangelistic work in Baton Rouge, our capital city. He held his first class on Friday, April 22, and will continue indefinitely. Sr. Clayton Needham is opening her home for this work and sponsoring it. Bro. Wolfe and Sr. Needham are members of the Blood River Church. We pray that the Lord will bless them, and we offer our services if we can help.

Our annual strawberry day for the church was a success. Bros. Charles Hutchinson, Edward Richardson, Russell Lobell, and Timothy Pearson were the collectors. Bro. Lobell was credited with the most berries.

As a result of Bro. Pearson's sermon on the radio, April 3, about "Hell," and April 10 on "The Rich Man and Lazarus," a minister of another denomination, who speaks after our program is ended, recently attacked our doctrines. Bro. Pearson remarked that we are "getting results!"

The young Bereans met for a monthly social at the home of Betty, Juanita, and Curtis Kennedy. After a short business meeting, games were played in which all participated. Thanks to the entertainment committee for a good success!

On May 19, the ladies of the church will sponsor a bazaar. Proceeds will be used for the work wherever the ladies decide.

There is a strong possibility that several young people from Blood River will attend the National Berean Youth Rally at Oregon, Ill. Melvin Richardson.

### FREE EVANGELISTIC TRACTS

We have on hand a limited supply of the excellent tract, "What Do the Scriptures Teach about the Punishment of the Wicked?" by M. W. Strang and R. H. Judd.

To help stimulate personal gospel work, we are offering free of charge copies of this tract. Those willing to distribute them within thirty days may receive the number of tracts desired, as long as our supply lasts.

NATIONAL BIBLE INSTITUTION  
 Oregon, Illinois

### LOS ANGELES, CALIFORNIA

On Sunday, April 3, the Los Angeles Church of God welcomed Bro. and Sr. Walter Wiggins from Eden Valley, Minn. On the following Wednesday, April 6, a reception honoring Bro. and Sr. Wiggins was given by the two Berean classes and held in the Sunday school rooms in the church. A short Bible lesson, conducted by Bro. Wiggins, was followed by refreshments of ice cream, an assortment of cookies, and coffee.

During his stay here, Bro. Wiggins occupied the pulpit at the Sunday services. His sermons gave those who heard them many inspiring truths and were greatly enjoyed by all. On Easter Sunday, April 17, Mr. Everett E. Knott was baptized by Bro. Wiggins. This ceremony was followed by the Communion Service.

Bro. and Sr. Wiggins visited in the homes of nearly all the members of the congregation during their stay here. They made instant friends with the members, since they are so friendly and sincere themselves. They were in attendance, also, at the different Berean classes held throughout the month.

Our lives have been greatly enriched by the pleasure of knowing Bro. and Sr. Wiggins, and we are sincerely thankful for the time they could spend here with us. We hope they can come again.

Marion R. Long, Secy.

### PRE-EASTER SERVICES AT PENNELLWOOD

Grand Rapids, Michigan

Bro. F. L. Austin of Oregon, Ill., was the guest speaker for our pre-Easter services this year. He spoke each evening, April 12-17, and brought to us some of the faith-inspiring ideals as given to us by Christ in the week before His resurrection.

Easter morning, several groups met for sunrise services and breakfast together. Attendance at Sunday school was about 250. A beautiful program added much to the inspiration of the Day. At 2:30 p.m., the congregation met to witness the first baptism in our new church. They were two young people, Mary Denton, 3536 Reiser Ave., S.W., and Robert Brown of 129 Manchester Rd., S.W. Immediately after the baptismal service, the right hand of fellowship was extended to them and to Mrs. Richard Townsend of 433 Thomas St., S.E. We welcome these young people into our fellowship and pray they may be saved when Jesus comes.

Our first Communion together brought the afternoon meeting to a close.

Bro. Austin gave the final sermon of the meeting at 7:00 p.m. We ask an interest in your prayers that we may go forward in the service of God and our Saviour Jesus.

C. E. Lapp, Pastor.

## Gleanings from the Field

"The field is the world."—Jesus.

"On May 1, Abner and Margaret Fyfe, Rt. 2, Jerico Springs, Mo., made the good confession of faith and were baptized into Christ. May the mercy of God and the love of Christ abide with them in their effort to attain unto life everlasting."—Lyle Rankin, Cashmere, Wash.

Sold! We are sorry. Why did you not order sooner? The Palestine number of The Herald was sold, two weeks ago, down to our last copy. . . . Do you wish extra copies of the College number soon to appear? The cost is five cents per copy.

Sr. Lucy Lapp, Box 306, Sunnyside, Wash., is reported as being "a little improved . . . and able to sit up in a wheelchair." Remember her in prayer.

Students of Oregon Bible College are planning a special College number of The Herald.

Radio. Bro. Harvey U. Krogh, Jr. will broadcast from Station WSBT (960 kc.), South Bend, Ind., 8:45 (Central Daylight Time), May 23-26.

Sr. Sarah L. Railton, a member of Golden Rule Home, Oregon, Ill., fell asleep in Christ, May 1, 1949, at the home of her stepson, Bro. John Railton, 1331 Yonge St., Rockford, Ill. Funeral services were conducted, May 3, by Bros. F. L. Austin and James M. Watkins, at the Oregon (Ill.) Church of God, after which the deceased was taken to Fonthill, Ont., her former home, for another service by Bro. G. J. Gordon and for burial. Bro. Watkins, general manager of National Bible Institution, went to Ontario, as did also Bro. and Sr. John Railton. The obituary will be published shortly.

Bro. and Sr. J. Arlen Marsh, 1907 Latham, Rockford, Ill., drove recently to Spanaway, Wash., where Sr. Marsh's mother, Sr. C. E. Hoganson is hospitalized from surgery.

Bro. William M. Wachtel, a member of the Chicago Church of God and soon to be graduated from Elmhurst College, plans to enter Oregon Bible College next September. In addition to studying theological courses, he probably will be teaching either Spanish or French.

## TEMPE, ARIZONA

Tempe is getting off to an early start for the summer. April 23 reached a high of eighty-four degrees at the Phoenix airport, the hottest for that date in fifty-four years. The present water storage for "the valley" is higher than a year ago, but not what was hoped.

Bro. C. E. Randall is working hard, trying to improve and enlarge church activities among our own group. He also participated in pre-Easter union services. One night of the week, he spoke in the Baptist Church, and one night combined services were held in the Church of God.

Our parsonage plans, although slow, have reached the blueprint stage, and have been submitted for bids on construction. The building is sorely needed.

Bro. "Jerry" Cooper submitted to a very serious operation recently, and more of such is to follow soon. The writer saw him on April 24. In spite of all, he still looks good.

At present, Mrs. Sam Kee is bedfast and has been unable for a week to teach. Will Lindsay also has been on the sick list and unable to work the past week. They have recently purchased a lovely new home.

Bro. and Sr. Clarence Bunch are the parents of a new baby, born March 27. His name is Conway Edmond. Mrs. Bunch will be remembered as Mary Richardson of Louisiana.

At a recent business meeting, Bro. Randall was unanimously rehired for the coming conference year, beginning September.

Mrs. Almus Dimmick has recently been called east by the death of a relative. She may go on to Illinois and visit her two daughters Dorothy and Julia Burnett.

The last of March, we were pleased to have Bro. Walter Wiggins and wife stop off on their way to the Los Angeles church. Bro. Wiggins spoke one night. Earlier in March, Bro. John Eagleston of Walla Walla, Wash., was with the church a few days, speaking twice. He is remarkably well preserved for a man of his eighty-one years.

Mrs. Mary Laning left Tempe early in April for Illinois. The past three winters she has spent in Tempe at the Howell home, and is now eighty-eight years old.

Howard Huey and wife are now back to Camp Point, Ill., on business. The children, Kenneth and Carolyn, are here in Tempe State College. We think the grandparents, Mr. and Mrs. George Nell, are here "for keeps."

Miss Roselin Fredlund, one of our faithful girls, recently submitted to eye surgery.

The Weinberg family from Michigan, here at many services through the winter, has returned home. Various other out-of-state visitors, whose names I do not recall, have left. Mrs. Val Mattison does not yet seem to give up Oregon, Ill., and has returned there.

We cordially invite any and all visiting brethren from other states to come and worship with us as opportunity permits.

Laurence Howell, Secy.

## "TRAVELING WITH US"

On March 29, we called at the Pete McGinty home, Greenbrier, Ark., for a short visit.

The following day, March 30, found us on the way to Little Rock, Ark., to start our Bible school there. The lessons taught were the "Well of Salvation" and the "Book of Life." The number enrolled was 72. The average attendance was 37. The number of classes conducted was 14. Two sermons were preached for the adults. This year, no cars went out to pick up the children. Most of them came on the school bus and were then returned home in the cars. Some of the children lived eight miles from the church. The way did not seem long when you saw how zealous the children were to be there.

This incident, which occurred there, may make you understand how much farther your work may be reaching than you ever imagined. We were asked to call at a home where the mother was mentally ill, due to a severe illness. She could not remember any longer, and at one time she was a leader in her community. Here is what she told us, "I wanted you to know that you are teaching me as well as my boys. When I saw the colored books which my children brought home, that they had made about their lessons, I could remember the Bible story although I can no longer read." Little did we dream that this could happen, but she told us the stories. Although you may get discouraged at times at the indifference of some, such incidents as this make you want to work even harder.

On Friday night, a children's program was held. The children turned out very well, but the adult congregation was small.

Bro. H. Scott Smith is the pastor, visiting the church two Sundays each month. The doors of the R. D. Stanton home were opened to us, and we certainly enjoyed our stay with them. Many of the adults were ill here at the time of our visit.

We left Little Rock for McGintytown on April 16. Our Bible school was started the following Monday. On Sunday we assisted with the Easter service. The lessons were the "Well of Salvation" and the "Book of Life." You have to see the children pull the bucket out of the "well" to appreciate the enjoyment they receive from it. Here we had 67 enrolled, the largest enrollment we have ever had. The average attendance was 42, also the largest. The number of lessons conducted was 12. One sermon was preached, and one children's program was given with an attendance of 73.

Bro. H. Scott Smith preaches for these folks once a month, and Bro. W. R. Simmons once a month. We were entertained here by the Pete McGintys, where we feel so much at home.

Both Little Rock and McGintytown are rural churches. It was necessary for us to wait on two school buses to arrive before we could begin our Bible school each day, as their public schools are still in session.

During this month, we also revised the quarterly "Stories Jesus Told." One hundred seventy-three children's quarterlies were made. Lesson helps were sent to Stansbury, Wyo., and to Omaha, Nebr. Bible school lessons were prepared for Golden Rule Church, Cleve-

land, Ohio; Mrs. F. A. Stilson, South Bend, Ind. (3 sets); Mrs. Jones, Little Rock, Ark. Vit-Em-In lessons were prepared for Sunlite Bible Class, Dixon, Ill.; Waterlick, Va. (2 sets); and Southlawn, Grand Rapids, Mich.; Tempe, Ariz.; Emory Macy, Gatesville, Texas; Nina Hicks, Browntown, Va.; and Mrs. Lyle Rankin, Cashmere, Wash. (3 sets). Mary Railton, my helper, keeps the typewriter busy when not assisting with Bible school classes and preparation for same.

Our work becomes more interesting every day. The children seem so zealous to do the work, that it is an inspiration to us. Once again, we ask for your prayers that we may lead our boys and girls aright.

Verna C. Thayer.

More news on pages 6 and 7.

## TWO RICH MEN

(Continued from page 9)

and works in the depths of our minds, in the hard shells of our hearts. Let us go out in the abundance of our rejoicing over the wealth of the promises that have been left to us of the grace of our Lord Jesus Christ, that has been so freely given to us to use until Jesus returns, that has been left in our charge to propagate to the world! Let us go into the world to teach all peoples, to baptize in the name of our Lord Jesus. If not, we shall be condemned; we shall have that taken from us that we already possess (the promise of being heirs with Jesus in His Kingdom); we shall be counted as wicked and slothful slaves.

Let us, instead, be with that group who shall be counted worthy to be rulers over many cities when our Lord shall come to take His great power to reign.

GOD'S WAY is the right way. Let's TITHE!

## EVANGELISM IN ARKANSAS

First Sunday in April. I spoke at Mill Creek, Ark., to a very interested congregation. We have several here of our Faith and one-fourth rights in the church building. I was invited back anytime I can go.

Second Sunday and over that week end, I fulfilled my regular appointment at Oak Grove Church, Little Rock. Bro. C. Alan Melain spoke on Sunday night at this place and in the city, at 4th and Scott Sts., in the morning.

Over week end of the third Sunday, I filled my regular appointment at McGintytown, Ark.; and over week end of the fourth Sunday, I filled my regular appointment at Little Rock; giving a Bible lesson, Saturday night, at Oak Grove Church and speaking in the city (4th and Scott Sts.) in the morning and at Oak Grove Church on Sunday night. Both these churches have regular Bible-study classes during the week. We formerly had only one Sunday school class in the city, but, under the supervision of Bro. C. J. Shaw, we now have two classes and they are planning for a third class. This is very gratifying.

H. Scott Smith, Pastor.

He who digs into his purse for God's portion of his income may never reach the bottom of his purse, but he will surely give from the bottom of his heart.

# *National Bible Institution* provides **Your Tomorrow's Minister**

Not the least of the services rendered by National Bible Institution to local church groups is the training and preparation of their ministers of tomorrow. The law of averages makes it clear that all ministers must sooner or later be replaced by qualified successors if the local church is to continue in existence. To do this there must be a constant source of supply. . . . Through Oregon Bible College, National Bible Institution is meeting this need of your local church. Students attend the College by definite personal sacrifice and remain only by hard work: not only hard study, but regular outside work to provide for financial needs. To keep this cost within the possibility of every student, National Bible Institution provides no less than 50% of the cost of training the minister that will serve your church tomorrow. This year, National Bible Institution plans to spend \$5,960 in addition to tuition received to help educate those who will be your pastors tomorrow. . . . *SHOULD NOT THIS GOOD WORK CONTINUE? Your 50c per week to Layman's Fund will make it possible.*

This is the standing of those who are trying to meet these worthy goals according to the percentage of their state goals.

State	Per cent	State	Per cent	State	Per cent
Northwest	42.8	California	18.5	Minnesota	5.7
Kansas	38.4	Missouri	14.2	Nebraska	5.5
Arizona	29.6	East Coast	10.3	Ontario	2.7
Illinois	28.7	Indiana	10.2	Texas	2.6
Ohio	28.5	Michigan	9.5	Wisconsin	0
Miscellaneous	26.0	Arkansas	9.3	Colorado	0
Louisiana	25.0	Iowa	6.8		

*What State or District Will Be First to Reach Its Goal?*

Send in your Enrollment Today!

*Layman's Campaign*

National Bible Institution

Oregon, Illinois

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, MAY 17, 1949

NUMBER 32

## Jesus -- Light Beyond the Door

By Marian R. Long, Buena Park, California

*"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).*

**T**HROUGHOUT the New Testament, Jesus spoke to His followers in numerous parables. In several of these parables, the door plays an important part. In the Parable of the Importunate Friend, one finds that the door was closed. In the Parable of the Good Shepherd, Jesus spoke of Himself as the Door. "I am the door: by me if any man enter in, he shall be saved; and go in and out, and find pasture" (John 10:9). In the Parable of the Ten Virgins, the door was closed to the five foolish ones.

When the door closed on the five foolish virgins, the Bridegroom declared no recognition of them as they asked for the door to be opened. Today, the door of salvation is open to all who hear the Word of the Lord. Will you not avail yourself of this golden opportunity? or will Jesus say, "I know you not" when He returns to the earth? Will the door be closed to *you*? "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately" (Luke 12:35, 36).

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). Have you ever been in a darkened room with the door ajar? Did you notice the light from the adjoining room shining through the crack? When the door was opened, did you notice the way the light from the outer room chased away the darkness?

Very many people are in the same position in regard to

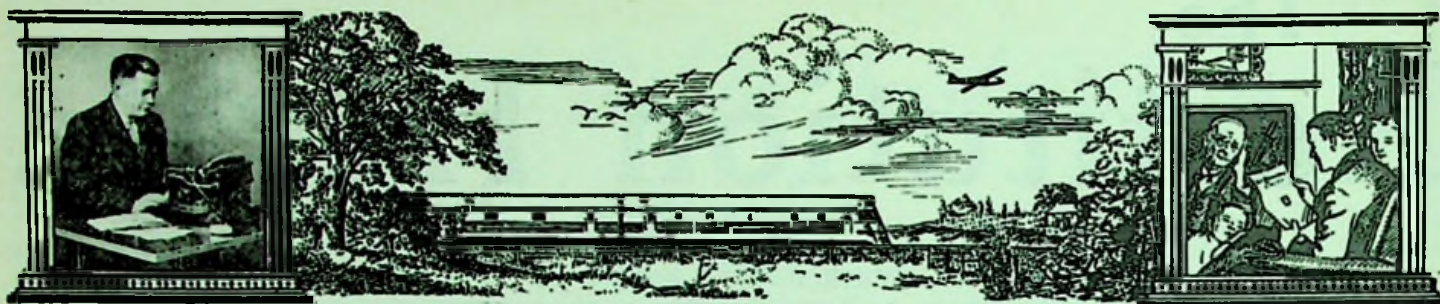
Jesus in their lives. They have heard the words of Christ—words that have jarred open the door to their hearts. Perhaps the door is opened just the tiniest crack. Nevertheless, it is open! All they need do is to give the door the slightest push: then Jesus, the Light of the world, will enter into their hearts, chase away the gloom and darkness, and give them the light of life. He will fill their hearts with joy, hope, and peace. Blessed peace, the gift of God's love!



Why are people so reluctant to obey God's will? They are unwilling to leave the pleasures of the world. They fail to realize that the blessings God can, and will, give them when they come to Him will more than surpass any benefits they may derive from worldly possessions. They think, "Later on, I will be baptized." The time is now! Tomorrow may never come!

"Seek ye the Lord while he may be found, call ye upon him while he is near: 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" (Isaiah 55:6, 7).

In these days of turmoil and troubled hearts, why not go to Christ to find contentment? He will wash away your sins, purify your hearts and minds, and instill within your hearts love, joy, and contentment that knows no bounds. Why not fulfill God's requirements now and receive the blessings that can come only through Jesus Christ, the Door of Salvation, the Light of the World? Open wide the door of your heart, today!



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## Jeremiah in the Pulpit

"What hast thou to do in the way of Egypt, to drink the waters of Sihor [the Nile]? or what hast thou to do in the way of Assyria, to drink the waters of the river [Euphrates]" (2:18)? Would you limit God's people, today, Jeremiah, from drinking of the Dnieper?

"According to the number of thy cities are thy gods, O Judah" (2:28). Every city with its own religion, its own choice of a god! Jeremiah knew only one god, the living God, Jehovah. In preaching from city to city, today, Jeremiah, shall not a pastor consider well the theology of each church served and oil his tongue? Same gospel *everywhere*, Jeremiah?

"Therefore [because of sin] the showers have been withholden" (3:3). Jeremiah, you knew how to make it rain! and without scientific research and strategy!

"At that time [when God restores Israel] they shall call Jerusalem the throne of the LORD" (3:18). Jeremiah, you never explained anything about a figurative city. Did you overlook that? or did you say "Jerusalem" because you meant "Jerusalem"?

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so" (5:31). Jeremiah, what good can be accomplished by that kind of preaching? Did it raise your salary?

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (6:16). Yes, we know, Jeremiah, but we cannot be too old fashioned. We lose effectiveness if we do not keep up with the times. "We will not walk therein. . . . We will not hearken."

"Wallow thyself in ashes" (6:26). What? Do you mean to imply we have *wallowed* elsewhere? Now, Jeremiah, ashes might get in our eyes!

"Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD" (7:4). Well, whatever you may have meant, Jeremiah, I go to church twice every week and occasionally *three* times! Isn't that enough?

"Oh that my head were waters, and mine eyes a fountain of tears" (9:1). Today, Jeremiah, the public dislikes sentimental preachers; you must never break down in tears. Poker-face control! not *gush!*

"They bend their tongues like their bow for lies" (9:3). What *archery!* True to its mark flies the arrow!

"I will make Jerusalem heaps, and a den of dragons" (9:11). Jeremiah, Isaiah prophesied that against *Babylon!* What right have you to prophesy it against us?

"The customs of the people are vain: for one cutteth a tree out of the forest . . . with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree" (10:3-5). Now, Jeremiah, what would Christmas be without a tree? and, anyway, it is a custom of the people! More, *we* do *not* worship the tree, you know.

"Come, and let us devise devices against Jeremiah. . . . Let us smite him with the tongue" (18:18). "Then Pashur smote Jeremiah the prophet, and put him in the stocks" (20:2). "All the people took him, saying, Thou shalt surely die. . . . This man is worthy to die" (26:8-11). "Then spake Jeremiah . . . The Lord hath sent me unto you to speak all these words" (12-15).

"Thou shalt be delivered into the hand of the king of Babylon" (37:17). . . . "He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live" (38:2). . . . "Then took they Jeremiah, and cast him into the dungeon . . . and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire" (v. 6). . . . Despised; rejected!

Now, this was the man whom some thought was raised from the dead when they saw Jesus! (Matt. 16:14.) This was the man who foretold Jesus, saying: "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" (23:5). Jeremiah, you preached the good news of the Kingdom of God! You preached *the gospel!* Thank you!

# Israel Pictured Through Naomi

By Mary C. Railton, Oregon, Illinois

**T**HE ISRAELITES, equally as human as are people today, were subject to their surrounding opinions and conditions. They had the greatest and best Authority as their Ruler, yet, upon seeing the prosperity of nations about them, they pined after those nations' ways. God, knowing their weaknesses, let the Israelites have their desires and allowed them to keep those desires until they realized His rule was the best: and then bestowed a multitude of blessings upon them, rejoicing over their knees bent unto Him. So it was throughout Israel's history, so ably pictured in the story of Naomi.

God was testing His people: proving whether or not they were true to Him, and many quivered and forsook Him. Such may have been the case of Elimelech. Because of a famine in the land, he took his family into the land of Moab—a place of plenty and of wonderful opportunities for prosperity. Because Elimelech was able to prosper, he continued in the land of Moab—feasting on the material welfare of that land. Nor did Elimelech ever return to his home. He died in the land of Moab: leaving his people (his wife and two sons with their Moabitish wives) to their prosperity, much as God left His people when they wished to be under the rule of kings. Naomi, then the head of the household, continued to dwell in Moab as best she could, until her two sons died. Realizing punishment was being placed upon her, and hearing that God had blessed the land of Judah for enduring the testing, she and her daughters-in-law set out for her homeland.

On the way, however, Naomi told her daughters to return to their own homeland. The unbelieving Orpah returned. Ruth, having faith and assurance in her mother's God, clung to her: going into a strange land, living under a strange religion, under strange customs, yet unwavering because of her faith. Thus, one sees the Gentiles brought into the worship of the true God through the teachings of the Israelites in their wanderings. Through the associations of the heathen and Christians, strangers are brought into the light of the gospel: some believing and clinging to this new faith; others returning to their own material prosperity, their former status of monetary blessings that can be touched and looked at, having faith only in those things on which they can get their hands.



Mary C. Railton

Now, Naomi, upon her return to Judah, was required somehow to make a living, so sent Ruth into the fields to glean whatever she could find for their meals. Of course, the owner of the field in which she was working noticed the new maiden. Because of her willingness to work to take care of her mother-in-law, Boaz blessed her by ordering his men to leave handfuls from the sheaves, purposefully, for her to glean. Ruth found favor in his sight to such an extent that when she made known to him her intentions of being his own, he revealed his kinship to her, however saying there was a closer kinsman to her than he, and that he would intercede for her to this kinsman greater than he as to her acceptance into the family. The outcome was that the closer kinsman, having interests to look after other than a bride, gave her to Boaz for the redeeming price.

Just as Naomi, when she returned to her homeland, had to reach her former status through the next of kin, so the children of Israel, as a nation, must reach their original status through the next of their kin, namely *Christ!* Just as Boaz, with his power and authority, noticed the strange maiden among his workers and watched over her carefully, giving to her, encouraging her to abide with his workers, so Christ, when new ones come into the fold watches over them and cares for them, gathers them into His protecting arms, giving to them when needy, blessing them for their faithfulness. More, when they reveal to God their desires of being among His own, Christ will intercede for them as to their acceptance into the family.

So also, as Boaz paid the debts the family had left, took to himself a Gentile bride, also included Naomi to help care for their family, so Christ paid the debts of all at Calvary and shall one day call to Himself His bride from among the Gentiles, given to Him by His Father, the great Kinsman. More, God's people, Israel, shall one day return to their family inheritance, helping the husband (Christ) take care of His family when indeed "there shall be neither Jew nor Greek, neither bond nor free . . . for ye are all one in Christ Jesus." Then will the widowed nation rejoice as did Naomi. "There shall be heard . . . the voice of joy, and the voice of gladness . . . for the Lord is good" (Jer. 33:10, 11).



# God's Great Work

By Harold J. Doan, Chicago, Illinois

**M**ANY ideas of God exist in the minds of men. Even among those who claim to be His children, one may find grotesque thoughts concerning the heavenly Father. Some people are subjected to a religious education which portrays God as a sadistic monster who delights in punishing sinners and chastising His children. To them, God is to be feared. Others look upon God as an indifferent and impersonal being who sits unseeing and unhearing while men work out their own destinies. Still others, who have not counterbalanced their Old Testament study with New Testament truth, have an oriental vision of God as an unmerciful military despot concerned only with a comparatively small number of people who best serve Him.

The one thought we wish to leave with you this morning is, "God is love." When we can realize this with all that it implies, we will have taken a long step toward that most important of all life's privileges; a satisfactory relationship to God. Three factors of God's love must be understood: the measure, manner, and motive of Divine love.

In the Panama Canal are a series of locks which raise a ship a total of 85 feet above sea level between the two oceans. Each of these locks raises the ship 28½ feet. When the canal was first built, it was not so marvelous that the small ships of the day should be raised in the giant locks, but in recent times, with our gigantic battleships traveling between oceans, the locks have received much attention. These giant ships which almost touch the sides of the great locks are raised the necessary distance even more easily than the small ships, because they displace more water. The lifting power seems to be without limit.

We meet the same conditions when we try to measure the lifting and saving power of God's love. There is no limit. All men are loved, and God can lift the man most steeped in sin to the rock of salvation, as well as He can the good man.

The Apostle Paul said to the Ephesians, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and

height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19). Here are Paul's four dimensions of God's love. It is broad enough to include the whole world, to leap seas, mountains, and nations. How long is it? It is eternal, without beginning and without end. God has loved us and prepared His sacrifice for us "from the foundation of the world." God's love is deep enough to reach down into the lowest and meanest hearts and lift them. No man has gone too far to receive God's love.



Harold J. Doan

David once sang, "He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40:2). David was lifted from the lowest depression, from the bottom of the pit to a new firm foundation, by the love of God. His goings were re-established on a sound foundation; he was set back upon the way.

Who can measure the heights to which God's love can lift us? Hannah, praying for a son, mentioned in her prayer, "The Lord maketh poor, and maketh rich: he bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" (1 Sam. 2:7, 8). By His love, as manifested in the gift of His Son, God can lift the poorest and meanest person to heights of glory and hope equal to King David, Father Abraham, yes, to Jesus Himself.

There is no limit to the power of God's love. Any man who will be lifted *can be lifted* by that love to greater heights of joy, peace, happiness, and hope than he would think possible. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). Even in our sins, God loves us, and by accepting Christ we are lifted to positions as co-heirs and brothers and sisters of the very Son of God.

God's love is eternal, is universal, without national or racial boundaries, and can lift the penitent and submissive

one to heights of glory unknown to us. In fact, like the boats in the canal, the greater the sinner, the more easily he can be raised, for he is more likely to realize his weakness and less likely to be self-righteous.

In the face of this immeasurable, eternal, all-powerful love of God, we can well say with puzzled John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). The accent is on *we*. What an unusual love this is, indeed, that *we* should be the sons of God. What is the manner of God's love? How does it work, that we could be lifted from our lost estate to become children of God?

The secret of the manner of God's love is that it is the highest and most unusual form. It is a love which gives without selfishness and pride. The highest form of love is not saying nice things, is not passion or emotion, but giving of yourself for another. The highest form of man's love is found in those few individuals who are willing to give their lives for their friends or for a just cause. There are people, many of them, who have thus sacrificed themselves. The Christian martyrs gave their lives for Christ, and the seed of the church is the blood of the martyrs. Many soldiers and other heroes have died for their buddies or have died to save the life of someone in danger. Some missionaries have died horrible deaths while carrying the gospel to the savage or diseased. This is the height of man's love—to give himself for a friend!

God's love, though, is even more wonderful than this. John 3:16 tells us: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." God so loved that He gave His own Son. The world He loved was not a friendly world, but one which had turned from Him completely. It was a wicked, fallen, sinning world that God "so loved" as to give His own Son.

Paul echoed this amazing act of God in Romans 5:7, 8, by saying, "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." While we were yet in sin, enemies of God, Christ was given to reconcile us. God's is a love so great as to include His enemies, and to make the supreme sacrifice of His own Son for them. What manner of love, indeed!

God so loved the world that He gave His Son to lift us and save us through belief in Him. This is the manner and working power of God's love.

The motive behind God's love is very simple, as put forth by the Scriptures. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious (Continued on page 9)

## Radio NEWS

In a recent article ("Our Radio Mission"), we estimated our listening audience, from sources then available, at about 2500. Since that time, however, we have received a rating from Pulse, a professional radio audience-rating service, of .5. This means that in Chicago itself 5,000 radios are tuned in to WAIT at 8:15 on Sunday morning. Outside Chicago, within a 180-mile radius, Pulse estimates 7,000 more sets are tuned in. In all, if this rating is reliable, we are reaching 12,000 homes containing 15,000 people, which is far more than we originally estimated. We, of course, have no means of verifying these estimates.

### RADIO MAIL:

"I really enjoy your services, and am sure they are helping many people find the Lord. . . . I would like your morning message for our young people's service, also any others you can send will be appreciated."—Mrs. B. G., Covington, Ind.

"I liked your sermon this morning. Please send me a copy, or more if agreeable."—T. A. R., Chicago, Ill.

"Your message each Sunday is filled with words of truth and inspiration. May God continue to bless your great work."—Mrs. B. C. W., Chicago.

"Please send me your message, 'As You Think in Your Heart, So Are You.'"—Mrs. M. C., Champaign, Ill.

"It was a wonderful sermon I heard Sunday morning."—J. L., Rockford, Ill.

"Enjoyed your radio broadcast so much yesterday morning, and want you to know it was a real blessing to me."—Mrs. G. T., Dixon, Ill. (This lady later sent her children to the Dixon Church of God Sunday School.)

"I certainly enjoyed your radio program and would very much appreciate your complimentary literature"—Mrs. B. J., Elgin, Ill.

"Please send me your Bible literature. . . . I heard your program this morning over WAIT."—Mr. E. B., West Allis, Wis.

"I would much appreciate a copy of your magazine, 'The Restitution Herald.'"—R. A., Twin Lake, Mich.

"Would you please send me a copy of the sermon that was given over Radio Station WAIT Sunday morning. Also, the name and address of the pastor."—C. J. S., Waukegan, Ill.

"Please send me a copy of your enjoyable broadcast this morning."—A. R., Benton Harbor, Mich.

"I listen to your program every Sunday and find it a blessing to me. I hope you carry on your work for the furtherance of the Kingdom work."—J. W., Chicago, Ill.

"I heard the last eight minutes of your broadcast this morning and would love to have the whole message. . . . It was about self-control."—Mrs. R. T. F., Gary, Ind.

# The First and the Last

By R. H. Judd, Colborne, Ontario

"I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:13).

ONE'S CHOICE of Bible topics on which earnest study is required is often, in part at least, guided by the inquiries of various friends and readers. Eager for clear explanation of topics which have been made difficult of comprehension owing to teaching which has become prevalent through constant repetition, rather than by the inherent forcefulness of its statements, they naturally desire help.

One correspondent asks for reconciliation of certain texts in the Book of Revelation which seemingly uphold the now widely held idea that in some mysterious and unexplainable manner God and Jesus the Christ are identical in Person. This correspondent states his difficulty in the following language:

"Persons who share a specific common name that can be applied to no other surely must be a common Being."

How a common Being (sing.) can also be called "Persons" (pl.) is beyond the understanding of the present writer. Freaks of nature do occur, but they hardly can be applied to the present study. We have repeated the above-quoted statement because it well represents a phase of Bible Exegesis that is not uncommon among those seeking to uphold the Deity of the Lord Jesus the Christ in face of the oft-repeated Scripture declaration that "there is none other God but one." That one God is said to be "the God and Father of our Lord Jesus Christ" (Eph. 1:3).

One instance of a common name, or title, that is sometimes brought forward is the descriptive title of "Saviour" used by Scripture in reference to both God and Jesus the Christ. We will leave that for the time being and pass to another which is widely considered to be *proof* that God and Jesus the Christ each make individual claim to Deity because of the supposedly common *name* used in such scriptures as Revelation 1:8, 11, 17; 2:8; 21:16; 22:13. The last reference is quoted in full at the head of this article.

That some of these occurrences, such as Revelation 1:8, have definite reference to God is unquestionable, and others, such as Revelation 2:8, apply to Jesus the Christ need

not be denied. But, we ask, where is the proof that these phrases, or the word "Saviour," can be applied to no other?

In nearly all the older versions, Alpha and Omega are given initial capital letters, a fact largely responsible for the *supposition* that they are *personal names*. This misrepresentation has, in part, been corrected by the Revised Version which has introduced the definite article before each of these two words. "I am the Alpha and the Omega." Were these proper names, *the translations* "the beginning and the end," "the first and the last," should also carry initial capitals.

The next thought that occurs to the discerning (though strangely enough it is not often considered) is that the phrases as they stand by themselves are incomplete. They, therefore, prompt the query—The beginning and end of what? The first and last of what? Not the beginning of God, surely! nor His end!! What, then, is the explanation? It is not as generally known as it should be by Bible readers and students that New Testament writers gained their information very largely from the Old Testament. The extent to which this was

done would surprise many. Consequently the present-day reader is asked to turn to the sources from which these expressions come. We, therefore, call attention to Isaiah 44:6 where we find the expression, "I am the first and I am the last." The New Testament (Greek) method of rendering the same thought is by use of the beginning and ending letters of the Greek alphabet and is widely used to express the sum total of any topic under discussion. Even today, in English, to speak of a subject having been considered from "A" to "Z" is not uncommon, and the use of the capital letter in no way suggests personality.

Turning again to Isaiah 44:6, we find that the purpose of the context is to declare that Jehovah is the *only* true God. He is the first and He is the last. "Beside *me* there is no God." This same thought is very definitely expressed in other words in Isaiah 43:10—"Before *me* there was no God formed, neither shall there be after *me*." In no other sense can it be true of *one* Personality that He is both first and last. Anyone who will read verse 11 of Isaiah 48—



R. H. Judd

which is the natural context of verse 12—will find that these same facts are true of verse 12, also.

We may now, in view of the foregoing, consider the same phrases when used of Jesus the Christ in Revelation 2:8. Up to the time of John's writing, He was the *only*

One—"the first and the last" who had *died* and *lived again to die no more*. "Death hath no more dominion over *him*." To those who overcome, He will, by resurrection, give to eat of the fruit of the tree of life. The same is true of Revelation 22:13. (Please turn to page 9)

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# TEMPERANCE

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By Mary Mae Nedrow, Oregon, Illinois

*"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 Corinthians 9:27).*

**W**E NEED only to look about us to realize what havoc strong drink makes in the lives of many. Homes are broken, and little children are made to suffer because parents choose that way of life. Some have said, to justify themselves, that the Apostle Paul advised Timothy to drink wine when he was ill. This wine Paul mentioned was to be used as a medicine. We are convinced it was *not* fermented, but was the juice of grapes pressed from the fruit. In one of the discourses delivered by Moses in the plains of Moab, on the eastern side of the Jordan after their years of wandering in the desert, he mentioned "the pure blood of the grape" (Deut. 32:14). When Pharaoh's butler told his dream to Joseph, he said: "I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand" (Gen. 40:11). Kings were warned not to use strong drink. "It is not for kings . . . to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4, 5).

Solomon, called the wisest man, gave this warning to his people: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? . . . Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth (fermented) itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32).

Christians are warned not to keep company with drunkards. In the Apostle Paul's First Letter to the Corinthians, he said: "I have written unto you not to keep company . . . [with] a drunkard" (5:11). Drunkards shall not inherit the Kingdom of God (6:10). This does not mean that we Christians should heap condemnation upon them and pull our robes of self-righteousness about us. Rather, we should try to help them. Everyone is born with some

weakness. It is the "lust of the flesh." It seems to be inherent in one. Some have a tendency to tell untruths, others steal, while some always seem to get themselves into trouble, no matter which way they turn. Instead of a Christian's trying to help such ones as Jesus would have done, he usually pushes them a little farther into the mire. I am afraid that we who profess to have the Faith do not exercise it in works of loving kindness. Jesus was always ready to help, and not to condemn. Think you, we should do less?

A true Christian will be temperate in all things. He will abstain from all appearance of evil in his race of life. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. . . I 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. 9:24-27).

In Old Testament days, priests were warned not to use strong drink. "The Lord spoke unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee . . . lest ye die: it shall be a statute for ever throughout your generations. And that ye may put difference between holy and unholy, and between unclean and clean" (Lev. 10:8-10). Daniel and his companions refused to drink wine, asking for water instead, and, at the end of the ten days of testing, they appeared stronger than those who drank wine.

In the Apostle Paul's list of the "fruit of the Spirit," we find "temperance" mentioned. Unless we are temperate in all things, we will face defeat instead of being victorious in our race of life.



## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**FATALISM.** This copy is being prepared at the world-famous medical center at Rochester, Minnesota, where I am spending some time with one of the members of the Tempe (Ariz.) Church of God. Like many others, considerable of my time is spent visiting in the lobby of the Kahler Hotel. On Saturday evening, conversation was engaged with a man from Des Moines, Iowa. As soon as he learned that I was a minister of the gospel, he declared himself with strong affirmations as being a fatalist—believing a philosophy of life that "what is to be will be, and that there isn't much that can be done about it."

The following Sunday afternoon, another conversation was struck up with a man from central Nebraska, and as soon as he found that I was a minister, he said: "Could I ask you a question?" On being informed I had no objection and would try to give an answer, he said: "Do you think there is a set time for people to be born, and a determined time for them to die, or meet the fortunes or misfortunes of life?"

I cite these two cases, as they are typical of legions of people who have come to accept life as a determination on the part of God or the forces of creation, and submissively yield themselves as victims. This class is made up largely of those who seemingly have had the misfortunes of life all out of proportion to the good things which others apparently have in abundance. This submission to the fates of life removes the drive for the finer things, such as personality and character and congenialness. It is a picture of life through which we can look only with a "glass darkly," and oftentime find ourselves feebly searching for words that can be fitly spoken. In this searching for the motives and purposes back of the groanings of creation, some have found themselves afresh, while others become lost in the maze of it all. Someday, weeping will give way to rejoicing and the inhabitant will not say, "I am sick," and life itself will give us the answer to the inequalities of the flesh.

**RESTLESSNESS.** Addressing a large audience, his first since returning from the Orient, Bishop Cushman said in a sermon in Rochester, Minnesota, on his observations of what is going on in the Philippines and the Far East, that there is a restlessness everywhere. At the close of his address, opportunity was given to ask questions, and I asked him to what he attributed this restlessness, and if there was any relationship between it and the uneasiness that pervades the West. After a little hesitation, he stated that it was his judgment that it was the longing of the peoples for freedom and the right to self-determination in government that gave rise to this state of restlessness.

That the peoples of earth are clamoring for

something better, is everywhere apparent. Few people associate this yearning for a change with the fulfillment of prophecy, or connect it with the whole creation groaning and travailing together—waiting for the manifestation of the sons of God. The shape of things to come long foretold by the voice of the prophets is being so wonderfully fulfilled, that the hearts of those who so often tarry at the table of God's Word are being charged with new hope and encouragement as events unfold as foretold in the Scriptures.

**MENACE.** Roman Catholicism is predominant of the so-called Christian religions in the area visited by the Bishop, and he sees the Roman Catholic hierarchy a menace to this country and the countries where they have power. Said Bishop Cushman: "The Roman Catholic Church is no better than the external conditions compel them to be."

For four hundred years prior to the planting of the American flag on the shores of the Philippines, the Roman Church was giving spiritual instruction to the Philippines, and during this period they were kept in ignorance and were slaves of a church that should have set them free. Rome has been a barrier to progress; the countries where she has had control of the religious life have been held in restraint, and the progress made has been done in spite of the Church. Close examples of this are to be found in the Province of Quebec, which is fifty years behind the march of time as found in other provinces. On the south, Mexico has come to the forefront in raising the standards of living since she began throwing off the shackles of the Roman Church. If there is to be an apostate church in the end-time that will function jointly with the Man of Sin or Antichrist, then beware of Rome.

**PRAYER ROOM.** According to Trygve Lie, secretary of the United Nations, there will be a prayer room set aside for the use of the delegates to the United Nations. Watch for a protest from the Russian delegation against this provision for those who have faith in God and who pray in the Name of Christ.

**WEeping STATUES.** Last week, the secular press carried an account of a little four-year-old girl by the name of Shirley Anne Martin, of Syracuse, N. Y., finding the head of a plaster statue of Saint Anne, which her mother had cast into an ash can; and, as she kissed it, tears flowed down from its eyes. This is not the first time that such miracles have been reported and thousands and thousands of people have accepted the truth of the reports without question.

Reports have come out of Urucaia, Brazil, of similar images that wept when handled or adored. In one instance, the religious press

reports an arrest made in Brazil as a person was caught putting oil in the eyes of the weeping image. There has been so much chicanery and fake in religious life, it is no wonder that people are judging the whole Christian system by the counterfeit.

**RIGHTLY USED.** The "Christian Advocate" carried this little story which deserves to be passed on to our readers. It follows:

"Sometime ago a tobacco company sent packages of cigarettes to some high school boys with this explanation:

"We are sending you a package of our purest cigarettes. We hope you will use them to your satisfaction and want more."

"One of the boys used the cigarettes, and wrote back:

"I received the package of cigarettes, and used them to my satisfaction. I steeped them in a quart of water and sprayed our bug-infected rose bushes. Every bug died. These cigarettes are sure a good poison. I want more next spring if any bugs survive."

The editor then added these words: "This is a mighty good use for cigarettes."

**EDUCATION BILL.** The Thomas aid-to-education bill now before the United States Congress prohibits the granting of government funds to parochial schools. Speaking before the National Catholic Educational Association, Priest Robt. J. Slavin of Providence College, Rhode Island, said:

"The state is appropriating unto itself more and more of the nations surplus wealth in taxes, and there has been a decided falling off of donations to private schools."

If individuals are beginning to discover that it is not profitable to support the Roman schools through personal contributions, it is a good omen.

**PERPETUAL PRAYER.** Members of Saint

Nicholas' Catholic Church in Milwaukee have started a perpetual novena in which the participants will pray for the conversion of Russia and world peace. We are not questioning the motives of the participants or their sincerity. Both are perhaps idealistic and genuine, but surely they are not within the prescribed limits of understanding as admonished by the Apostle Paul. Some years ago, the Four Square Church in Los Angeles began an endless prayer service for a world revival and later a second one was started for world peace.

Through being disassociated from fact and reason, idealism oftentimes becomes fanatic. Such objectives as world peace and the conversion of a nation are alien to prophetic predictions of the end-time. Few people realize or know much about the over-all purpose of the Almighty for this Age.

## No Peace in a Selfish World

By D. G. Harvey, Kokomo, Indiana

**I**N A RECENT news item from Cambridge, Massachusetts, we learn that Harvard University is attempting to learn how to make people less selfish—based upon the fact that a selfish world will never have peace. “Unless persons and groups become more unselfish, peace is impossible and new catastrophes are likely to be unavoidable,” says Professor Pitirim A. Sorokin, Harvard sociologist. This Russian-born professor of development of human society has learned the cause of all wars, but we doubt if he ever will develop a remedy—a task only Jesus is able to perform. Only when Jesus rules from Jerusalem, “nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4).

Were it possible to remove all unselfishness, what a wonderful, wonderful world this would be, for all discord, greed, crime, war, yes, even all sin, whether it be in individuals, families, or nations, results from selfishness. Self-worship is the real cause of strife. For six thousand years, the sons of Adam have failed to overcome their selfish natures.

If Israel had obeyed God's laws, the chosen people, at least, would have been free from the curse of self-worship, for no man can love the Lord, his God, with all his heart, and with all his soul, and with all his mind” (Matt. 22:37), and still be selfish. Because the children of Israel were mortal men, they failed. Surely, then, no system of education, no laws devised by men can change the natural selfish heart of men. That change can come only by the power of God.

First, men must realize their weakness, their helpless condition, then believe on the Son of God, Jesus, and repent. “Repent” is a far stronger word than many persons believe: not indicating just a feeling of shame, or regret for past acts, but meaning to do something about it—to *reform!* To those few who obey the law of love, and who follow the example of the Son, will come the “peace of God, which passeth all understanding” (Phil. 4:7).

World peace, however, can come only when God, and God alone, will take away the hard heart of stone and give man a tender heart of flesh. (Ezek. 36:26.) The nations desire peace, but cannot avoid war by the will of man. The only world peace awaits the “Prince of Peace”—His second coming. Then only will be fulfilled that saying, “*The desire of all nations shall come*” (Hag. 2:7).

In the meantime, university professors notwithstanding, “Nation shall rise against nation, and kingdom against kingdom.” . . . Come, Lord Jesus!

## GOD'S GREAT WORK

(Continued from page 5)

church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:25-27).

It is not God's desire to punish us or to judge us, but that He must if we persist in our sins. His love is showered upon us that we might be purified, cleansed, and presented before His throne as pure creatures. It is His desire to save us, to spare us, to make us happy and joyful people. In these people, the love of God has found its fulfillment.

If we will but let Him, submit ourselves, and act with understanding, God can purify us, free us from sin and its consequences.

“God is love.” There is no limit to His love. It is for all men, regardless of race or background. It can lift and save whosoever will believe on Jesus. It is pure, unselfish love which paid the supreme sacrifice for men who were enemies. It is love which changes us, lifts us and draws us unto better living. The motive is simple, that we might be free, purified and presented before God without spot or blemish as innocent children.

God loves you. Has His love been fulfilled in you?

---

Youth today, if they but seize the opportunity, can march in the front ranks of this last-day crusade of giving Christ and His message to the nations.

## THE FIRST AND THE LAST

(Continued from page 7)

Here the scene is one of judgment and reward. (V. 12.) To the Son, to Jesus the Christ alone, has been given “all judgment.” (John 5:22, 29; Acts 10:42; 17:31.)

To teach that because a particular phrase is attributed to two Persons, God and Christ (the anointed One), it therefore makes them to be severally God; or jointly God, in the face of numerous scriptures to the contrary, is to strain reason to the breaking point. It is worthy of note that the first portion of Revelation 22:16 is used by our correspondent to prove that “I Jesus” is linked to the claim of being Alpha and Omega, but there he stops. Had he taken but “a half step further,” he would have seen the utter impossibility of attributing Deity to Jesus the Christ (notice that title “Christ”), for it could *never* be said of God Almighty that He is “the root and the offspring of David, and the bright and morning star.”

ATTEND CHURCH  
REGULARLY



# OREGON BIBLE COLLEGE

## Summer Session

**JULY 5 - AUGUST 1**



Otto E Dick



J. R. LeCrone



**Purpose:** The Oregon Bible College Summer Session, formerly the "Summer School" sponsored by the General Conference, was organized to train leaders in Christian work. Now the school is organized on the College level and awards college credit for work completed. Four credit hours of work may be earned during the four-weeks' term. The Summer Session is conducted much as is the regular College term, with the exception that each class meets five days each week. The Summer Session enables regular College students to enroll in regular College classes during the summer and provides an opportunity for others who cannot attend for the regular four-year course.

**Courses and Instructors.** The instructors, Otto E. Dick and J. R. LeCrone, will present four courses designed to provide practical training in Christian leadership and Christian growth: "Inspiration of the Bible," "Training for Active Service," "Storytelling Methods of Teaching," and "Christian Discipleship." Never has the Church of God been in greater need of Christian workers. We need workers who are able and willing to assume the many responsibilities of Christian stewardship. Is it easy for your church to find good Sunday school teachers? Is it difficult to find someone who will serve as Sunday school superintendent? Do you have a church board that functions? Send one or two of your young people to the Summer Session for special training in Christian service.

**The Cost:** The cost of the full four-weeks' training will be only \$50.00 for tuition, board, and room. Additional cost for books and supplies should not exceed \$3.00.

**Entrance Requirements:** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work.



### ENROLLMENT BLANK

OREGON BIBLE COLLEGE SUMMER SESSION

July 5 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name .....

Age .....

Address .....

Education .....

# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



Mrs. Clifford Weaver

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.



Mrs. Etta Hurley

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

---

Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

With what church are you associated? .....



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

### Let's Play!

You choose the right word. The statements are based upon your Sunday school lesson for May 22, 1949, of your Senior or Intermediate Quarterlies. Read John 6:26-38.

(1.) These followers to whom Jesus was talking sought Him because he (did miracles; gave them food).

(2.) Jesus said the best kind of thing to work for was (spiritual food; food which you put upon your tables).

(3.) Jesus said, "This is the work of God" (that they believe in Jesus whom God sent; that they believe only in what Moses had taught).

(4.) The people said they wanted a sign that they might see and believe (in themselves; in Jesus).

(5.) Manna that their fathers ate in the desert was called (honeycomb; bread from heaven).

(6.) This bread, said Jesus, was given to them by (Moses; God our Father).

### God's Love Reaches Out

Can you picture yourself "pulling the strings" as you make a puppet work? Some of the puppets have many strings. Some are attached to their legs; others to their arms, head, and back. It is fun to make puppets do our bidding! They act out our wishes as we move them.

Such is not the way God works. We are not puppets in His hands. When we work puppets we stand over them, looking down at them. God also is above us, but His Spirit comes down as on streams of light. We must look up. We must of our own free will reach those streams of light and power and strength that come from Him. They do not fasten onto us without our desire.

The more we learn of God's love and power, the more we try to do His will. We try to be like Jesus who came not to do His "own will, but the will of him that sent" Him. We reach for peace and joy and understanding. We reach for the "bread from heaven" who has the "water of life" to give to us.

We are not bound to Him by cords we cannot sever. Neither God nor Jesus will ever cut us off or cast us away. We are the only ones who can do that. The *dead* branches are cut off and burned.

God must enjoy watching His people serve Him and do His work on earth. He made us for His pleasure. Boys and girls who go to Sunday school and Berean Bible classes, or other Berean activity meetings, can feel sure God is pleased that they are learning to know Him. God wants people to serve Him. We must always serve Him in our hearts and lives. Whenever it is possible, we should serve Him by worshiping Him in our churches. God had His people build a place of worship, even in the wilderness. Paul reminded Christians not to forsake their gathering together, "so much the more" as they see the Day of Christ appearing.

### So Happy!

We are so happy to introduce the grandchildren of Mrs. Guy Pryor of Hendersonville, North Carolina. They join our ECE Club today. Their names and addresses are: Lynn and Joy English of Burnsville, N. C.; Gayle, Elaine, Marie, Charles, Carolyn, Anita, and Gary Pryor—all of Hendersonville, N. C. Thanks, Sister Pryor!

### Happy Birthday Wishes

Vivian Kirkpatrick II, May 16, age 1, Strandquist, Minn.

Carl R. Davenport, Jr., May 18, age 14, Eldorado, Ill.

Linda White, May 18, age 12, Eldorado, Ill.

Shirley A. Hutchinson, May 18, age 12, Hammond, La.

Olive Forest, May 20, age 6, Hammond, La.

Vernon Foster, May 20, age 3, Hammond, La.

Mary Elizabeth Burnett, May 22, age 4, Jordan, Mo.



Alva G. Huffer, Editor



Timothy Pearson

# Berean Activity

## In Louisiana

The Happy Woods and Blood River Berean societies, affiliated with our two churches in and near Hammond, Louisiana, long have been outstanding in local and national Berean activities. Inspired by their consecrated, energetic pastor, Brother Timothy Pearson, Louisiana Church-of-God young people continue to study and work for Christ.

### Blood River Bereans

The Berean society at the Blood River Church meets every Friday evening and is composed largely of teen-age young people. Average attendance at the meetings numbers about fifteen. As an increasing number of groups are doing, the Blood River Bereans are using lessons presented in *The Guiding Star* as a basis for study. *The Guiding Star* is the popular quarterly publication of the National Society, edited by J. Arlen Marsh.

To provide recreation, athletic-minded boys of the group recently erected a basketball court behind the church. Socials are held monthly in homes of Bereans. Through such activities, these young people are developing the ability to fellowship together in Christian recreation as well as in Bible study classes.

In addition to lending help in keeping the church lawn attractive, the Bereans assist in worship services of the church. The Blood River choir is composed of Bereans.

### Happy Woods Bereans

The weekly Bible study meetings of the Happy Woods Bereans, as well as those of the Blood River Bereans, are taught by Brother Timothy Pearson, pastor of the Louisiana churches. The Happy Woods group has been making a survey study of the books of the Old Testament. Currently, the group is studying the Book of Jeremiah, planning to complete the series by the end of summer. Attendance averages more than eleven each week.

In addition to sponsoring other activities, the Bereans regularly publish church bulletins for the two churches.

These young people are provided not only a systematic method of Bible study, but also opportunities for developing Christian leadership.

### What Is Truth? -- Pilate

By Timothy Pearson, Hammond, Louisiana

"Every one that is of the truth heareth my voice," spoke Jesus as He stood facing the governor of Judea. Pilate, the Roman, was stymied only momentarily. Obviously, he had to say something. Was he not cross-examining the Lord? As this thought raced through his mind, he suddenly realized that he had to say something or the interview was ended. In despair Pilate came up with a question that has puzzled man for centuries—*What is truth?*

Do you ever become confused with the multitude of Biblical translations, opposing religious views, and various dissimilar denominations? Have you ever wondered, "Suppose we are wrong in our beliefs and some other denomination is right"? Wouldn't that be terrible—to spend one's life believing a lie? If you, like Pilate, have a tendency to shrug your shoulders and ask, "What is truth?" you are betraying yourself.

What made the Roman governor ask the question? He knew the Roman religion, was acquainted with Greek mythology, had to cope with Judaism, and then stood face to face with the author of Christianity. No wonder he was confused! he had a smattering of four religions and an adequate knowledge of none. His statement showed that he did not study religion. He believed what he heard and did not think for himself. He *should* have been confused.

Are you a Pilate? Do you know not what is truth? There is an easy, simple remedy for your predicament. "Study to show thyself approved unto God." Let God's Word cease to be a mantle ornament and use it as a textbook. If you are a true Berean, you will know what truth is, for you will "search the scriptures daily."

"Prove all things; hold fast that which is good."

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- May 21, 22—Missouri Quarterly Conference at Morse Mills.  
 June 2—College Commencement, Oregon, Ill.  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 10-12—Northwest Conference at Felida, Wash.  
 June 13-19—Annual Michigan Conference (J. R. LeCrone, guest speaker) at Pennellwood Church, Grand Rapids.  
 July 5-August 1—Summer Session of Oregon Bible College.  
 July 10-24—Southern Youth Rally at Gatesville, Texas  
 July 16-24—Texas Conference at Ater.  
 July 18-August 1—National Berean Rally at Oregon, Ill.  
 July 21-24—Arkansas-Oklahoma Conference.  
 August 20-28—Annual Iowa Conference at Waterloo  
 August 31-September 4—Ohio State Conference at Lawrenceville.

## IOWA YOUTH RALLY

The first Iowa Youth Rally is now history. Twenty-two persons registered on Saturday evening, and the grand total rose to fifty before Sunday was ended. That is not bad at all, but we hope to break those marks by a large margin in future years.

The program included sermons by Orville Westlund, Leon Driskill, and Dean Moore, students at Oregon Bible College, and the Sunday morning message being brought to us by Bro. Otto E. Dick, Oregon, Ill.

We certainly thank all who assisted with the Rally for all their efforts in making this first Rally a success, and say to those of you who could not come this year, "Let's see you next year at the Youth Rally!"

Richard Torry.

"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Josh. 24:15).

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

## ONE GOD: THE GOD OF THE AGES

"One God: the God of the Ages," by R. H. Judd, with introduction by G. E. Marsh, contains seventeen chapters and sells for \$1.00. The book seeks to honor the Scriptures. Its teachings are based on wide and honorable research. It gives reasonable answers to many difficult questions. In explanation of difficult passages, it appeals to your God-given common sense, and to your inherent recognition of that which is true.

Apply to National Bible Institution, Oregon, Ill., U.S.A., or to the Author, Fulton Cottage, R. R. 3, Colborne, Ont.

GOD'S WAY is the right way. Let's TITHE!

## FREE EVANGELISTIC TRACTS

We have on hand a limited supply of the excellent tract, "What Do the Scriptures Teach about the Punishment of the Wicked?" by M. W. Strang and R. H. Judd.

To help stimulate personal gospel work, we are offering free of charge copies of this tract. Those willing to distribute them within thirty days may receive the number of tracts desired, as long as our supply lasts.

NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

## LET'S ALL TRY IT

I don't believe that many of our church people need to be told what tithing is, but I wonder how many practice it and receive the wonderful blessing that God has promised to all who tithe. He tells us in Malachi 3:10, "Prove me now herewith . . . 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." If all our members would tithe, we could build a new college, build a new print shop, build new parsonages where they are so badly needed, and pay our ministers a living wage—not to mention the many blessings each tither would receive according to God's promise. So, let's all try it and see if it isn't a method of real spiritual participation in Christ's causes.

Virda Sittler.

## NATIONAL BIBLE INSTITUTION

An Isolated Sister	\$13.00
Mrs. Kate Olmstead	7.50
Mr. & Mrs. Charles Netts	5.00
Mrs. Virda Sittler	10.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Blessed Hope Church of God S. S., Niagara Falls, N. Y.	9.00
H. S. Lasher	1.10

## Gleanings from the Field

"The field is the world."—Jesus.

Bro. J. W. McLain, Delta, Ohio, will be the College commencement speaker, June 2, 7:45 p.m., at the Oregon (Ill.) Church of God. The seniors are Kirby Davis, Gordon Landry, Ernest Graham, and Arnold Johns.

Reports indicate several Blood River young people (Hammond, La.) plan to attend the National Berean Youth Rally (July 18-August 1) at Oregon, Ill.

"Mr. and Mrs. Roger Richey, Urbana, Ill., are the parents of a baby boy born on May 4 at the Mercy Hospital in Champaign. His name is Greg Wesley."—Mrs. Sylvan Richey, Martinsville, Ill.

The Church of God at Litchfield, Minn., continues its aggressive program. Nearly half their church-building indebtedness is paid. A vacation Bible school is being planned for the week starting on June 13.

The WAIT (Chicago) radio program sponsored by National Bible Institution is broadcast at 8:15 a.m., Central Daylight Saving Time, each Sunday. 820 on your dial!

"Work on our church is progressing well. Workmen are putting on the roofing today."—Linford Moore, 802 W. Jefferson St., Ma-comb, Ill.

Compliments and orders continue coming for the Palestine number of The Herald. Thank you for both, but we are unable to accept the orders. All available copies are sold.

Bro. Paul C. Johnson will preach at the Restitution Church, Casey, Ill., on Sunday, May 22.

Bro. John R. Fiske, South Haven, Kan., reports the death of his brother Frank. The deceased was immersed many years ago by Bro. S. C. Oliver.

"Bro. Emory Macy is to come down the latter part of this month (May). Maybe we can get a Bible class started in Corpus."—James Mattison, Riviera, Tex.

Bro. James M. Watkins' statements on back page of this issue are worthy of your consideration. Read the page!

**SMITH - LYON**

An event of special interest to our people everywhere took place Saturday, April 30, 1949, when our national evangelist, Melville W. Lyon of Oregon, Ill., and Mrs. Fairy Smith of Cleveland, Ohio, were united in marriage in the Golden Rule Church of God in the latter city, the church of which Bro. Lyon was pastor for many years and of which Sr. Smith had long been an active and devout member.

Solos by Mrs. Adelle Onderdonk and Mr. Don Swartz, and organ and piano accompaniments and instrumental selections by Mrs. Marcella Richter and Miss Hazel Stadden provided a lovely musical background for the ceremony.

Following the double ring service which was read by Pastor G. E. Marsh, an impressive consecration hymn recorded by the groom was provided over the automatic sound system of the church. As its strains died away, husband and wife knelt together and silently reconsecrated themselves and their united efforts to the Lord whom they loved, as the pastor invoked His blessing to rest upon them for all future time.

The personal attendants at the marriage were Mr. and Mrs. Herbert Stadden who acted as best man and matron of honor, the Misses Doris and Irene, daughters of the bride, and Mr. Allen Ramsey and Mr. Jack Hearp who served as ushers.

Following a reception at the church and a dinner for the bridal party downtown, Bro. and Sr. Lyon started by automobile on a journey of unannounced destination to the east.

We join with their many friends in praying that God may lead them into even wider and richer fields of service in the future than either has known in the past.

Morning Devotion Broadcast: Bro. Harvey U. Krogh, Jr., will broadcast from Radio Station WSBT (960 kc.), South Bend., 8:45 a.m. (Central Daylight Time), May 23-26. Hear him!

**HERALD RECEIPTS**

Denn Moore; I. T. Ritenour; Paran W. Anderson; Vernon Nichols; Mrs. Arthur Barnett; James Mattison (2); Mrs. Grace Ruhn (2); Lloyd Finke; Mrs. Gideon Logan; Mrs. W. L. Cusey; Jeanette Reeves (2); D. C. Dovenbarger; Bert Decker; Leota B. Hanson.

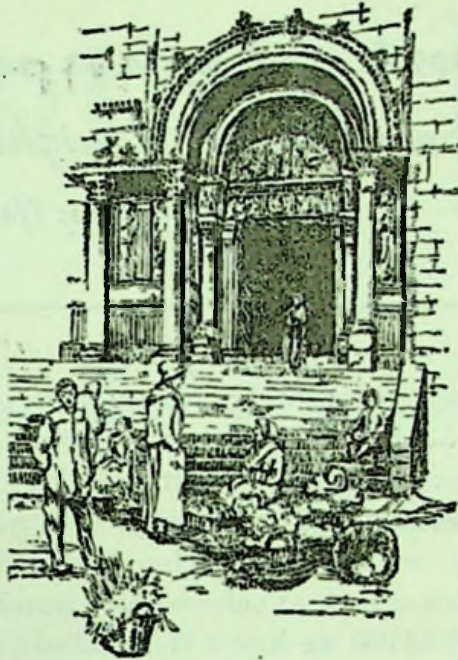
**LAYMAN'S CAMPAIGN ENROLLMENTS**

186. Stanley O. Ross, Litchfield, Minn.

**1948-1949 OVER THE TOP!**

130. Mr. & Mrs. F. L. Austin \$26.00  
131. Stanley O. Ross 26.00

He is no fool who parts with what he cannot keep, to get what he cannot lose—the reward of faithful stewardship. Let's pay God His tenth!



**WORDS OF GOD FULFILLED.** The Revelation states that the ten kings, typified by the ten horns of the beast which had seven heads, will give their power to the beast in order to "fulfill his will." Evidently, God will put it into the hearts of these kings to do this, in order that His Word, which is an oracular expression of His will, might be fulfilled. This makes the predictions concerning the events of no doubtful certainty, but on the other hand, a definite and assured reality in fulfillment. God's purpose concerns man in the earth and on the earth, and the working out of the purpose follows a settled pattern from which there will be no variation. It is a fixed course of action.

C. E. Randall.

**Wanted:** A gadget that will blow the smoke back into the smoker's face instead of the fellow's next to him (or her).—Selected.

**SARAH HARRIET RAILTON**

Sarah Harriet Mason was born to Wallace and Jane Mason at McDuff, Scotland, on March 1, 1868. Her quiet death occurred at 3:30 p.m., on May 1, 1949, at the home of her stepson, John A. Railton, 1331 Yonge St., Rockford, Ill., shortly after her attending physician had made a call.

In early life, Sarah, fondly known as Lillian, came with her parents to Ontario, Canada. She became a kindergarten teacher. For many years she taught in Winnipeg, Sask., where she had much to do with the establishment of certain advanced methods of kindergarten teaching.

She was united in marriage with J. Albert Railton of Fonthill, Ont., in the city of Toronto, Canada, on May 24, 1916, F. L. Austin officiating. At once she became the matron of his spacious home at Fonthill. Her church membership was soon transferred to the Fonthill Church of God, where her own father had often officiated.

Death claimed her husband in February, 1925, after which Mrs. Railton lived alone in the smaller comfortable home to which they had previously moved. Here she continued to manage alone her small orchard of peaches, cherries, etc., until arrangements were made with Golden Rule Home of Oregon, Ill., for her abode and care.

When her failing health became such that the Home was unable to render the care needed, arrangements were made with her son and wife for Golden Rule Home to continue care for her in their home under the medical care of Dr. Owen. It was there that she quietly slept away into death.

A sister, Mrs. Daisy Guest of Fredonia, N. Y., and her sons; Mr. and Mrs. John Railton and their children, Austin and Mary Catherine; and another granddaughter, Ruth, survive her.

After services at Oregon, Ill., the body was taken to Canada, where services were conducted, Thursday afternoon at the Fonthill church, with Bro. G. J. Gordon officiating. Interment was made beside her husband in the Fonthill cemetery.

F. L. Austin.

**WHERE THERE IS A WILL**

*There is sure to be a way*

To the individual who has devoted his life to the spread of the gospel message, the thought of allowing that support and work to cease at death is inconceivable. The following clause in your will assures you a continuing part in the future of the Lord's work.

"To National Bible Institution, a Corporation incorporated under the laws of the State of Illinois, I bequeath the sum of ..... dollars, (\$.....) in support of the work of said Corporation as authorized by its Articles of Incorporation and By-Laws."

*Do Not Neglect This Opportunity to Serve*

*"Of all sad words of tongue or pen,  
The saddest are these: 'It might have been!'"*

*--- John Greenleaf Whittier.*

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Less than 45 days remain until we close our books on the work of the General Conference for the current year and prepare the annual report that will be the basis of your conference considerations.

Unless we are presented with a final surge of interest in the financial welfare of our work, we will find ourselves faced with the above tragic reminiscence. The plans of the last Conference have proved most worth while. Impartial surveys tell us that we have a radio audience of 15,000; we have maintained an increased College enrollment; conducted summer school and youth rally; nearly doubled the subscription list of *THE RESTITUTION HERALD*; helped conferences and local workers provide regular services in local fields; taken worth-while strides forward in our children's publications, opening the way for a promising future in this field. At the same time we have carried on our regular evangelistic work and the many services rendered to local churches.

The great tragedy would be that all this must go down in history as an example of what "might have been." The fact is that we were authorized by the General Conference to expend \$26,030 of contributions in behalf of this work. *To date, apart from the Layman's funds we have received only \$7,805.15.* Even if Layman's funds are used to uphold our current needs we are still faced with the fact that we are nowhere near approaching the goal estimated by the Conference.

*IF this represents the complete interest in our National work, next year our total national effort must be reduced by at least 50 per cent*

*James M. Watkins*  
General Manager.

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*Remember the Layman's Campaign Today!*

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, MAY 24, 1949

NUMBER 33

## *Mystery and Wisdom of God*

*By Harry Gockler, Hector, Minnesota*

**T**HE MIGHTY WORKS of creation furnish abundant evidence that back of the universe is a Creator of superlative wisdom and power. All about us are abundant evidences that God exists, that He is the great Creator, and that the wisdom and mystery of His handiwork are sufficient evidence to cause all to have faith in Him. How strange it is that many willingly ignore such evidence and profess disbelief in God! An unbeliever once said, "I will believe only what I can understand; none of that mystery stuff for me!" He then was asked to explain this problem: How is it possible for a black cow to eat green grass which makes white milk which churns into yellow butter?

Consider some of the wisdom and mysteries of God's Creation. A handful of sand is deposited by the Lord in the earth. Great heat is applied from beneath and heavy weight from above, until, when it is found by man, it has been changed miraculously into a beautiful, fiery opal. . . . God takes a handful of black carbon, deeply plants it in the bowels of the earth, allows heat to treat it from below and presses it with rocks of mountains above, and transforms it into a glorious diamond fit for a king's crown.

Only God has the power to regulate nature in all its laws. He causes flowers to blossom at certain times during the day, so that a great botanist once said if he had a conservatory containing the right kind of soil, moisture, and temperature, he could tell the time of day or night by the flowers that were open and those that were closed!

Consider the lowly camel: the only animal able to traverse long stretches of scorching desert. Note how perfectly it is adapted for that service. Its feet, broad and spongy, have hard calloused soles; its long legs enable it to get over the ground well; the hump is composed largely of fat from which it derives nourishment; the stomach holds a large amount of water; its eyelids are

double for protection from the sun's glare and from the sandstorms that frequent the desert; its nostrils, mere slits, can be dilated or drawn close at will; while its knees, breast, and insteps are covered with calli which enable it to lie down in the hot sand without discomfort. Surely, in God's own wisdom the camel was created for a special place and purpose.

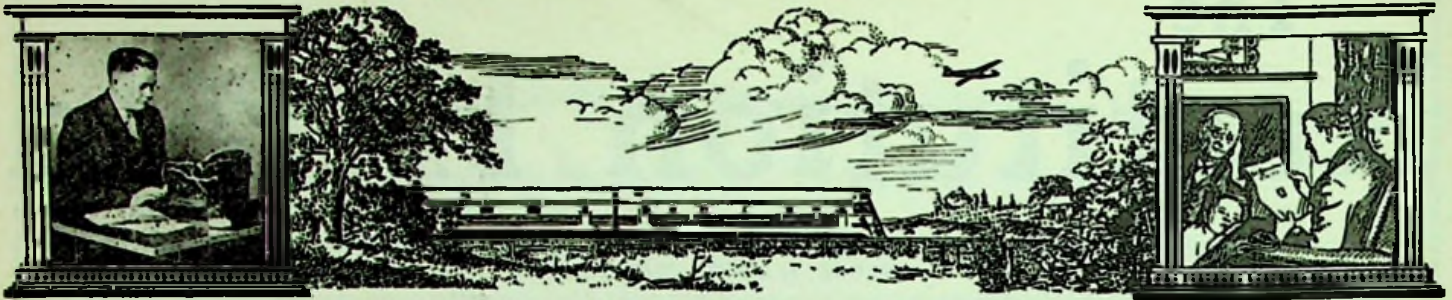
Of all the creatures God made, man is His crowning glory and work. As David said, "We are fearfully and wonderfully made." One who studies the organic structure of man—the ear, the eye, the brain, the nervous, digestive, and circulatory or respiratory systems, and then says man does not have a divine Creator surely is not using rational thinking.

We observe further that God, in His wonderful grace, can arrange the life that is surrendered to Him in such a way that it will carry out His purposes and plans. He continually works through people to develop His great work and plan.

Note more wisdom of His divine laws: every watermelon has an even number of stripes on the rind. Every orange has an even number of segments. Every ear of corn has an even number of rows. Every stalk of wheat has an even number of grains. The waves of the sea roll in on the shore twenty-six to the minute in all kinds of weather. All grains are found in even numbers on the stalks, and the Lord specified thirtyfold, sixtyfold, and an hundredfold—all *even* numbers!

One further fact: God takes oxygen and hydrogen, combines them with carbon which is insoluble, black, and tasteless. The result of this combination is white, sweet sugar! How does God do it? Only through His wisdom and power which we do not properly understand, but which as Christians we accept in faith!

Truly, the Word of God and (*Please turn to page 9*)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Minnesota Emphasis

The Minnesota State Conference of the Church of God, in several ways showing renewed effort to evangelize, is sending this week's RESTITUTION HERALD to more than one hundred fifty non-subscribers. Accordingly, a Minnesota emphasis is woven into THE HERALD to give it special appeal, this week, to brethren of the North Star State. May God richly bless the Minnesota work, including its Annual June Conference now at the threshold.

## Summer School

Page 12 of this week's HERALD should be of special interest to youth recently graduated from high school or planning for graduation this spring. The *summer school*, now operating as a summer session of Oregon Bible College, offers Church-of-God youth, and others, a convenient and practical introduction to college life: its standards and ideals, its instructors, curriculum, campus, and the whole College pattern and pulse. All essential details of information that freshman College students, and others, may require are presented on the full-page announcement (page 12) of the Summer Session of Oregon Bible College. Opening date draws near. Are you coming? *Come!* The School is yours!

## Pathos of Ignorance

Until reading Brother Harry Goekler's article, "Wisdom and Mystery of God" (front page), I ignorantly supposed only the wind caused waves of the sea and that the rapidity with which those waves roll ashore was determined and governed only by intensity of the wind. Half, and more, of my life in ignorance of the twenty-six-per-minute pulse of the sea! Grand is the Creator in His mysteries so slowly discovered by puny man, then, being discovered, must be learned by each succeeding generation. With knowledge of these mysteries of the Creation, one's appreciation of God grows until he sees all about him Wisdom and Design and Providence. How pathetic is ignorance!

Perhaps there *is* a short cut! "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10). Many of earth's educated millions missed *kindergarten!* . . . Similarly, that "no flesh should glory in his [God's] presence," Jesus is "made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). What more needs one than Jesus? "Ye are complete in him" (Col. 2:10).

True, Christians do well to develop their talents, that their lives may the more redound to the glory of Christ; but it is equally true that non-Christians who develop their talents, but withhold praise of God and service to Christ, do *not well*. O! the pathos of *that* ignorance!

## Spring and Chinese Proverb

Spring blows softly warm. Impulsively, one turns to gardening, and well that he does! There he sees a myriad of mysteries; there he sees the works of God.

See there the lowly bean burst from the soil wearing yet the old bean from which he sprang. See the tender, threadlike shoot that manufactures below itself a ruddy carrot. See the tiny leaf that later grows beside it the smiling face of gorgeous pansy. Watch! where you planted sunflower seed to feed the cardinal next winter, as if he smelled your kindness, comes already the songster to find the one seed not fully covered!

Do the heathen, too, *that nearly* walk with God? A Chinese proverb replies: "If you wish to be happy for an hour, get drunk. If you wish to be happy for three days, get married. If you wish to be happy for eight days, kill your pig and eat it. But if you wish to be happy forever, become a gardener."

"Seek the Lord . . . feel after him . . . though he be not far from every one of us" (Acts 17:27).

## Youth Rally Enrollees

Already reporting for attendance at the National Berean Youth Rally are: Faith LeCrone and Otto Dick, Jr. (Ill.), Ronald Dilamarter and Weldon Holland (Ont.).

# Prophecy for Today

By A. R. Johnson, Hector, Minnesota

**T**HE APPLICATION of God's Word to events of this present day provides everyone a forecast of what lies ahead in the very near future. If we who are Christians can pierce the veil of the future by the use of what God caused to be written for our instruction and guidance, we shall be forearmed indeed.

In the past, any nation that prepared for war always found it, and we may safely conclude that the present time of preparation for war is no exception. Daniel 11:7 shows that the southern division of mankind hardly will be organized until open hostilities begin and soon develop into a full-fledged world war. The south, having the upper hand at the beginning (vv. 10-12) will lose out from the exhaustive effort and the financial strain on its economy. Verse 15 records a forecast of Russia's final effort to subdue the power of the southern confederacy by breaking through to Palestine, where the children of the violent among Daniel's people will welcome them (v. 14). God will take the strength from the southern defenders, and they will suffer a major defeat. This will leave the immediate field to the Russian victors, of whom the Bible speaks: "But he that cometh against him [southern confederacy] shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, and in his hand shall be destruction. And he shall set his face to come with the strength of his whole kingdom, and with him equitable conditions; and he shall perform them" (Dan. 11:16, 17, R.V.).

This seems to foretell the close of World War III, except that the northern king will take some islands and seacoasts for strategic reasons: there being a lack of an adequate defense on the part of the southern division.

The northern king also will have a weakness. A prince will cause "reproach . . . to cease" (v. 18). Here, Tito of Yugoslavia would fit into the picture, as the Kremlin has long reproached him for his nationalism and independence of Moscow; and, living in mountainous country, Tito is hard to correct, so remains a threat to Russia's dominion over the Balkans and her outlet to the Adriatic. Tito also constitutes a measure of protection to Italy. This prophesied prince (whether Tito or not) "shall cause the reproach offered by him to cease; yea, moreover, he shall

cause his reproach to turn upon him. Then he shall turn his face toward the fortresses of his own land; but he shall stumble and fall, and shall not be found" (vv. 18, 19, R.V.). This will end the career of the Russian leader of World War III.

With that War and its ravages past, the first national problem of the northern division will be reconstruction. Reconstruction will call for an increase of taxes to finance it, which tax increase, unpopular at any time, will be very unpopular when all means of paying it are disrupted. So, the victors' succession will not be able to carry through even a beginning of recovery to his country—"neither in anger, nor in battle" (v. 20).

This failure will pave the way for a contemptible man to seize the rulership. (V. 21.) The world, weary of wars, is ready for almost anyone to be a world ruler who can offer at least a period of peace: and to the upstart it will be a "time of security" (v. 21, R.V.), with no one able to oppose him. One of his first moves will be to make a covenant with the children of Israel. (Dan. 9:27; 11:23.) He then will proceed to take over all the northern division (11:24), which accomplished, he will turn his attention to the rest of the earth, or to the southern division. In verse 26 (R.V.), the text is "destroy," but the margin is "break"—a phrase that men use to denote the exhaustion of financial resources.

We who live today have arrived at the place in the world's history for one ruler to rule all of it, or to be Nebuchadnezzar's antitype and rule as he did. (Dan. 2:38.) The God of heaven rules in the kingdom of men, and He gives the right to rule "to whomsoever he will, and setteth up over it the lowest of men" (Dan. 4:12, R.V.). This is still true. God still is setting up and removing rulers, and this prophesied ruler will be one of them. He will have a work to do, and one of his assignments is to break in pieces the power of the holy people. (Dan. 7:23; 8:24.)

Another work for him is to "devour the whole earth . . . tread it down, and break it in pieces" (7:23). The margin for "tread" is "thresh" (see R.V., marg.), or to break up all national boundaries and make the people of the earth again one people. He well may be the instrument of God to "shake the (Please turn to page 9)



A. R. Johnson



# A Good Investment

By Harold J. Doan, Chicago, Illinois

AS J. ARLEN MARSH so aptly pointed out in his analysis of the last Sunday-school lesson, "The normal needs of everyday life are far more distracting, in our religious experiences, than ridicule, actual sin, and difficulties within the church combined." Most would-be Christians are not drawn away from God by alcohol, by suffering, or by sins of other Christians, but by their own pre-occupation with making a living and pursuit of pleasure. The routine process of life itself can become so important to us as to crowd out any resemblance to spirituality.

Isaiah gave a sage warning concerning one's entanglement in the cares of this life. "Ho, everyone 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. 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 your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:1-3). The essence of Isaiah's idea is that we should seek things of the Lord, *first*, and material blessings after that. Our most intense longing and striving should be for the wine of heaven that makes men's hearts glad, for the water of life, for the milk and meat of the gospel, knowing that if we "seek first the kingdom of God and his righteousness," all our material needs will be supplied.

It is a sin against God and self to become so involved in making a living, accumulating wealth, winning fame, rearing a family, building a business, buying a home or pursuing pleasure, at the expense of one's spirituality. In telling His Parable of the Sower, Jesus told how some of the seed fell among thorns. The seed took root and grew, but before long the thorns also grew up and choked out the new plants—so they withered and died. Jesus' explanation was, "The seed is the word of God . . . and that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Luke 8:11, 14).

My friend, if you are just too busy to read your Bible, to pray, to attend church, to witness for Christ, and to help the needy, then you are much busier than the Lord

intended you to be. There will be no place in the Kingdom for those who love this world more than they love the Lord; in fact, James said quite bluntly, "Whosoever therefore will be a friend of the world is the enemy of God" (4:4).

"But," you reply, "I do not intend to keep up this pace always. After the family is grown and we have a little money in the bank, and the house is paid for, then I will slow down and serve the Lord." You are playing with dynamite! The youth says, "After I have sown my wild oats . . ." A little later, he says, "After college and I am established in business . . ." Then, "When the family is grown . . ." Still later, "When we come back from our travels . . ." But then it is almost too late, for he will have come so used to living without God in his life, he finds it difficult to change.

Hear Isaiah's admonition, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord" (55:6, 7). Now is the day of salvation—now is the time to seek the Lord, for tomorrow may never come. Procrastination is dangerous, for it is toying with eternity. Death could come at any moment; so could the Lord! and we Christians will be judged for how we stand in that moment. While I have been speaking, about one thousand people have died in this world. How did they stand? we wonder. What if it had been you? Do not "put off" any longer, but decide this moment to give your whole life to the Lord, to seek Him first, to serve Him first, for "manana," tomorrow, may never come.

You reply: "How can I change now? It is too late, the love of the world, and concern for things of the world are too strong within me. The Lord doesn't want me. I've been away from Him too long. I've been too wicked." If this is your excuse, "you err, not knowing the scriptures." Isaiah said, "Let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (55:7, 8). We cannot understand why, but the Lord is anxious to have every one of us in the fold. The Lord is anxious to have us repent of our ways and ask forgiveness. Because He abounds in love, and is rich in mercy, God can, and will, forgive the penitent one and pour out

upon him the Spirit to turn him from the world. We need the abundant mercy of God to forgive us for a fresh start in life. We do not understand—we only know that it is so. In the Name of Jesus, we can be cleansed of our wickedness. John promised, "If we confess our sins, he

is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The conversion of Augustine provides a wonderful example of Isaiah's lesson. Augustine was the son of a godly mother, Monica, who never (Please turn to page 9)

## "I Am Come"

By Francis Burnett, Jordan, Missouri

"O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24).

**T**HE MARGINAL RENDERING on Romans 7:24 is "who shall deliver me from *this body of death*?" When God placed Adam and Eve in the Garden of Eden, the ultimate end of the penalty for the transgression of God's laws was death, and we read in the Scriptures that Adam died. (Gen. 5:5.) Since that time, there has not been a man or woman, including Jesus, the "Son of the living God," who has escaped, or can escape, the curse of death.

What is death? Quoting from Webster's Collegiate Dictionary, under synonyms for death, we read, "Death is the general word for the termination of any form of existence." This applies both to animal and plant life. "Termination" means the end, or ceasing to be. When one looks at a dead plant, he absolutely knows that the plant, now dead, has *no life* in it, neither can it send forth new life. The same thought is true when one looks upon an animal that has died. Then, why is it that man seems to think that within his own sinful, mortal (which means subject to death) body there is some form of existence that lives on after death. Either editors of the dictionary are wrong, or the great majority of the people of the world are wrong. The latter is correct—sad, but true. If one contends that man has a form of existence that continues to live after death, then the one who ceases to live, in our sight, is not dead. Why. Death is the "termination of *any form of existence*."

Man, generally speaking, is sinful today because he has not realized his sinful, helpless condition. He also has failed to realize how dependent he should be upon the Lord for life now and to come. Jesus said, "I am the way, the truth, and the life" (John 14:6). Can one be so bold as to say he has a deathless life within his own self? Lazarus did not have it. Jesus restored the life of Lazarus

and caused him to come forth from the tomb, even after corruption had begun. Often a new-born babe would not live, were it not for the fact that the doctor helps the body organisms, especially the lungs, to function. Jesus is the way to *life*. Jesus controls our future *life*.



Francis Burnett

"O wretched man that I am! who shall deliver me from [marginal] this body of death? I thank God through Jesus Christ our Lord" (Rom. 7:24, 25). Paul, one of the greatest Christians that ever lived, realized that only Christ could give him *life*. Jesus is able to deliver us from death and the grave because He overcame by not yielding to sin. God gave Jesus on the cross as a sacrifice for the sins of the world, and then brought Him forth immortal from the tomb, the "firstfruits

of them that slept" (1 Cor. 15:20). We read in Colossians 3:3, 4: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." What does this mean? It means that we, being dead to sin through baptism, have a future *life* hid with Christ in God. The gift, *eternal life*, is from God.

When shall we Christians actually possess our future *life*? At death? No. We shall receive it when Jesus comes again. "Behold, I come quickly . . . to give every man according as his work shall be" (Rev. 22:12). "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" (1 Cor. 15:51, 52).

What a wonderful hope we Christians have in awaiting the return of Jesus to this earth and in the great Resurrection Day! . . . (John 10:10.)

# Disproving the Pre-Existence Theory

By John R. Fiske, South Haven, Kansas

(1) Do not the terms "I," "me," "Son of man," "Son of God," and "Jesus" stand for His whole personality equally as much as "I," "me," the "apostle," and "Paul" stand for Paul's entire personality? If so, then does not the "me" and "I" in John 8:58 and 17:5 include Christ's body as much as "me" does in Luke 24:39?

(2) "I will be his Father" (2 Sam. 7:14). Does this mean "I am his Father"? Would it not, if Jesus existed then? Suppose a woman said, "I will be a mother." Would one understand her to mean she was *then* a mother? Would she not then be a mother if she had a child? So with the Father! If He *then* had a "Son," would He not then have been a "Father"? Inasmuch as He said, "I will be a Father," it follows that the existence of the "Son" then mentioned was of a future arrival.

(3) "Now saith Jehovah who is forming me from the womb" (Isa. 49:5, Young's Ver.). Could this "me" exist before it was formed? The words "God *formed* man of the dust" prove, do they not, that man did not exist until formed? Then, do not the words "Who is *forming* me from the womb" prove the "me" not to have an existence until formed?

(4) Isaiah 11:2 says certain things *shall* happen to Jesus. What are they? He is to have "understanding," "wisdom," and a "quick understanding." Bear in mind that these things were future at that time. God *shall* do them. If Jesus then existed, He at that time *lacked* these things: "understanding," "wisdom," and a "quick understanding." Or, would God give Him something He already had?

(5) "Joseph, son of David! Do not fear to take unto thee Mary thy wife, for that which in her hath been begotten is of the Holy Spirit" (Matt. 1:20, Rotherham). Can one exist before he is *begotten*? If not, then Christ's existence did not precede His begetting in Mary.

(6) If Jesus pre-existed, what part of Him is older than His mother? Where was this part during the prenatal state? Was it then a know nothing? Where was this part when Jesus lay (Matt. 28:6) in the tomb? If this part existed before His fleshly body had an existence, could it not exist while that body lay dead?

(7) John 8:40 and Hebrews 2:17 show Jesus was *a man*, and that, too, one "made like his brethren" in "all things." Since Genesis 2:7 shows man to be a dust creature, animated by breath, follows it not there is nothing in man

that could pre-exist? Since Jesus was *a man*, follows it not there is nothing in Him that could have pre-existed?

(8) Does not the fact that man was made of dust prove absolutely that the dust existed before man? Now does it not? Then, does not the fact that Jesus was "made of a woman" prove absolutely that the woman existed before Jesus? If not, why not? Could He exist before He was *made*?

(9) Hebrews 2:6 and 7 speak of man. They show angels existed *first*, then man was made, or created, "lower than the angels." Furthermore, man was positively *younger* than the angels. Since Hebrews 2:9 uses the same language in reference to Jesus, the same conclusions must be drawn in reference to Him. He, too, was made, or created, subsequent to the angels: therefore, is younger than they. If it is certain that man had no existence until made, is it not equally certain that Jesus had no existence until He was made?

(10) Acts 13:33 tells that the Son was not begotten until "this day." If it is certain He was not begotten *after* that day, it is equally certain He was not begotten *before* that day. As "begotten" means to establish the existence of a *new* personality, it is certain, therefore, that the Son's existence dated from "this day" on which He was begotten.

(11) Acts 3:22 declares that God intended to *raise up*—cause to exist—a prophet who was to be *from* "your brethren." The words "raise up" show Christ's existence was then future. "Your brethren" shows Him to be *younger* than the "brethren"; else He could not be "raised up" from among them.

(12) "God sent his only begotten Son" (John 4:9). Was He a Son in fact before He was begotten?

(13) Which was first: the mother or the child?

(14) Can a child be born without a mother and before her existence?

(15) Can a son at birth be older than his mother?

(16) Can a son be born before he was begotten?

(17) Can a son exist without a father to beget him or a mother to conceive him? If not, then who was Christ's mother before the world was?

(18) If a child must be born in a certain town, could he be born before that town had an existence? Jesus was born in Bethlehem of Judea. "For thus it is written by the prophet: And thou Bethlehem, out of thee shall come a governor that shall rule my people Israel" (Matt. 2:1-6).

- (19) Which was first: Jesus or Bethlehem?
- (20) Can a thing be made before the existence of the material of which it was made?
- (21) Was the "first Adam" a living being before he was made? Was the "last Adam" a living being before He was begotten or made?
- (22) Has an unbegotten child any knowledge?
- (23) Did a pre-existent Christ become a Son of Mary? Can two things become one being? What came to Mary besides the Holy Spirit? Is the Holy Spirit the pre-existent Son of God?
- (24) "It behooved him to be made like unto his brethren in all things." Could He exist before He was made?
- (25) "The book of the *generation of Jesus Christ*" (Matt. 1:1). Could Jesus exist before He was generated?
- (26) Which was the first: type or antitype?
- (27) Was Abel's lamb a type of Christ?
- (28) Which was first: the prophecy, or that event foretold by the prophet? "Behold a virgin shall conceive."
- (29) Was this Son born before Isaiah lived?
- (30) Can the second exist before the first?
- (31) Which was the first: the "first Adam" or the "last Adam"?
- (32) Was the virgin the mother of Jesus? If so, was He a living Son before being conceived by her?
- (33) What was formed in Mary's womb? Was it not the body of our Lord? If so, then how could Jesus have pre-existed, inasmuch as that "holy thing" thus formed in Mary's womb is positively declared to have been "the Son of God"?
- (34) Which was first: the object made or the material of which it was made? Jesus, the Bible says, was "made of the seed of David."
- (35) Which was first: the law or Christ? "The law was our schoolmaster to bring us *unto* Christ."
- (36) "God gave his only begotten Son." Can one have life and consciousness before he is *begotten*?
- (37) Can there be a *begotten son* before the existence of the mother?
- (38) If there was a pre-existent Christ, what became of Him when the true and real one was begotten?—or is not Jesus the real One? *(Continued on page 9)*

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## *It Is Deadly!*

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*By David Sprinkle, Oregon Bible College*

**H**OW MANY OF US have not seen a basket of beautifully colored fruit, and upon approaching the basket and examining the fruit, found it to be fake? I believe all have. It did look pretty!—but it was made of wax or papier-mache. I am glad we all have the good judgment to know it is not fit to be eaten.

Let us imagine, though, that we fail to see this falseness. So, we pick up an apple, a beautiful wax apple! And, poor blind creatures that we are, we eat it, believing that it is good for nourishment. The wax is useless for food, though it may have a sweet taste, and, worse still, it may be poisonous. If it is not poisonous, it still has no food value; and our body has nothing from which to get energy. Therefore, our body is weakened, and, if this diet is continued, we become weak from malnutrition and finally die—die of starvation.

What we eat becomes a part of our bodies. If we eat only good food, our bodies will be kept in good condition. If we eat useless or poisonous so-called food, either quickly or eventually death results.

In like manner, what we see and what we hear become part of our minds. It requires closer scrutiny, however, to determine the usefulness of that which we mentally take into ourselves. Christians are given this power to judge, as we are told in 1 Corinthians 2:15: "He that is spiritual judgeth all things, yet he himself is judged of no man."

I am considering especially methods of entertainment. Entertainment can be nourishing; it can be stuffing; or, worst of all, it can be poisonous—the two latter ending in Spiritual death.

Is our spare time conversation nourishing to our lives and minds? Or does it usually consist of stuffing? Are we certain that it does not sometimes contain poison? Let us make every word fit to be spoken to our Saviour Jesus! Let us ask ourselves the same three questions about the other ways by which we seek pleasure: the things that we eat and drink, the books that we read, the places that we go. Would Jesus do it? Consider! If He would not, *it is deadly!*



## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**FAITH.** My last copy was prepared in Rochester, Minnesota, and so is this manuscript, but we have our plane reservation made for our trip home in the morning. Not being a patient here, we have had opportunity to make many contacts with people from all over the country, and from foreign lands, who have come to the Mayo Clinic to find help from their physical infirmities.

During our stay here, we have found close friends in a doctor and his wife from Nebraska. Both are here for surgery, he already having undergone his operation for malignant growth. It is with his confession that we consider briefly. He has practiced for forty-eight and one-half years, and this is his first real battle for his own life. He said "people should realize that faith is fifty per cent of the battle." Then he continued:

"We don't recognize our need of the Almighty when we are helping others, but when one gets right down to the thin thread of life, he begins to feel and know how weak and puny mortal man is, and he likes to feel after something that lies beyond and above man."

For nearly a half-century he had practiced in the science of medicine and surgery, but when his own life was at the brink, he wanted to be sure he had fifty per cent of faith on his side. When I stood at his bedside and held his hand and offered a prayer in his behalf—it was the man of faith that wept and said, "Amen."

Yes, faith is a great thing to have and gives one courage and hope in the face of grave danger. To have it and know how to use faith in adversity, one should exercise it in times of health, peace, and prosperity. Science has done much for mankind, but when the end of the road is in sight, she likes to rest on faith.

**OLD FOLKS.** The church of today is devoting its great energy toward the welfare of the children, youth, and middle-aged. It is a wonderful field of labor, and, the younger the church can capture the hearts for the Lord, the better it is. We are in sympathy with all worth-while efforts to bring the youth in fellowship with the church and companionship with the church and companionship with the Lord. In our enthusiasm to keep in step with the trend of the times, it is within the range of possibilities that we may become neglectful of those moving close to the sunset of life, and upon whom we sometimes place the class name of "second childhood."

In a recent survey conducted under the Federal Council of Churches as directed by the Department of Pastoral Services, it has been discovered that, in 1949, eleven per cent of the people in the United States were sixty years of age or older. Back in 1800, this age

group accounted for only three per cent of the population. The two men directing the study, Paul B. Maves and J. Lennart Cedarleaf, stated:

"Science has added years to life. The church must assume its responsibility and accept its opportunity to add life to the years . . . to help people grow old with grace and favor with God and man."

Young people need to be worked into the life of the church and trained for the leadership which time automatically will place on their shoulders. In doing this, caution should be exercised that those who have borne the brunt of the battle in years past are not shunted aside and caused to feel that they are no longer needed or that there is no work for them to do. It is unfortunate when members of the church come to the place in life where they feel that the days have come when they have no pleasure in them. God bless the aged of our church who have given to us a goodly heritage in faith!

**LIFE IN SPAIN.** Spain has long since been a Roman Catholic nation. Over the centuries, this state religion has been oppressive and stood in the way of religious freedom. A short comment from the "Protestant Voice" will suffice to picture for us the religious condition in this traditionally papal country. Says the Voice:

"Protestants are not permitted publicly to bury their dead with the rites of their church, to print hymnbooks and Bibles, to reply in the public press to attacks made on them, to place any signs on their churches denoting they are places of worship."

**LIFE IN THE UNITED STATES.** The preceding item related the religious restrictions forced on the minority religious groups in Spain. What happens there would happen here if the same church became the dominating force. The "Converted Catholic Magazine," in its issue of September, 1948, reported how "the long arm of the Roman Catholic church censorship reached out last June and succeeded in having the magazine 'The Nation' banned from the public schools of New York City. The reason given by the Board of Superintendents, in which the Board of Education was forced to concur, was the publication in 'The Nation' of a series of factual articles by Mr. Paul Blanshard about the Roman Catholic's teachings on vital issues of American political and social life."

This is what happens in Protestant America in sections where Rome has the ascendancy of power and influence.

**IT IS THE LORD.** I am writing this item by request. I have just returned from a visit with my doctor friend of whom I made

mention in a previous item. He wanted me to tell you, my readers, and he said to emphasize it strongly, and that is—it is the Lord that does the healing. He said the medicine the doctors use, the Lord provided in the herbs and in nature's storehouse, and unless the Lord blesses the use of the means, the doctors can do nothing. He said, "Tell them to give the good Lord the credit." Then he further said: "Say to your people to do what they can for themselves, and then ask the Lord's blessing on the efforts."

Do we not too often forget to give the Lord the proper thanks for the blessings which He gives us? When in sickness or distress, we pray to Him for help; and when the relief comes, people are inclined to say, "I sure was lucky." Luck had nothing to do with it. It was God—the giver of every good thing—that brought about the victory sought.

**EMPTINESS OF SOUL.** The Methodist Clip-sheet quotes a minister from Manchester, England, by the name of Robert E. MacLean as saying:

"At no time in our social history has there been so little feeling evinced about anything. Men and women waltz down the street to the tune of what they call broad-mindedness, but which is, in reality, nothing but emptiness of soul and purposeless living. They have no convictions about anything."

Christianity gives purpose to life, and fills one with largeness of spirit. Poverty of spirit is the root cause of most of our problems. Rebuild family life around the family altar with the Word of God as the guiding light, and juvenile delinquency, divorce, and moral decline will soon disappear.

**LOST OPPORTUNITIES.** Last week, I met a young couple perhaps in their thirties from Capetown, Africa. They came all that long distance to find medical and surgical help. They seem to be refined people with high ideals and well read in the affairs of men. It was not until tonight—my last night in the city of the sick—that I discovered that they were lonely and needed the encouraging word. There was a void place in their hearts. In the short time that I spent with them tonight, I tried to lift that veil of heaviness and give to them a sense of neighborliness and cause them to feel that they were not alone. Since coming to my room, my mind has been canvassing other contacts made during the past two weeks, and it has dawned upon me that in each and every life that I have been able to look into through the window which they have opened, there is a longing for a helpful and encouraging word. Missed opportunities! yes, the world of mankind is waiting for someone to come along and say to them, "Be of good cheer."

## MYSTERY AND WISDOM OF GOD

(Continued from front page)

His creative work constitute two great witnesses that God exists. "The fool hath said in his heart, There is no God" (Psalm 14:1). Why belong to that class when the evidence of God is all about us in many ways, and the glory and mystery of God are seen in the perfect design of all nature?

As God constantly performs these miracles of everyday life before our eyes, we bow humbly before Him in His wisdom and power and know full well that even so He also can transform the lives of sinful men into living epistles of Him and His Son Jesus Christ. May we acknowledge this great wisdom and love of God as manifested in all His creative works by serving Him faithfully, and by being found worthy for eternal life when Jesus comes.

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## PROPHECY FOR TODAY

(Continued from page 3)

heavens, and the earth, and the sea, and the dry land" (Hag. 2:6). God has promised, "I will shake all nations, and the desire ['precious things'—R.V.] of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (v. 7). The margin for "precious things" (R.V.) is "desire," and in this case it is our Lord's coming, setting up of His Kingdom, and a return of peace. May we all be worthy to participate in the realization of this "desire."

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## A GOOD INVESTMENT

(Continued from page 5)

ceased to pray for her son. Early in life he was a great disappointment to her, for though reared in the shadow of the cross, he was soon drawn away by riches and pleasures of the world. His life became a constant round of drunkenness and sin, while his mother prayed for him. Then, one day, the light of understanding shone upon Augustine; he awakened to the futility of his useless life. He saw life in its true focus and wisely appraised its values for the first time. He saw himself: rich, young, having many friends, being full of pleasure—but *lost!* Kneeling then and there, he repented and asked forgiveness, renounced the world, and became a great Christian.

The world is full of folks who need just such an awakening. Christians and non-Christians are they, who have heard the word but allowed it to be "choked out" within them because of the cares and pleasures of this life.

There is nothing wrong with riches, business, work, homes, luxuries, until they take first place in our lives. When they become a wedge separating us slowly from God, they become sin. If you can observe this occurring in your life—*beware*, for you are bargaining with the Devil! Spend a few moments in self-examination. What is first in your life? What is your excuse for not serving? How will it stand up when you tell it to Jesus?

If you are not as you should be with God, return now—"seek the Lord while he may be found." Do not put it off—delay is dangerous! Redirect your life and aim it toward Christ and the Kingdom, putting them first. Rest assured that the Lord will see that your material needs are provided.

The Lord, full of mercy and forgiveness, waits with open arms to receive you and to help you in your new life. Go to Him now—love the world no more!

Father, accept us in mercy and forgiveness. Receive us into Thy fold. Take from us our love of the world; replace it with love of Christ. Strengthen us as we follow in Jesus' path, forsaking the way of the world. We pray in Jesus' Name.—*Amen.*

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## DISPROVING THE PRE-EXISTENCE THEORY

(Continued from page 7)

(39) Does not begettal and conception produce *mind*, as well as body? If so, then could Jesus' mind pre-exist any more than His body? Is it not a certainty that without begettal and conception, neither body nor mind would have had an existence?

(40) Anything *foreknown* has no existence during the time of its foreknowledge. Since Christ "was *foreknown* indeed before the foundation of the world, but was *manifested at the end of the times*" (1 Peter 1:20, A.R.V.), it follows, therefore, that during this time of foreknowledge (reaching sometime "before the foundation of the world" to "the end of the times"), He had no existence save in God's mind.

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## LIVING ROD!

The Lord made Aaron's rod to bloom:  
A borrowed axe to swim!  
God's magic makes the seed to sprout;  
Why don't we reverence Him?

God chose the Rod of Jesse, too,  
With grander sign than bloom;  
God's magic proved Him Priest of all  
By vict'ry o'er the tomb!

—Sydney E. Magaw.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Son of man is come to seek and to save that which was lost" (Luke 19:10).*

### A "Must" for Zacchaeus

Zacchaeus was a little man. He was a chief publican, or head of the tax collectors in his district. He was rich. But nothing was going to keep him from seeing Jesus when He passed that way.

Perhaps Zacchaeus saw some boys in trees for "ring side" positions to see Jesus. Perhaps the desperate idea came to him all alone. Nevertheless, he left his dignity behind and climbed a tree!

Can you look around you and think of a short man of good position. Would it not be *funny* to see him climb a tree to watch someone of importance pass by? I think it would! Yet let each think of himself as the little person. Jesus was to pass by soon! Would not that interesting fact blot out all other facts, however important? Zacchaeus *must* see Jesus! We, too, would feel the same way; we would do almost anything to see our Lord pass by. Would you not climb a tree, or hang part way out of a window, or even sit on daddy's shoulder to see Him?

### Jesus Saw Zacchaeus

Perhaps Zacchaeus never considered the fact that Jesus might see him, or speak to him. He was rich, but Jesus did not cater to the wealthy. What reason would Jesus have to speak to him? Jesus saw Zacchaeus' interest in Him. He saw faith in Him shining from his eyes. The very humble position of this well-dressed man spoke to the Lord of his interest in Him.

Jesus said, "Zacchaeus, make haste, and come down; for to day I must abide at thy house" (Luke 19:5). Jesus said He *must* visit Zacchaeus. How did Zacchaeus react? He hurried down and spoke to Jesus happily. Such an honor!

What did the people around say? They all murmured. They said Jesus had chosen to go with a sinner to be His guest. Perhaps there were other men of rank and position who expected Jesus would choose to go to one of their homes. Perhaps they were glad Jesus did not ask to go to one of their homes. They complained, anyway. "The idea of one saying He was the Son of God, and then to go to the home of a sinner rather than to the home of one of the church men!" said they.

### Complete Surrender

Zacchaeus saw Jesus—His purity, His goodness. Zacchaeus said he would give half of his goods to the poor. Zacchaeus saw himself—his smallness, his wrongdoings, the taxes overcharged to the poor.

Zacchaeus added, "If I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

### Another Look

Jesus saw Zacchaeus—a new Zacchaeus. Yes, still small in stature, but oh, so big in the sight of the Lord! Jesus said, "This day is salvation come to this home, forasmuch as he is a son of Abraham" (v. 9). Zacchaeus had faith—the true faith in God that found God's favor. Zacchaeus was lost, but he accepted Jesus and became in a saved condition. Unless we feel that change of heart, that spirit of God touching us, to read the Word won't help us; it cannot help us unless it reaches and changes our hearts and lives—unless it lets Jesus into our lives to live in us. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

When we are truly converted, we want to be sealed by baptism and be a part of the body of Christ. Then He is our High Priest. When we sin, we pray through Him to our Father in heaven and are forgiven. When we are Christ's, we will withhold nothing He demands of us.

The Son of Man came to seek and to save the lost. Accept His call today. Hear and obey Jesus' invitation: "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."

### Happy Birthday Wishes

Marie Pryor, May 23, age 4, Hendersonville, N. C.  
Charles Pryor, May 24, age 8, Hendersonville, N. C.  
Marlene J. Saatzer, May 25, age 11, Saint Cloud, Minn.  
Hilda Richardson, May 26, age 12, Hammond, La.  
Rosa Mae Phillips, May 28, age 11, Wadesboro, La.

# Berean Department

ALVA G. HUFFER, Editor

## Hillisburg Young People

Young people of the Hillisburg Church of God (near Michigantown, Indiana) have designated the month of May as "Community Month." During this month, they are working to make their church community a better place in which to worship, work, and live.

Members of the group have rolled up their sleeves and are busy beautifying the church lawn. They are planting trees and shrubbery, lending a helping hand to their pastor, Brother Fred Hall, who has been keeping this rural church lawn attractive. This summer, as in previous years, one section of the large lawn will be equipped with a croquet set and other recreation equipment.

The Hillisburg Church was well represented at the recent Indiana Youth Rally held at the Burr Oak Church near Culver, Indiana. Presented here are some of the highlights of the Rally as reported by Hillisburg young people.

### Bonnie Huffer Reports—

"Many young people gathered at the Burr Oak Church to listen to very inspiring and thoughtful messages. Mr. Liddle, the youth director, gave many points on how to organize and interest young people.

"A movie was given, Saturday night (April 23), entitled "Reaching from Heaven." This was a true-to-life movie on how a man through an automobile accident came to Christ, and how others were converted.

"We had a recreational period that gave us fellowship with other young people. We plan to have another youth meeting in June. We all are eagerly waiting and planning for this meeting."

### Shirley Huffer Relates—

"For me, our visit to Burr Oak was very interesting and inspiring. Mr. Liddle gave some excellent points for both young people and parents.

"One of the most interesting subjects discussed was that of dancing. The interested young people expressed some very good ideas. Another interesting subject was that of the friends with whom we associate. These group discussions were very helpful and uplifting. We are looking forward to the next rally in June. We hope everyone received some good information on how to make their young people organizations grow."

### David Hall Adds—

"After we registered and had a short afternoon discussion, we had a good meal at the Culver Lions Club which was served by the ladies of the church.

Devotions were led by my big brother, Milon. (Milon Hall is pastor of the church in Kokomo, Indiana—Ed.) We then enjoyed a play and a very interesting program. We were entertained in the homes and had lots of good things to eat. Sunday's talks were all good. We hope we can interest other young people to attend the next rally in June."

## Thank You

*A major project of the National Berean Society is its contribution to the support of our missionary to the Mexican border, Brother James Mattison. Offerings for the Berean missionary fund are being received by our national treasurer, Miss Shirley Logsdon, 1027 Ridge Avenue, Rockford, Illinois. The treasurer selects the following quotations from letters written by contributors, and says to the many friends who are faithful in this work, "Thank You."*

"Recently one of our much loved members, Walter Coulter, fell asleep. Some friends of the family turned in money for mission work, and I have been instructed to send this money to be used for our missionary work near the Mexican border."

—Elmo J. Gaspar, Eden Valley, Minnesota.

Some of you will remember Walter's interest in preaching the gospel. I believe this is a fitting token of remembrance of him.

"Lately I have been trying to help where most needed with my tithes, so I am enclosing an offering for Brother James Mattison's work. He is doing a good work and certainly is worthy of his hire."

—Mrs. E. R. Burk, Tacoma, Washington.





# OREGON BIBLE COLLEGE

## Summer Session

**JULY 5 - AUGUST 1**



Otto E Dick



J. R. LeCrone



**Purpose:** The Oregon Bible College Summer Session, formerly the "Summer School" sponsored by the General Conference, was organized to train leaders in Christian work. Now the school is organized on the Collego level and awards college credit for work completed. Four credit hours of work may be earned during the four-weeks' term. The Summer Session is conducted much as is the regular College term, with the exception that each class meets five days each week. The Summer Session enables regular College students to enroll in regular College classes during the summer and provides an opportunity for others who cannot attend for the regular four-year course.

**Courses and Instructors.** The instructors, Otto E. Dick and J. R. LeCrone, will present four courses designed to provide practical training in Christian leadership and Christian growth: "Inspiration of the Bible," "Training for Active Service," "Storytelling Methods of Teaching," and "Christian Discipleship." Never has the Church of God been in greater need of Christian workers. We need workers who are able and willing to assume the many responsibilities of Christian stewardship. Is it easy for your church to find good Sunday school teachers? Is it difficult to find someone who will serve as Sunday school superintendent? Do you have a church board that functions? Send one or two of your young people to the Summer Session for special training in Christian service.

**The Cost:** The cost of the full four-weeks' training will be only \$50.00 for tuition, board, and room. Additional cost for books and supplies should not exceed \$3.00.

**Entrance Requirements:** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work.



### ENROLLMENT BLANK

OREGON BIBLE COLLEGE SUMMER SESSION

July 5 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name ..... Age .....

Address .....

Education .....

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- May 29—Annual May Meeting at Fonthill, Ont. (E. H. Goit, guest speaker.)
- June 2—College Commencement, Oregon, Ill.
- June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).
- June 10-12—Northwest Conference at Corvallis, Ore.
- June 13-19—Annual Michigan Conference (J. R. LeCrono, guest speaker) at Pennellwood Church, Grand Rapids.
- June 13-24—Vacation Bible School at Omaha, Nebr.
- June 13-26—Vacation Bible School at Penelwood Church of God, Grand Rapids, Mich.
- July 5 - August 1—Summer Session of Oregon Bible College.
- July 10-24—Southern Youth Rally at Gatesville, Texas
- July 16-24—Texas Conference at Ater.
- July 18 - August 1—National Berean Rally at Oregon, Ill.
- July 21-24—Arkansas-Oklahoma Conference.
- August 20-28—Annual Iowa Conference at Waterloo
- August 31 - September 4—Ohio State Conference at Lawrenceville.

## TITHING IS FUN

Both Mrs. Marsh and I regard tithing as the only sensible—indeed, as the only Biblical—way to support the work of God. It's easily figured, since we disregard any business expenses and compute what we turn over to the church on the basis of at least 10% of our gross income; it has Scriptural sanction; and keeping the records required by tithing is mighty handy at income tax time!

Above all, however, is the spiritual value of tithing. We have prospered economically, yes; but the vital thing is that the more we invest in the church, the more actively interested in it we become, the more essential a part of our lives it grows. What Jesus said is entirely true: "Where your treasure is, there will your heart be also." A prayer to God supported by the thought that we gave only a nickel last Sunday and a dollar the Sunday before to His service hardly can be spoken with any great enthusiasm.

J. Arlen Marsh.

## NATIONAL BIBLE INSTITUTION

Mrs. R. E. Murdock	\$10.00
In Memorial, Lillian Railton,	
M. Guest family	20.00
Jessie M. B. Kauffman	5.00
Azalia Winfrey	10.00
Dorothy Magaw	12.00
Mrs. T. J. Ellis	50.00
Minnie B. Perry	1.00
Omaha, Nebr., Church of God	11.25
K. L. Juden	5.00
Maurertown, Va., Church of God S. S.	21.30
Mrs. R. A. Robinson	7.50

## FLAGG CENTER, ILLINOIS, BAPTISMS

Wayne Beach, Darrell Rinehart, Patricia Cutts, Mrs. Harry Bearrows, and her daughter Nancy, all five of Flagg Center, Ill., were united with the body of believers in Christ through baptism, Sunday afternoon, May 8, 1949, at a service at Kyte Creek near Flagg Center. Communion at the church followed the baptismal service.

May God bless the work at Flagg Center and bless those who have dedicated their lives to Him. That they will continue to be steadfast in the Faith, through Jesus Christ, is our prayer.  
Arnold Johns.

## IOWA JUNE CONFERENCE

An early summer conference is scheduled to be held at Koszta, Iowa, Sunday, June 5. Bro. Francis Burnett of Jordan, Mo., will be the guest speaker. Bro. Burnett is well known in Iowa, as he preached in Waterloo one summer and he was in attendance for the annual conference that year. He will be accompanied by Sr. Burnett and their three daughters.—Iowa Berean Searchlight.

## LAYMAN'S CAMPAIGN ENROLLMENTS

- 187. Elmer H. Magaw, Lester Prairie, Minn.
- 188. Mr. & Mrs. Cecil Patrick, New Castle, Del.
- 189. Dixon Doreas Society, Dixon, Ill.
- 190. Mr. & Mrs. Harper R. Koontz, Mt. Morris, Ill.
- 191. Mr. & Mrs. Roseoc V. Halstead, Rensselaer, Ind.

## ONE GOD: THE GOD OF THE AGES

"One God: the God of the Ages," by R. H. Judd, with introduction by G. E. Marsh, contains seventeen chapters and sells for \$1.00. The book seeks to honor the Scriptures. Its teachings are based on wide and honorable research. It gives reasonable answers to many difficult questions. In explanation of difficult passages, it appeals to your God-given common sense, and to your inherent recognition of that which is true.

Apply to National Bible Institution, Oregon, Ill., U.S.A., or to the Author, Fulton Cottage, R. R. 3, Colborne, Ont.

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

## Gleanings from the Field

"The field is the world."—Jesus.

Bro. E. H. Goit, Niagara Falls, N. Y., will assist Bro. G. J. Gordon, the pastor, in the annual May Meeting (May 29) of the Fonthill (Ont.) Church of God.

Golden Rule Church of God, Cleveland, Ohio, having purchased new pews, has for sale one hundred eighty opera chairs suitable for church use. For further information, please write, directly, to Mr. H. W. Stadden, 10424 Bernard Ave., Cleveland 11, Ohio.

Bros. E. L. Macy and James Mattison will be two of the teachers working in the Southern Youth Rally, July 10-24, at Gatesville, Texas.

"I want to thank every writer for the good articles in The Restitution Herald."—Mrs. R. A. Robinson, Clyde, N. C. . . . Sr. Robinson, faithful and in declining health, asks to be remembered in prayer.

Next week's Herald will be a special "College Number."

Hope to Attend: Bro. A. J. Hoke, Dayton, Ohio, writes that he and several other Ohio friends of Oregon Bible College hope to attend the commencement exercises in Oregon, Ill., June 2.

The Northwest Conference, scheduled previously for Felida, Wash., has been transferred to Corvallis, Ore., June 10-12, because of sickness at Felida; so reports Sr. Lena Hathaway, secy.

"The Oregon Bible College male quartet sang for the North Salem Church of God, Sunday, May 15, and was wonderfully well received. Bro. Ed Graham preached an excellent sermon. It was a pleasure, also, to have these young men as guests in our homes."—Mrs. R. Kirkley, Plymouth, Ind.

**MISSIONARY WORK IN TEXAS**

The accompanying picture was taken after the last Sunday afternoon service when Bro. T. A. Drinkard was with us, conducting special preaching services, March 25-April 4. While not all are Church-of-God members, this is a very faithful group and has a Christian unity that is lacking in many groups. We are enjoying very much working with these folks, because of their interest and love of truth. The man standing in the right foreground, at the left of his wife, is Bro. Presley Garner, who was baptized near close of the meetings.

Organized work in the Rio Grande Valley started on September 27, 1948, when Bro. E. L. Macy conducted several Bible classes

and helped make us acquainted with the various ones. Since that time, we have conducted classes each week, with a few exceptions, having an attendance of fifteen to eighteen adults and about ten children.

Those who are attending the class now or have attended are: Bro. and Sr. John Hayse, Archie and Mrs. Fogle, John Haynes, of San Benito; Bro. and Sr. Hubert Choat, of Temple; Mr. and Mrs. Herman Choat, of Brownsville; Bro. and Sr. Marvin Williams, Leonard and Ginny Lee Williams, Beryl and Dean Williams, Burton and Irene Williams, Lera and Dudley Williams, Eulane and Curley Crowell, Sr. Maudie Williams, Mrs. Martha Naas, Mrs. Orville Frederick, Mrs. Mary Logsdon (Albert Logsdon's mother), Mrs. Whitis, Harry Daniels, all of Harlingen; Sr. W. L. Robbins, Bro. and Sr. Presley Garner, of Riviera; and perhaps a few more.

Our meetings have been from house to house: sometimes in one place, sometimes in another. The need for a larger place in which to meet has been seen for some time, so, on May 5, the brethren started a building fund. At this writing, May 6, we have eighty-one dollars toward the goal. A rough estimate of the total cost was given as \$1600. Our treasurer is Mrs. Beryl Williams, Rt. 1, Spanish Acres, Harlingen, Texas. We plan in the not-too-distant future to erect a church building. There is no church in the vicinity, Spanish Acres being a new settlement or subdivision near Harlingen. There is good opportunity to begin a Sunday school, and we believe some of the neighborhood adults, also, will soon come to hear of Christ. The church building will be built either one or two blocks off the main highway (No. 77) which runs directly from Kingsville to Brownsville. The brethren here are of limited means, so if you think this is a worth-while effort, our treasurer would be glad to receive fifty cents or a dollar from you. Each one counts.

Two people, Mr. and Mrs. Beryl Williams, have asked to be baptized when Mrs. Williams is in a more improved condition.

Before starting the building fund, the class



Meet the Brethren in Harlingen, Texas  
(Picture by James Mattison, Riviera, Texas)

took up a songbook offering each week for several weeks and now has money for the needed books. They will be ordered this week.

Our numbers are small, and discouragements are not uncommon, but with the Lord's help, the "Valley Bible Class" soon will begin erection of a building through which better to serve the Saviour. Pray for the Lord to be with us and to bless us as we try to follow His teachings. We invite all who are in this vicinity to meet with us any Thursday night at eight o'clock. You will be given a warm welcome.  
James Mattison.

**FREE EVANGELISTIC TRACTS**

We have on hand a limited supply of the excellent tract, "What Do the Scriptures Teach about the Punishment of the Wicked?" by M. W. Strang and R. H. Judd.

To help stimulate personal gospel work, we are offering free of charge copies of this tract. Those willing to distribute them within thirty days may receive the number of tracts desired, as long as our supply lasts.

NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

**HERALD RECEIPTS**

Ramona J. Ziemer; Verna C. Thayer (3); W. G. Moffet; Mrs. John Saylor; Minnie B. Perry; Mrs. Lyle J. Doan; Mrs. M. R. Robinson; Mrs. Mary C. Jones.

GOD'S WAY is the right way. Let's TITHE!

**OVER THE TOP!!!**

- 132. Mrs. Mauvine H. Greene \$26.50
- 133. Mr. & Mrs. Cecil Patrick 52.00
- 134. Mr. & Mrs. Harper R. Koontz 52.00
- 135. Mr. & Mrs. Rosecoe V. Halstead 27.47

**DIVORCES DOWN.** The New York Times, in the issue of March 4, reported divorcees as having declined during the past two years. "Union Signal" quotes the "Times" as follows: "A decline in the marriage rate in the United States has been reported by the Public Health Service and an even more marked decline in the divorce rate for the last two years. "Marriage declined from 2,000,000 in 1946 to 1,815,000 in 1948; divorcees in the same years declined from 610,000 to 415,000."  
—C. E. Randall.

**Layman's Campaign Report**

Our only hope of avoiding an overwhelming deficit at the close of the fiscal year is by the determined, last minute support of every member of the church. This is the purpose of the Layman's Campaign.

We hoped to meet our current needs and fulfill our budget by this added financial support. How far we are falling short is clearly shown below. The first column is the number of enrollments necessary for success based on membership, the second column is the number enrolled to date.

Arizona	27	8	Kansas	13	5	Ohio	126	36
Arkansas	54	5	Louisiana	40	10	Ontario	36	1
California	54	10	Michigan	95	9	Texas	75	2
Colorado	7	0	Minnesota	105	8	Virginia, D.C.,		
Illinois	195	58	Missouri	49	7	Maryland	23	7
Indiana	98	12	Nebraska	90	5	Wisconsin	2	0
Iowa	29	2	Northwest	7	3	Miscellaneous	23	7

Send in Your Enrollment or Contribution Today!

**Layman's Campaign**

National Bible Institution

Oregon, Illinois

**MINNESOTA CONFERENCE PROGRAM**

June 8-12, 1949

Wednesday, June 8

Opening service at 8:00 p.m.

Bro. Walter Wiggins, leader; Bro. Harold Doan, speaker

Thursday, June 9

Bible Study

10:00 a.m. Young people — Bro. Delbert Jones; Adults — Bro. A. M. Jones

2:00 p.m. Young people — Bro. A. M. Jones; Adults — Bro. Delbert Jones

8:00 p.m. Song Service — Bro. Tom Savage; Bro. Harold Doan, speaker

Friday, June 10

Bible Study

10:00 a.m. Young people — Bro. Walter Wiggins; Adults — Bro. Harry Gockler

2:00 p.m. Young people — Bro. Harry Gockler; Adults — Bro. Harold Doan

8:00 p.m. Song Service — Bro. Harry Gockler; Bro. Harold Doan, speaker

Saturday, June 11

Bible Study

10:00 a.m. Young people — Bro. Harold Doan; Adults — Bro. Vivian Kirkpatrick.

2:00 p.m. Business Session

8:00 p.m. Song Service — Bro. Vivian Kirkpatrick; Bro. Harold Doan, speaker

Sunday, June 12

Sunday School—9:45 a.m.

Morning Worship Service—10:45 a.m.

Communion Service—11:45 a.m.

Basket dinner for everybody—Noon

1:30 p.m. Song Service—Conference president; Bro. Harold Doan, speaker.

The unconsecrated wealth of Christians is the greatest hindrance to the church's progress.

**MINNESOTA STATE MISSIONARY SOCIETY**

Last October, the Minnesota Church-of-God Ladies' Aids and Doreas Societies were invited to the Litchfield Church of God for a meeting, at which time a missionary society was organized. It was felt among our members that missionary work was forgotten far too much and that our duty as Christians was to help spread the gospel. Officers elected at this meeting were: Mrs. Stanley Ross, pres.; Mrs. Madge Savage, vice pres.; and Mrs. Harry Gockler, secy.-treas. Mrs. Walter Randall and Mrs. Walter Wiggins were appointed board members. Realizing that our church has one minister pushing forward in missionary work, Bro. James Mattison, we decided to send financial help to him. An offering taken amounted to \$24.70. The registration showed that thirty-nine ladies were present. It was an inspiration to have such a large group of ladies working together in the Lord's work, and we were thankful to the Litchfield ladies for making this meeting possible.

On May 5, the Minnesota State Missionary

Society met in the Saint Cloud Church of God for an all-day meeting. Mrs. Elmo Gaspar led the morning session with a very interesting talk on "Bible Mothers." A business discussion followed, in which several letters concerning needy people were read by Mrs. Ross. There was a quick response to this call to help. Each local society took the responsibility of aiding one of these families. Three of the families live in England, and one is a reader of The Restitution Herald in Jacobson, Minn. Some of the societies are putting a tenth of their treasury into missionary work. Others have sent packages to those in need. In March, it was requested by the Missionary board that each society send a food package to Oregon Bible College. At the same time, mission boxes were sent to each church to be filled by May 5. This collection, amounting to \$20.46, was sent to Bro. James Mattison, Riviera, Texas.

Motions were made and carried that the Minnesota Missionary Society adopt the "Blue Room" at Oregon Bible College, donate toward expenses of a linoleum and wallpaper, and that each society furnish accessories to

the room. Mrs. Ross suggested, also, that we keep in mind canning a tithe of our food this summer for the College.

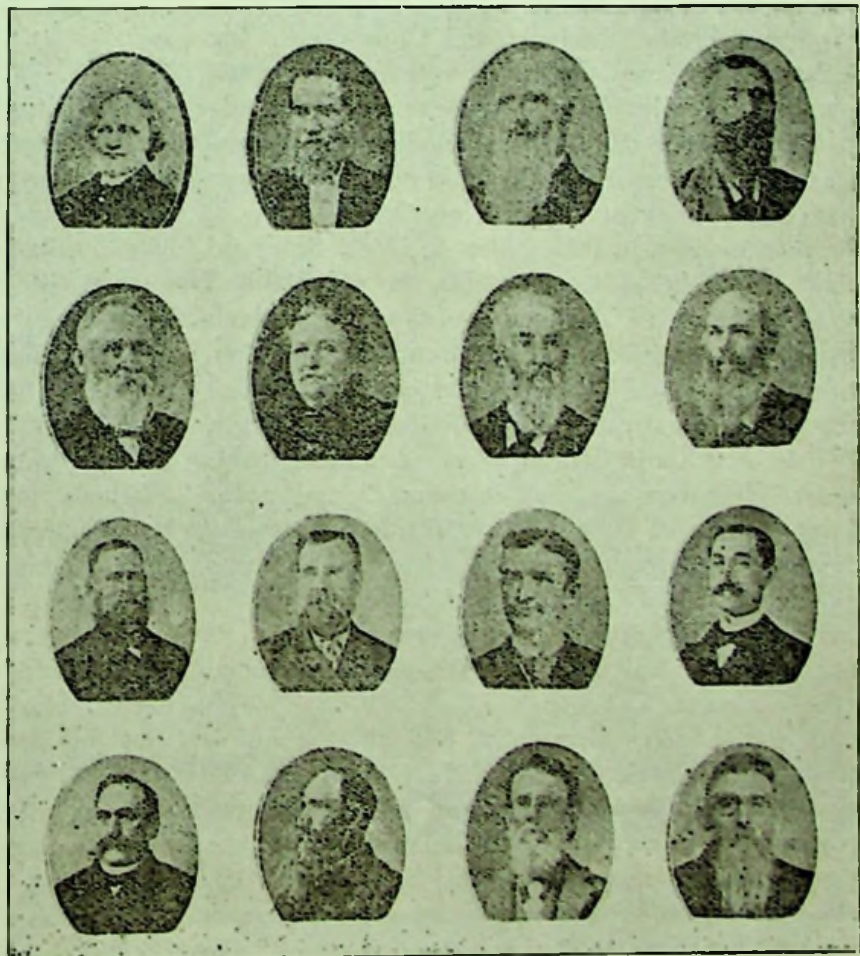
The Saint Cloud ladies served dinner in the church basement. Each visiting society furnished the salads and desserts. A good fellowship hour was enjoyed.

The afternoon session opened at 1:30 with special music and chorus singing. Sr. A. M. Jones gave a very inspiring talk on "The women of Today," which gave each of us an insight into the many opportunities of womanhood in the church and home. There followed various reports of the local societies and an exchange of ideas. The State Missionary Society was invited to Eden Valley for its fall meeting, the date to be set later. Our thanks go to the Saint Cloud ladies for their gracious hospitality. We felt that the Lord was with us, in that much was accomplished.

One missionary society is just a small light in a dark world. Many are crying, "Come over and help us." Let us be found working to spread the gospel when our Master returns!

Mrs. Harry Gockler, Secy.

**Pioneer Minnesota Ministers**



C. D. W. Scott  
E. E. Thoms  
H. A. Dingman  
J. P. Driver

William Parson  
Mrs. E. E. Thoms  
J. W. Dingman  
C. Racy

Jedediah Raymond  
J. L. Chadwick  
P. L. Sweany  
L. R. Wood

S. P. Matheny  
A. J. Randall  
C. A. Blanchette  
H. H. Ranney



Harry Gockler

# The Minnesota Trumpet

Harry Gockler and Delbert Jones, Editors



Delbert Jones

## Diamond Jubilee

THE MINNESOTA State Conference of Churches of God is this year commemorating seventy-five years of continuous service of proclaiming the gospel message. The Conference was organized at Dassel, Minnesota, on December 18, 1874. The first officers were: Elder William Parson, president; E. E. Thoms, Secretary; and William Matheny, treasurer. Simon Peter Matheny was ordained a minister of the Conference at this very first session. Six churches were represented: Silver Lake, Swan Lake, Ellsworth, Forest Prairie, Steelville, and Otter Creek. The Swan Lake church was the largest with forty-six members, and the Steelville church was the smallest with only seven. Though none of these original churches is in existence today, there are many still active in the Conference who are direct descendants of these organizers.

The year previous, in 1873, Elders C. D. W. Scott and William Parson began teaching that the only Biblical name for the church is the Church of God, though both these men were members of the Advent Christian Conference in Minnesota. They also had organized several churches under the name "Church of God." Accordingly, in 1874 the break came. Both men were of unimpeachable character. They were not to be discouraged, and, under deep conviction that God had a work for them to do, they soon brought about the organization of the Conference of the Church of God in Minnesota.

This new work spread very rapidly over a large part of Minnesota. In 1875, the Eden Lake Church was admitted into the Conference and soon Rice Lake, Ottawa, Scotch Lake, Whitefield, Rush River, and Sharon were added. Jedediah Raymond, Ezra Bacon, J. L. Chadwick, L. R. Wood, and O. H. Crawford were some of the older ministers influential in carrying on in the early years of the Conference. The Bergen Church near Lester Prairie entertained its first Conference in 1886, and in this same year, Saint Cloud first reported as a church.

From this early beginning stemmed the present State Conference which today lists about three hundred members in the State and has regular conferences in June and

October. We are sure that besides this list of three hundred, there could be compiled several hundred more who have Church-of-God background and who are strong believers in the heart of the truths and doctrines advanced by these early pioneers some seventy-five years ago. May the objectives of these early workers never be lost, and may the present-day Church of God ever strive to carry on with the zeal that inspired them to step out and proclaim the Truth.

Stanley O. Ross,  
Litchfield, Minnesota.

## Come to Conference

On Wednesday evening, June 8, the Seventy-Fifth Annual Minnesota State Conference of Churches of God will convene at Eden Valley, Minnesota. Brother Harold Doan of the Truth Seekers' Church of God, Chicago, Illinois, one of our ablest young ministers, will be the guest speaker. (See the complete program on page 15.)

We invite you to come and take part in any and all services. The time is growing short. The Scriptures tell us that "no man knoweth the day nor the hour when the Son of man cometh." Let us unite in Christian fellowship to make this a *truly fine* Conference.

Whether or not you are a member of the Minnesota State Conference, we extend a hearty welcome to come and to take part in this great spiritual feast on June 8-12, inclusive.

The annual business meeting will be conducted on Saturday afternoon, June 11, at two o'clock. Remember the words of the Master, "Wist ye not that I must be about my Father's business?" Let *us* be concerned, then, about *our* Father's business and help to lay the plans for the coming year by a full attendance at this meeting. Remember—every Minnesota member of the Church of God is a delegate!

Stanley O. Ross,  
President Minnesota Conference.

The Conference in Minnesota can be all that it should be, if everybody does his part.

May 31, 1949

# The Restitution Herald

VOLUME 38

VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 34



Oregon Bible College, Oregon, Illinois

—Courtesy Ernest Graham.



## STUDENT BODY AND FACULTY

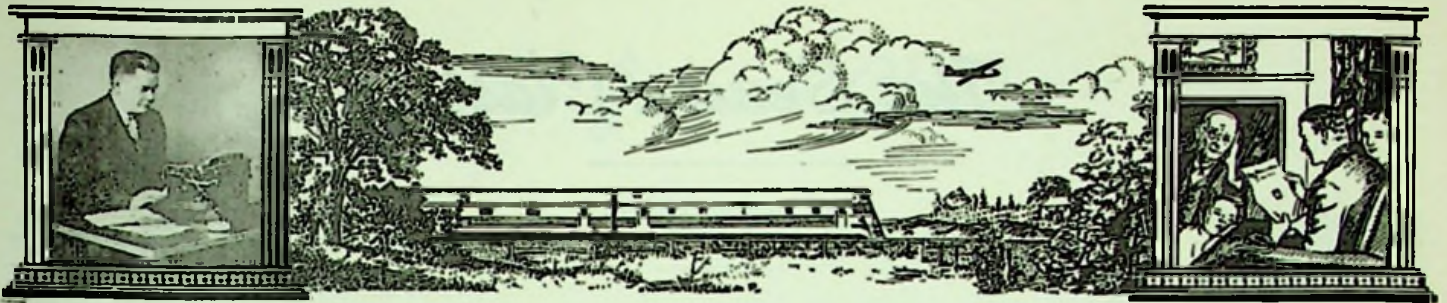
### Oregon Bible College

**N**OW COMPLETING its tenth consecutive year, Oregon Bible College is grateful to God for a total enrollment during 1948-'49 of thirty-four students. Four of these will receive the Degree of Bachelor of Theology at commencement exercises, June 2, 1949, comprising a total of twenty-seven graduates. This week's special "Maranatha Number" of THE RESTITUTION HERALD features the College, being prepared in large part by the students and presenting a comprehensive review of their studies and activities.

Left to right, back row: Donald Capes (Ill.), Dick Messersmith (Nebr.), Clell France (Wash.), Milo Magaw (Ill.), Mrs. Gordon Landry (Ill.), Curtis Simpson (Mich.), Patricia Andrew (Ill.), David Sprinkle (Wyo.), Sarah Kessler (Ohio), Mr. and Mrs. Dale Ward (Mich.), Kyle Davis (Wash.); middle: William Dick (Ill.), Leon Driskill (Mo.), Darrell Maddock (Ill.), Orville Westlund (Minn.), Warren Sorenson (Nebr.), Raymond Brown (Mich.), Janice Johns (Nebr.), Irene Payne (Ont.), Bud Goodwin (Wis.), Harry Payne (Ont.), Arnold Johns (Nebr.), Gordon Landry (La.), Dean Moore (Calif.), Ernest Graham (Mo.); front (instructors and staff em-

ployees): Mrs. Mattie Agard, Mr. and Mrs. Charles Pearson, Sydney E. Magaw, Otto E. Dick, James M. Watkins, Mrs. Benjamin Carpenter. . . . Not present for the picture were eight students, (Mrs.) Ruth Anderson Beemer (Minn.), Kirby Davis (Ind.), Shirley Logsdon (Ill.), Fred Mulder (Wis.), James Niles (Mich.), Norman Reid (Wash.), Rand Smith (Nebr.), Mary Catherine Railton (Ill.), and one instructor, Mrs. Ray Foster.

When, in August of 1939, a decision was made to organize a nine-months' Bible Training School, only one student pledged to attend. When, a few weeks later, classes opened with six students, there still was no suggestion of today's school. Those six students sat on one bench. All classes convened in one small upstairs room. The instructors stood while teaching, there being no desk before which to sit. Always, though, the Word of God was open for study, was studied, and the ministry of preaching the gospel was first in all minds. God has revealed Himself, not without clouds, in the sunshine of His blessing beyond our petitions. "Ascribe ye greatness unto our God. He is the Rock . . . a God of truth and without iniquity, just and right is he" (Deut. 32:3, 4).



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## "Maranatha" Herald

Instead of publishing their customary yearbook, *Maranatha*, students of Oregon Bible College this year are presenting this special number of THE RESTITUTION HERALD. *Maranatha* means "the Lord cometh." This *Maranatha* Herald well represents the students' faith in Christ's return, their preparation for Christ's return, and their zeal to evangelize before Christ's return. Read and rejoice!

of tomorrow, as preachers or Sunday school teachers for the Lord.

We hope that through these pages you may come to know us better, and that you will look forward to a personal acquaintance, as we look forward to greeting you. Your continued interest in our College, in the things it does, and in the meaning it has for our church at large, is absolutely necessary to its life and growth. It is to the hope that the details of our everyday existence may satisfy and encourage that interest that this special "Maranatha" issue is dedicated.

## College Commencement

College commencement exercises for the 1949 graduating class (see next page) will convene at 7:45 p.m., Thursday, June 2, at the Church of God, Oregon, Illinois. Brother J. W. McLain, former national evangelist for the General Conference and present pastor at Delta, Ohio, will be the speaker. Graduates will receive the *Bachelor of Theology Degree*. Everybody is invited, cordially. Do come!



J. W. McLain

## YOUR COLLEGE

By Bud Goodwin, Maranatha Coeditor

Oregon Bible College is your college. Here are your future ministers and Sunday-school workers. This issue of The Restitution Herald is dedicated to the sole purpose of showing you, the people, what is happening in your College. We are trying to give you an unbiased report of the present happenings and future plans of the students of the College. To find the sole purpose of the students attending this College, one must delve into the lives and hearts of those attending.



Bud Goodwin

Our school is not a big one, but we are not shaken very much by this fact, for all are striving for the goal set by our Lord and Master, Jesus the Christ. Through the last several years, our school has grown steadily. That shows we are going forward. More young men and women are coming each year to consecrate themselves to the work of preaching and teaching the gospel.

The task of preparing for the ministry has not always been an easy one. Most of the students work four to eight hours a day, besides doing their school work, yet most of the upper classmen are always ready for a week end of preaching in some distant place. Students frequently drive all Sunday night to get back for classes the next Monday morning.

Through the many preaching trips, singing trips, and other Christian activities, we have heard a new call coming into the hearts of some of our students. It is a call that has not beckoned us much until this year. We are hearing the call of Jesus' commandment, "Go ye into all the world, and preach the gospel." Yes, we are hearing the cries of people in distant lands who never have heard the gospel. We are beginning to feel the sharp stab of pain and pity for those who have not heard. Youth is feeling the urge to go forward—and who will stop the determination of youth?

We, here at the College, need your support. I am not talking about financial support, but I am speaking of prayer. We need your prayers. "Pray without ceasing." Pray for Oregon Bible College!

## OUR MESSAGE HOME

By Irene Payne, Maranatha Coeditor

This special "Maranatha" issue of The Restitution Herald is our message to "the folks back home." By it we hope to bring to your minds many little things with which our College life is concerned, which combine to make our complete College existence. We have many blessings for which we can be thankful: especially your interest, contributions, and encouragement which help to keep our College life in existence. We hope that you will glean from these pages a little example of what your help has done for our College work, as well as a small picture of our College life in action. The writers you will meet are those who have special interests of one kind or another in our College; others are those who are sharing in the benefits of the College training and who look forward to greeting you in person through a personal ministry



Irene Payne



# The Senior Class

By Gordon Landry

## KIRBY DAVIS

Kirby Davis came to Oregon Bible College in 1944 from Wenatchee, Washington. Kirby brings the Christian message to his hearers by formal sermons and by his singing of gospel songs. For the past year he has been working in Indiana, preaching regularly.



The ministry seems to be a popular vocation in the Davis family. Kirby's father preaches (quite largely through the written word), and Kirby's brother Kyle now is attending College, preparing for the min-

istry; also, Clell France, a cousin of the Davises, is attending the College.

After graduation, Kirby plans to continue his work in Indiana, perhaps later attending a school of music. While at College, one of his primary interests was the College male quartet, of which he was a member. He also originated the idea of a publication for the College, later entitled *The Campus Caller*.

## ERNEST EDWIN GRAHAM

Ernest Edwin Graham originally came from Fredericktown and Saint Louis, Missouri, but has traveled widely throughout the Northern states, settling for brief periods at several places. From Minnesota, where he was editor of the "Berean Nobler," Ed returned to the College in 1948 to finish the schooling he previously had started. Having divergent interests, he is kept busy most of the time. The past year, Ed has lived, with his wife and children, in a small trailer at the College.



Upon being graduated, Ed plans to preach, but as yet has no commitments. He, as Kirby, brings to his audiences gospel messages both in song and sermon. Ed also has been a member of the College male quartet, singing a vibrant bass. He especially is interested in phases of science, such as archaeology, that uphold the Bible story and prove its inspiration and authenticity.

## ARNOLD JOHNS

Arnold Johns, a medical veteran of World War II, came from Scribner, near Omaha, Nebraska. He studies at length for each of his College classes, making good grades. He has initiative, having been a leader in starting the Byron and Flagg Center Sunday Schools near Oregon, Illinois. At present, Arnold is superintendent of the Flagg Center Sunday School, a work in which he expects to continue for a few months after graduation. Before long, he hopes to become an evangelist for the Lord.



Arnold's experience in the medical corps has been of service at the College. Many sore muscles have been relieved by his osteopathic treatments.

Arnold's sincerity and enthusiasm for the truth are acknowledged by his many hours of study in addition to regular school assignments. He has learned well Paul's admonition, "Study to shew thyself approved unto God . . . rightly dividing the word of truth."

## GORDON LANDRY

Gordon Landry came to the College in 1945 from Hammond, Louisiana. He, like Ed, has divergent interests. Since 1946, he has been superintendent of East Oregon Chapel, a Sunday school presenting opportunities of teaching and preaching for some of the College students. Throughout his four years in Oregon, Gordon has worked part time in the print shop of National Bible Institution. He has accepted the pastorate at Ripley, Illinois, where he will work for the Lord after being graduated from the College. Gordon hopes, within the next few years, to become a foreign missionary for Christ. He sees a lack in the Church of God—a lack of following Jesus' command to His followers, "Go ye into all the world." This deficiency can be remedied only by preaching "the gospel to every creature," and by baptizing into Christ those who come to a knowledge of the truth.



# The Junior Class

## Junior Class Activities

By Harry Payne

The Junior Class of 1948-'49 is the largest junior class to date. Of its original ten students, we now retain seven, two having left the College and one being advanced to senior.

With Bud Goodwin as president and Janice Johns as secretary-treasurer, the Junior Class met regularly on second Monday evenings of each month. The class participated in selling of pudding powders to pay the balance of the debt incurred during the publishing of recent *Maranathas*.

Members of the class have taken part in activities concerning the College as a whole in conducting special services and in social meetings. Rand Smith was a member of the basketball team; Bud Goodwin and Warren Sorenson are members of the Student Council; Raymond Brown is a member of the College quartet; Janice Johns and Irene Payne are two of the Maranatha Singers. Most of the boys of the class have made numerous trips to various churches.

## The Juniors

By Janice Johns



**Raymond Brown.** Ray is from Baraga, Michigan, which state (according to Ray) is the best state in the union. He is attending College to better qualify himself for missionary work. Ray is a member of the College Men's Quartet and has done quite a bit of solo work in this vicinity. He also teaches a class and leads the chorus singing at East Oregon

Chapel. If you should talk to Raymond, you would see that he is very zealous for doing the Lord's work.



**Bud Goodwin.** Through encouragement of Bro. Sydney E. Magaw, Bud came from Emerald, Wisconsin, to the College to study for the ministry. Bud has enjoyed quite a few preaching engagements. He is a man of few words, but his words are always well chosen. He and his family live in a trailer at the College.

**Janice Johns.** Janice came from the Omaha (Nebr.) Church. She is a sister to Arnold Johns. Janice is a member of the Oregon choir and the Oregon Berean Society. She is a teacher and pianist at East Oregon Chapel. She works as a bookkeeper for a local automobile firm. Janice is interested in child evangelism.



**Irene Payne.** Irene comes to us from Beaverdams, Ontario. She is a sister to Harry Payne. She uses her very fine soprano voice in the Lord's service. She sings in the local church choir and is an assistant Sunday school teacher. She wants to enter the evangelistic field. She is secretary to Brother James M. Watkins.



**Harry Payne.** Harry's home was in Fonthill, Ontario, where he was a member of the Church of God. He and his wife, Mabel, are frequent visitors at the College, as he comes to visit his sister Irene. Harry's wife and sister persuaded him to come to College to study for the ministry. He is a very promising young minister.



**Rand Smith.** Rand's home was in Omaha, Nebraska, before he came to College here in Oregon. He is a comparatively new member in the Faith, as he was baptized early in his Sophomore year. Rand was a member of the basketball team, his height being a great asset. He is now working at a Dixon (Ill.) hospital.



**Warren Sorenson.** Warren is from the Omaha Church. Robert Hargesty, his pastor, encouraged Warren to attend the College. Warren then influenced Rand Smith to come with him. He works in a grocery in Mount Morris, sings in the Oregon choir, and has proved himself dependable in all his preaching assignments.



# The Freshman Class

By Donald Capes



Patricia Andrew was born and reared in Oregon, Illinois. "Pat," as she is known to her many friends, graduated from Oregon Community High School in the Class of 1948. She is very active in doing the Lord's work in many ways. Pat is a representative of the Freshman Class in our Student Council, a member of the Oregon Church of God choir,

and she is secretary-treasurer of the Oregon Berean Society. Since the founding of the Church of God Sunday School at Flagg Center, Illinois, in the fall of 1947, Pat has been a regular teacher there. In her spare time, Pat enjoys listening to semi-classical music and singing.



Donald Capes is another student of Oregon Bible College who was born and reared near Oregon. He graduated from Oregon High School in 1948. Don entered OBC through the influence of Brother Otto Dick. Don's purpose in entering the College is to acquire a Biblical education that will enable him to be a Christian teacher. Don is vice-president of

our Freshman Class and is an active member of the Oregon Church of God. He is also a member of the Oregon Church choir and a member of the Oregon Berean Society. Don enjoys sports and likes very much driving a car.



Kyle Davis came to Oregon Bible College from Wenatchee, Washington. He was an active member of the Wenatchee Church of God before he entered OBC. Brother C. E. Randall was influential in Kyle's decision to come to the College. Kyle is very energetic in his many church and college activities. Studying voice and piano, Kyle is a member of the Col-

lege Men's Quartet and the Oregon choir. Kyle's purpose in coming to Oregon Bible College is to become an evangelist. Constantly preparing articles for publication, he takes full advantage of opportunities to spread the gospel.

Wenatchee, Washington, is Clell France's home town, too. Clell was active in the Wenatchee Church of God choir and Berean Society before coming to OBC. Since Clell arrived at Oregon, he has taken part in the choral and Berean work in the Oregon Church of God. Clell, being six feet tall, proved to be a very good center on our College basketball team. He does not have one special hobby, however, for Clell is fond of ice skating, driving, and, above all, *flying!*



Sarah Kessler was born in Dayton, Ohio, although her present home is West Milton, Ohio. The name "Kessler" is not new at OBC, for Sarah's older brother Floyd attended College here, also. Sarah is zealous in preparing herself for the Lord. She is a student of Oregon Community High School and a part-time student at the College. Sarah is serving the



Lord in many ways, being a teacher at the Byron (Illinois) Sunday School, a member of the Sunday evening choir at the Oregon Church of God, and a member of the Oregon Berean Society. For the past semester, Sarah has been the artist and poetry editor of the "Campus Caller" staff. Her hobbies include singing and drawing, but she is most fond of reading and writing poetry. After Sarah graduates from high school, she plans to complete a full course of studies here at OBC.

Milo Magaw is the son of Brother Sydney E. Magaw. Milo received his high school education at Oregon. Very active in sports at "Oregon High," he was a useful and ardent player on the College basketball team last season. Milo is busy preparing himself for work in the Lord's field by attending Oregon Bible College and by working in Mount Morris, Illinois, to finance his future plans. Milo, a deep thinker, is a devoted student of the Bible.





Dick Messersmith, born in Moorefield, Nebraska, is interested in all types of sports. Dick was baptized last summer, entering the College in the fall. Here, Dick likes the Bible subjects best. Of these, Old Testament History is his favorite. Because of his vigorous personality and his ambition to serve the Lord, Dick is enjoying Oregon Bible College.



Curtis Simpson is from Grandville, Michigan. Entering OBC at the second semester, he was chosen editor of *The Campus Caller*. Curtis has proved his ability as a messenger of God's Word by presenting some very interesting lessons to the Oregon Berean Society. His hobbies are literature, sports, and psychology. He appreciates all good music.



David Sprinkle, from Cheyenne, Wyoming, is president of our Freshman Class, treasurer of *The Campus Caller*, teaches at the Flagg Center Sunday School, regularly attends Oregon Berean meetings, and sings in the Oregon evening choir. His favorite hobby is tampering with telescopic instruments. Other hobbies are radio and photography.



Dale Ward came to Oregon Bible College from Blanchard, Michigan. He and his family have been associated with the Church of God for many years. Previous to coming to the College, Dale was Sunday school superintendent in the Blanchard Church of God—for the past three years. He played basketball last season and already is a good preacher.



Marie Ward is the wife of Brother Dale Ward. She is attending college to prepare herself for the very important task of being a pastor's wife. Marie and Dale are the parents of two very fine and well-behaved children, and together they form an inspirational Christian family. May the Lord bless this family in His work.

## Sophomores

By Orville Westlund

Darrell Maddock, whose home is in Macomb, Illinois, is concentrating his efforts on becoming a minister for our Creator. Darrell teaches Sunday school at Byron, Illinois, and he is active in the Oregon (Illinois) Church of God choir. Darrell is a Student Council member, and he played on the basketball team.



Leon Driskill, who hails from Jordan, Missouri, is working towards his Bachelor of Theology Degree and definitely wants to be a minister. Leon teaches Sunday school at the East Oregon Chapel, and occasionally substitutes for preaching. Leon loves the outdoors. He enjoys fishing and hunting.



William Dick, who came originally from Hillisburg, Indiana, but whose permanent home is now in Oregon, Illinois, is skilled in music and is devoting his life for the Master in becoming one of His ministers. Bill is president of the National Berean Society, is active in local church work, and excelled in basketball.



Orville Westlund, from Saint Cloud, Minnesota, has chosen the ministry for his goal. Orville is president of the Student Council, for the second semester, and was a permanent member of the Oregon Bible College basketball team. Orville is striving toward a Master's Degree, which will qualify him to teach.



Fred Mulder, of Milwaukee, Wisconsin, is attending Oregon Bible College to secure a Christian education, so as to serve the Lord more efficiently. Fred has intentions of becoming a minister, and enjoys a variety of wholesome interests in life. Fred was baptized by his pal colleague, Bud Goodwin.



# The Student Council

By Patricia Andrew

THE ROOM FILLED rather slowly. Those who had taken their seats were whispering to each other in tones that reflected the importance of the occasion. As the whispers gradually died down, the speaker faced his audience, and the first step to be taken by the council was performed. This first step was to petition God for infinite wisdom and guidance in serving Him. This practice of starting each meeting with prayer has been followed regularly.

Original members of the Student Council were as follows:

Seniors—Gordon Landry and Ernest Graham

Juniors—Bud Goodwin and Shirley Logsdon

Sophomores—Orville Westlund and Darrell Maddock

Freshmen—James Niles and Patricia Andrew

As the College students were faced with a rather large debt on the *Maranathas* of the past two years, the Student Council has been trying in every way to reduce the amount of the debt. Through the combined efforts of many of the College students, and especially the Junior Class, the debt is no longer a great worry to us.

At this first meeting of the Council, a College play was discussed. Because one long play takes much of the students valuable time and energy, three short plays were suggested. This idea was thoroughly considered. The publishing of *The Campus Caller* was approved at our first meeting. We also decided to meet once a week, at least until the Council got underway. The Council meeting was adjourned with prayer, a practice which has been followed since.

In our meeting of November 1, the idea of redecorating the rooms was discussed. This idea has since become a reality and has made a great improvement in the appearance of the whole College.

Some of the boys, having played basketball in high school, were enthusiastic about forming a College basketball team. It was not long until they had secured one of our teachers, Brother Magaw, as coach and formally organized the team. The boys, being good players, did exceptionally well for themselves throughout the season.

The decision to organize a basketball team brought with it many problems. One of the greatest of these was the problem of eligibility. The Council spent many long hours working on a suitable set of working rules for the boys. The rules finally decided on were as follows:

1. To be eligible to participate in competitive basketball, a student's grades must average "C," or better, in his highest twelve semester hours of work.
2. Post-graduate students, or those who have completed one hundred twenty semester hours of work, are eligible to play basketball.
3. As an incentive to keep up the grades, the eligibility rules are to be considered on a three-weeks' basis.
4. The coach is responsible for misconduct of the team members and is expected to take any disciplinary measures that are necessary.
5. The basketball boys are to have one half hour after the game to get back to the College.

These rules became effective the second six-weeks' period of the second semester.

On November 8, the Council agreed to continue our Glee Club work on Monday nights.

Because three of the Student Council members had discontinued school, three more students were elected by their respective classes. These three were Arnold Johns—Senior, Warren Sorenson—Junior, and David Sprinkle—Freshman.

In the meeting of February 7, Brother Otto E. Dick explained to us the powers of the College board and the powers of the Student Council.

Since we had had no *Campus Caller* up to this time, it was unanimously agreed by the Council to ask Curtis Simpson to be the editor for the College paper. He accepted and has been the editor since that time. Curtis was also appointed as the librarian.

Arnold Johns was appointed to head a committee for the purpose of starting work on the *Maranatha*. Darrell Maddock was appointed as head of a committee to work on a play. To help pay our debt on past *Maranathas*, we decided to sell pudding. Several students also agreed to donate their tithe for one week.

In our Council meeting of March 18, our chairman, Orville Westlund, announced that *The Campus Caller* was being financed by its readers.

The past school year was far from being dull. Event after event kept the members busy. Basketball, plays, and social problems called us into meetings week after week. All these activities made the school year interesting and exciting. We truthfully can say this was one of our most successful years since the Student Council was organized.

# The Campus Caller

By Curtis Simpson

**A**N ALERT young man, not much in stature but a powerhouse for Christ, originated the idea of starting a school paper. At the beginning of the fall term, 1946, Kirby Davis began pushing and organizing the new paper. The students suggested many names before the winner was finally chosen.

*The Campus Caller* began its childhood with a young healthy list of ninety members for circulation. By the end of the school year, circulation of the copies had increased to ninety-five. Two years later (1949), we have more than doubled our copies, until now, we have a circulation of almost three hundred.

*The Campus Caller* had many noble goals in the beginning of its publication. These goals and policies of the paper are still being followed and have been greatly enumerated upon. The paper originally wanted to present to the friends of the College an idea of college life and activities. This has been fine. We are still following this policy, but we have seen a need to expand our circulation to those whom we would like to have come to school and train themselves to be leaders in our churches.

In the beginning, our paper was strictly a College publication and not a publication to compete with the national paper—THE RESTITUTION HERALD. We still hold to this policy. We have seen a need, however, to enlarge our paper in the spiritual side of college life. It is extremely important that you, our church people, should know what our students are thinking. It is important for you to know what our students are being taught in their classes. How else can we accomplish this goal unless we publish our thoughts and beliefs?

*The Campus Caller* was originally a small paper. All our expanding policies have forced us to enlarge our paper to its present size—ten pages; sometimes more! As in the beginning, it now is published once a month, being in the hands of our readers the first of each month.

The paper has grown and is constantly growing. We now find the need to publish it the year 'round. We have not yet adopted this practice, but it is hoped that we can continue publishing it this summer—the Lord willing.

We have been talking in the foregoing lines to you comparing *The Caller* of two years ago to *The Caller* of today. Let us now leave that subject and turn our thoughts to the future *Caller*.

In order to progress, *The Campus Caller* has a few

minor obstacles to overcome. If we are to grow, we must begin immediately to acquire printing equipment. We cannot continue to borrow someone's typewriter, or mimeoscope, or stylists; we must begin acquiring these things for ourselves. Along with this proposed change, *The Campus Caller* has changed its policy from a student-supported paper to one supported by donations. The circulation and interest have become so great, that it has forced us to abandon the policy laid down by Kirby Davis and his staff. For this we praise the Lord!

In the future, *The Campus Caller* has an obligation to the College to grow with it and mature to an above-the-average college publication. We must improve, enlarge, and develop the paper into the thing Christ would have it to be. This has constantly been the goal of the present editor, to serve—to live—to sponsor Christ with every move *The Caller* has made. The staff members also have given of the best of their talents, many times sacrificing to do this work for their Master.

The staff this year was considerably different from previous ones. This year, we had four freshmen, one junior, and one senior. The freshmen were Miss Sarah Kessler, artist; David Sprinkle, treasurer; Dick Messersmith, typist; and Curtis Simpson, editor. The lone junior was Miss Janice Johns, our secretary. Arnold Johns, our printer, was the only member representing the Seniors.

We, as a staff, have tried to keep our paper dedicated to the high ideals laid down by Christ. We have enjoyed serving you and Christ to this end. We thank you for your kind support and are eagerly waiting to serve again. To those who will follow us, we sincerely hope that our little stay on the staff will help you in the future. May our paper grow and grow and grow!





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**A NATION BORN.** Israel has become a nation among nations. She has become the 59th nation whose flag floats over the capitol of the United Nations in New York. The world now recognizes Israel as a nation. She will take her place in world councils as a sovereign power. The Prophet Isaiah spoke about a nation being born at once. Here are his words: "Before she travailed, she brought forth; before her pains came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" It is possible that Israel's birth as a nation fulfills in some measure this prophecy. The rebirth of a nation with full independence in her own right after a lapse of more than two thousand years is a miracle of prophetic fulfillment of the greatest sort. Nothing like it has ever happened. Students of the Scriptures, who should have believed the prophets, ridiculed the idea of Israel's return to the Holy Land and to nationhood. Every argument conceivable was mustered to void the prophetic predictions of Israel being gathered again to the covenant land. Israel's return home after millenniums of wandering, persecution, and suffering will rekindle in their hearts the faith and love that once possessed their fathers. They are back where they soon can look upon Him whom they pierced as His feet stand again upon the mount of Olives.

Will the coming of the Christ the "second time without sin unto salvation" be the next great development in God's eternal plan? Time will give us the answer. Of one thing we are certain: the breaking of the Day is at hand! The challenge Paul thrust at the Romans needs to be thrown at the Church of God with renewed zeal and conviction: "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."

**SHORTAGE OF PREACHERS.** Recently the bishops, ministers, and some lay members of the Protestant Episcopal Church met to discuss the serious shortage of ministers in Episcopal ranks. Since 1900 the membership of the church has increased 130 per cent, whereas the number of ministers increased only seven per cent. The chief reason cited for the lack of sufficient ministers was a lack of training facilities. Many applicants for entrance to their seminary have been turned back for want of space. However, practically all religious bodies are suffering from a shortage of ministers, and we venture the main reason is the low salaries which are paid those in the ministry. The wages received by ministers have dragged far behind the salaries received in other professions. The disparity has been so great that many who

were talented were discouraged against entering the profession, and those already in knew of the hardships and left off encouraging others to pay the price.

**EXTRA EFFORT.** The Church of England is making a special effort to create a revival in her church life throughout the country. The plan calls for eight consecutive nights of revival meetings in every parish. Besides sending out hundreds of thousands of pages of advertising, a house-to-house canvass will be made in which the callers will wrap three times: "once for the Father, once for the Son, and once for the Holy Ghost."

Even the Roman Catholics are making an extra effort to awaken the sleeping spirits of the people.

From time to time, we read about someone having visited the Mother Country or European nations reporting a great awakening in religious circles and that a revival unprecedented is in the making.

1) People who see a great revival shaking any nation these days are unaware of the prophecies pertaining to the end-times.

2) Revivals come from people being stirred up concerning their worldly nature and their need of salvation, and the nominal church of today is so worldly there is a lack of consciousness of sin among its leaders. They are so interested in socializing our economic and social structures, they have left off preaching the gospel of the Kingdom.

With these conditions prevailing, one need not become too excited over efforts to revitalize the church, the community, and the world.

**CONFERENCES.** The time is at hand when annual meetings, conferences, and Bible schools will be held. These get-togethers are the lifeblood of our loyalties and zeal for the message we have. They serve to quicken our enthusiasm for our tenets of faith and to renew our trust in their importance. These gatherings are for the purpose of presenting the message of the church—the revelation of the Word, and not the views of individuals. Our work has been stifled more by individuals who took advantage of these opportunities to present personal convictions, rather than the over-all message of the church, than any other thing. No greater challenge rests on a teacher or preacher than that expressed by Peter to stir up "pure minds by way of remembrance." The things commonly believed among us cannot be preserved apart from this stirring up.

**FAITH IN A MESSAGE.** Before a people will sacrifice for a faith and put forth zeal to uphold it and spread it abroad, they must have complete devotion to its importance. Some years ago, that outstanding preacher of

the Church of God, Elder J. M. Stephenson, writing on "Prerequisites to Baptism," submitted this proposition: "The Kingdom of God is the entire motive power of the gospel preached everywhere by the Son of God. In Luke 4:43, Christ emphatically declared that the object for which He was sent into the world was to preach the Kingdom of God. . . . Why suspend faith upon the preaching of the gospel, if the gospel is not the thing to be believed? I submit to every unprejudiced mind that the gospel is what must be believed as a prerequisite to baptism."

My purpose in quoting this father in the gospel of a generation ago is to show how the early workers placed value on the message of the gospel of the Kingdom and made its acceptance of supreme importance. If the Church of God of today is to justify its existence and possess a faith that will call forth moral, spiritual, and financial support, it must believe wholeheartedly in its message and make it of full importance to salvation.

**YAQUI INDIANS.** Each year, in Arizona, the Yaqui Indians have tribal ceremonies during Holy Week. Among these weird services is one in which the forces of good stand guard over the church against the forces of evil. The powers of evil are led by those carrying an effigy of Judas, which in the end is finally burned with the triumph of good over evil. These rites are made up of certain teachings in Christendom and pagan traditions. These annual rites appear strange to most folk because they are not familiar with the customs of the Yaquis. If one would make careful research into the customs and rites of the so-called Christian church, he would find that many things which are carried on under the name of Christianity are of pagan origin and were incorporated into the ritual of the church for political and social reasons that a wider appeal might be made.

Strange as it may seem, much of the teaching common in orthodox religion today is tintured with ancient philosophies and a lot of the customs can be traced back to pagan origin. Some years ago we were intrigued by a beautiful display of artistry in the front of one of our churches at Easter time. The work was a display of talent and certainly pleasing to the natural eye. It had good appeal, especially to the children. In the set-up were rabbits and eggs, colored of course, flowers and a design of an empty tomb. Of course we know where the empty tomb idea originated, but from what source came the idea of rabbits and eggs at Easter time? Pagan or Christian? The teaching of the "blessed trinity" comes to us through adoption of pagan traditions. It is a sore spot to probe, but orthodoxy has a lot of paganism within her courts.

# The Faculty

By Darrell Gene Maddock

## OTTO E. DICK

Otto Dick was born at Elwood, Indiana. He graduated from the State Teachers College in Terre Haute, Indiana, with an A.B. Degree. He later obtained a Master's Degree in Education from the Indiana University at Bloomington, Indiana. He specialized in English and educational administration work. Since he came to Oregon Bible College, in 1946, he has been teaching both secular and Biblical subjects. He taught for many years in Indiana schools before he started his work in Oregon. Since his baptism, in 1930, he has been very active in church work. I think it can be said he enjoys preparing others for the ministry and Christian service. At present, he is serving faithfully as Oregon's Sunday school superintendent. He spends most of his time getting his lessons to make us better prepared servants of Christ. It can truly be said he is using the talents he has in service of our Lord.

## SYDNEY E. MAGAW

Sydney Magaw was born at Lester Prairie, Minnesota. He was baptized at the age of thirteen years. At the age of seventeen years, he decided he would answer the call of the Lord by becoming a minister of His Word. He started in evangelistic service soon after attending Aurora College at Aurora, Illinois. Since 1938, he has been editor of *The Restitution Herald*. When Oregon Bible College opened, in October of 1939, he was active in the educational program and continues his services as superintendent of the College. He is a very good teacher on prophecy and doctrines of our Faith and does the utmost to live up to his teachings. It is largely due to his efforts that Oregon Bible College has grown.

## JAMES M. WATKINS

James Watkins was born at Pittsburg, Indiana, and spent his early life in southern Michigan and Illinois. Before going into the ministry, he was working in the evaporated milk industry. His last few years in this industry were spent as a processor and laboratory technician. When he was converted into the Faith, he spent one session in the Summer Training School. When urged to go further, he entered into full-time pastoral service. He spends most of his spare time in studying psychology in relation to the religious and psychological characteristics of child life and the personal problems of adults. The past semester, he has given a course in "Minister's Office and Work," which is concerned with the psychological problems that will face the minister in his work. At present, he is full-time minister at the Dixon (Ill.) Church of God, and he is General Manager of National Bible Institution.

## MRS. ALICE CARPENTER

Mrs. Alice Carpenter is a native of Oregon, Illinois, in which she received her early schooling. She was very interested in art and is a graduate of the Art Institute of Chicago. She was baptized into the Faith in Waterloo, Iowa, in 1914. She became a member of Oregon Bible College staff in September, 1941. Her art teaching, in the past years, has been very much enjoyed by the students of the College. Along with her art work, she is a faithful member of the Church of God and also helps manage a farm. We are indeed grateful for her faithfulness and talent. Her instruction will bless us throughout our lives.

## CHARLES PEARSON

Charles Pearson was born in Miami County, Ohio, where he was associated with the Brush Creek Church of God. He was baptized in 1919. "Pop's" past years of experience have made him well fitted for the job of campus superintendent. He has been a farmer for a number of years, having also a few years of plumbing work behind him. He has had a lot of experience along the mechanical line, as the fellows with cars can tell you. His years of experience in rearing a family help him to be of great value to the College. Besides his job of keeping the College in shape, he is sometimes called upon to do work at other properties of National Bible Institution, so you can see he has few idle moments. He became campus superintendent of the College in September, 1947.

## MRS. EUNICE PEARSON

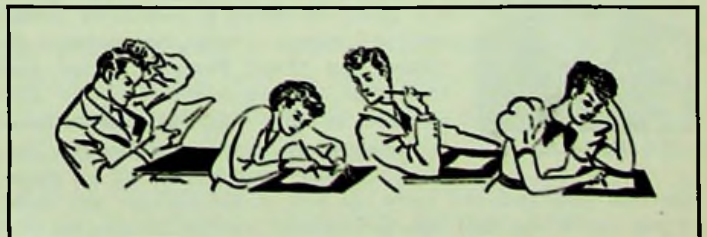
Mrs. Eunice Pearson, also, was born in Miami County, Ohio. She was influenced by Mr. Pearson to attend the Brush Creek Church and was baptized in 1924. She lived there until she was persuaded to act as matron for Golden Rule Home. She undertook this position with Mr. Pearson, November 1, 1946. In September, 1947, she was chosen as matron for the College. She has served up to the present date as such. With her past experience in the rearing of four children, she has been invaluable to the College. Aside from regular duties as matron, she taught a class in "Home Economics" in 1948.

## MRS. MATTIE AGARD

Mrs. Mattie Agard was born in Columbia Station, Ohio. At the age of two years, she moved with her parents to Cleveland, Ohio. She lived in Nebraska a few years, but most of her life centers around Cleveland. She was baptized into the Nebraska Church of God at an early age. She was persuaded to help Mrs. Pearson with the duties of the College in the fall of 1948. She will serve as cook for Oregon Bible College in this coming semester.

## MRS. MARGARET FOSTER

Mrs. Foster was born in Oregon, Illinois, on September 21, 1921. She was baptized into the Church by her grandfather, Brother S. J. Lindsay. She attended the community schools of Oregon and graduated from high school in 1939. The year after she graduated, she was secretary for Brother Magaw at *The Herald* office. In the years of 1943-'44, she served as treasurer of National Bible Institution. She attended the Northern Illinois State Teachers College in DeKalb and graduated in 1947. She graduated with a major in music and a minor in English. She taught music one year at Byron, Illinois. During the past school year, she has taught voice and instrumental music here at the College. She is very well liked by all the students.





## Inspiring Service

By Mr. and Mrs. Charles Pearson



We have been very happy and richly blessed this year in our work here at the College. We have never had more interesting and inspiring work, and, as each new student arrives, we find new blessing in our fellowship with the students. It is most interesting to learn about the part of the country from which they come, the habits and customs of the people there, and the foods they like.

After the period of getting acquainted, we truly begin to live together and soon are able to understand the why of this and that in their lives. Then we can begin to share their joys and sorrows and to offer help most effectually. Ours is a wonderful experience!

It is our privilege to serve as "Mom" and "Pop" to this fine group. Indeed, we do come to love them as our own children. We rejoice to see them grow in grace and knowledge of our Lord and Saviour, Jesus Christ, forsaking pleasures of the world for the finer things of Christian life. Each day we find new inspiration!

Needless to say, our work is not all pleasant. There are times when students must be reminded of the rules or punished for breaking the rules. Advice sometimes must be given which is not so pleasant to give or to take, but that is all in the day's work and is overshadowed by the nicer things. In those times, too, God has been with us and in answer to our prayers has strengthened us and given us courage to do what was our duty.

Through our morning devotion, table discussions, and fellowship one with another, we grow spiritually and develop a deeper appreciation of God and His blessings and promises to us, and our faith in Him is steadily increased.

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## Toast to the College

By Mrs. Mattie Agard

Oregon Bible College, beautifully situated on banks of Rock River, is established on spacious grounds and almost hid among tall elm trees. From south and east windows can be seen the statue of Black Hawk, towering high on the east bank of Rock River.



Mrs. Mattie Agard

Although the College is not in complete repair, the best has been done, or is being done, to make it attractive and homelike.

For anyone who enjoys associating with young people, Oregon Bible College has a fine group of energetic, God-loving young men and women. Under the guidance of "Mom" and "Pop" Pearson, matron and campus superintendent who are kind and congenial to work with, the students have a pleasant environment; and Mom and Pop are loved and respected by all of them.

May God bless each and every one here at the College; also those of you out in the field who are helping towards its support.

## The College -- Today and Tomorrow

By Otto E. Dick

**I**N MANY WAYS this has been the best year for Oregon Bible College. We have reached our highest enrollment with more than thirty students, including part-time students. The spirit of the College has been good. Besides participating actively in several evangelistic meetings in the field, almost all our students are actively engaged in church or Sunday school work at the two local churches or in the Byron and Flagg Center Sunday schools. One of the greatest noticeable improvements is the improved condition of the College building. With paint, draperies, and new wall paper, much of which was provided by interested friends of the College, the interior has taken on a "new look." The students themselves deserve much credit for the pride taken in keeping their rooms presentable at all times. The library has been better kept; the classrooms are always neat; and the campus looks beautiful.



Otto E. Dick

Many friends of the College look forward to the day we may achieve an accredited standing, while others feel that to do so would restrict our freedom and zeal for training ministers. Whether or not we seek accredited standing, we should ever seek to raise our standards. We have been pleased to find that in a few cases our credits have been honored by other recognized institutions. It is our hope that graduates of Oregon Bible College may continue their college work in other institutions without the loss of much of their work here.

Our growth must of necessity be slow and we must be patient. Our church body at present is not large enough, nor is the enthusiasm great enough, to insure rapid growth. Whenever we can earn the respect and enthusiastic support of our entire church, every member of the church will be vitally interested in our growth. When every member of the Church of God is actively working to encourage young men and young women to train for Christian leadership, and when every young person appreciates the opportunity to train for Christian service, we shall be required to enlarge our training facilities. Then we shall have real spiritual growth as well as numerical growth. As our College grows, our church membership will grow, which in turn will build the College. Pray with us that we may develop our standards to that point where we may more adequately meet God's standards. Hope with us that Oregon Bible College may be prospered in ways that will glorify our heavenly Father.

## Go, Preach the Kingdom

By Sydney E. Magaw

"Go thou and preach the kingdom of God"

"Follow me," pleaded Jesus to a prospective preacher. (Luke 9:59.) "Lord," replied the half-ready disciple, "suffer me first to go and bury my father." Then answered Jesus, "Let the dead bury their dead: but go thou and preach the kingdom of God" (v. 60).



Sydney E. Magaw

"Follow me," pleads the Christ of God today. Jesus—the man—is not somebody else. Follow *Jesus!* He leads. "Follow me," pleads Christ to young men, today; and, like the hesitant disciple, youth replies, "First,

let me do something else." Something more important at the moment! More important? Funerals! Graves! Let the dead dig their graves and bury their dead! but "Go thou and preach the kingdom of God." You are alive, young men, alive in Christ, alive to serve the living! Speed to cry the glorious news, to proclaim the hope that "maketh unashamed," to tell all peoples that God's good Kingdom soon will come!

Yes, though Jesus went not to the burial, the disciples did bury John. (Matt. 14:12.) Nor ought any Christian ever to despise a parent—even in death. Burials must be, and burials of loved ones make their legitimate demands, but no excuse, no interest, no joy, no calamity dare thrust its place in front of Jesus, nor in front of preaching the Kingdom of God! Preach it, young men! Preach the gospel of the Kingdom of God!

Others, graduated from Oregon Bible College, are showing the way. If, indeed, there may be found one who cares not for formal license, he, too, has told the saving story and baptized his convert. There is not one exception yet! Graduates of Oregon Bible College are preaching the gospel from Louisiana and Texas in the South to Minnesota and Michigan in the North, and from Virginia and Ohio in the East to Nebraska and Washington in the West.

What, pray tell, can blind your eyes? You have seen the Christ; you have heard His call. You must look now on the fields and see them "white unto harvest." You, like the Christ who called you, must "have compassion on the ignorant, and on them that are out of the way" (Heb. 5:2). Too, like Peter, you must feed the sheep of God! "Meat in due season"—even the gospel of the Kingdom of God into "all the world . . . and then shall the end come."



## Let's Keep the College

By James M. Watkins, General Manager

NO ONE can doubt that trained workers provided by Oregon Bible College have given our work an infusion of new life. More than one third of our active ministers serving local fields have graduated from the College since its organization in 1939. If the churches they serve were standing forlorn and empty from lack of pastoral service, the devastating effects would be readily seen.



James M. Watkins

In addition to this list of active ministers we must also pay tribute to the local effort of a long list of Summer School students who have returned to their local churches better equipped to serve their needs because of the helpful thoughts and inspiration received from these short periods of intensive training. From these students the church has received an added unity, strength, and a determination to uphold the traditions of service it could not receive in any other way. These qualified loyal workers are equally essential.

If we were to ask, "Shall we keep the College?" we would very likely be laughed out of existence by the sheer folly of the question. But, it requires more than just a nodding affirmative to make this a reality. First, our local churches must supply consecrated student material who, because of their spiritual development and training at home, are willing to put everything else second to the opportunity of studying and supporting the welfare of the church. In this we are failing.

Secondly, we must take a sufficient interest in our College to supply necessary contributions, so those who are sincerely interested and have only limited means can continue to receive their training on the same one-half-of-the-cost basis that is being done at present. On the basis of current contributions, this will not be possible.

Finally, above all else, we must provide an assured opportunity in Christian service for these willing to sacrifice and devote the long hours of hard work necessary to graduate from the College. It is here that we are now facing the prospects of our greatest failure. True, there are many church groups that could easily work out opportunities for part-time or full-time services that would absorb our coming graduates. For some reason, the interest in planning such a step forward in many local fields simply does not exist. In some cases, good church buildings are standing idle while some in our current class lack the incentive of a single request for their services. There will be no future for a College whose graduates are unable to use their talents. These facts we must face!

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23).*

### Prayer and Power

No answer comes to those who pray,  
Then idly stand,  
And wait for stones to roll away  
At God's command.  
He will not break the binding cords  
Upon us laid  
If we depend on pleading words,  
And will not aid.  
When hands are idle, words are vain  
To move the stone;  
An aiding angel would disdain  
To work alone;  
But he who prayeth, and is strong  
In faith and deed,  
And toileth earnestly, ere long  
He will succeed.—*Author unknown.*

### Plan Now!

Youth is the time for planning. Before you are much older, perhaps you will know what work you wish to do to make a livelihood.

Perhaps there will be college ahead for you. Oregon Bible College is your church school. Why not plan to attend? Our Bible College is a good college, taught by our own ministers. Those who earnestly seek more Bible training will find this school the right one.

Plan now to become the kind of boy or girl who will grow into the person you'd like to be when you go away to college. Character is built slowly, step by step, day by day. Sunday school is a good place to receive part of that training.

Our lesson today will help you decide some trends of thought, some traits which will develop true Christian character.

### You Figure It Out!

If you are in Christ: "kees esoht sgniht hcihw era evoba" (Col. 3:1).

If you are a Christian: "above your things set on affection" (Col. 3:2).

### Let's Make It Easier!

Let us "as the elect of God" have and show kindness, mercy, humility, meekness and longsuffering. (Col. 3:12.)

No! Longsuffering doesn't mean you should be in pain a long while before you tell Mother about it. It is another word for "patience." It is the "inside hurt" you might endure when a friend does something that offends your feelings. Sometimes a friend will hurt another purposely. As one grows older and learns more of God's way for Christians to live together, such deeds should not be done. But if someone does offend, the Christian will be quick to forgive when the need arises. If one does not forgive in his heart, God cannot forgive that person's sins either! We pray, "Forgive us our debts [trespasses] as we forgive our debtors [those who trespass against us]." So a Christian who cannot forgive is one in name only.

### Call for New Members!

If you read in THE HERALD the Children's Page, and are under fourteen years of age, send me your name, address, and date of birth. Your membership card will be sent to you to hang in your room. If a mother or sister or other older person wishes to enroll children too young to read, they will not belong to the Active ECE group, but to the Everyday Christian Expression Cradle Roll group. Send a note or postal card soon, won't you?

### So Happy!

We are so happy to introduce Mary, William, and Wendell Jeffrey of Orange, California. Their mother, Mrs. Bessie Jeffrey, sent in their names for the ECE Club.

### Happy Birthday Wishes

Deloris J. Larington, May 30, age 9, McCook, Nebr.  
Junior Gainey, May 30, age 14, Hammond, La.  
Eugene Hutchinson, May 31, age 4, Hammond, La.  
Mary Lou Baird, May 31, age 7, Hammond, La.  
Gail Conaway, June 2, age 14, Niagara Falls, N. Y.  
Jerry F. Coulter, June 3, age 9, Eden Valley, Minn.  
Judith Kirkpatrick, June 4, age 6, Strandquist, Minn.  
Virginia L. Smith, June 4, age 2, Springfield, Ohio

*Alva Huffer, Editor*

# Time

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By *William Dick*

*President National Berean Society; sophomore student Oregon Bible College*

ONE OF THE MOST PRECIOUS things we have is time. Time is precious, not because it is rare; everyone has an equal portion—twenty-four hours a day. It is precious, not because it costs a high price; from one's birth to his death, time costs one nothing. The value of time can be measured, therefore, only by the use its owner makes of it.

Considering further our possession, time, we observe that one must use it at the moment it is given to him. One cannot ask for the next five hours to be handed to him all at once; neither can he expect to regain time which he has already spent. Lost time can never be redeemed.

One of the wisest things we can do is to budget our time and make the best possible use of it. People budget their money, trying to make each penny count, but they sadly neglect the planning of their time. Time is lost not merely because it is overlooked, but it is not used properly. If all the time wasted in self-entertainment, foolish projects, idleness and other unnecessary activities were used for edification and development, men would have no time for evil thoughts and would be better specimens of humanity.

"I don't have time" is the most popular excuse used today. It requires time to sleep, eat, work, and do other necessary things. After these things are accomplished, however, then what? If a stop watch were used to measure all our spare minutes, we would be amazed to know just how much time we have been doing virtually nothing every day.

Usually, when a laboring man is "laid off" work for a day, he does not know what to do with himself. He cannot adapt himself to a certain purpose. He cannot concentrate his thoughts. It is for this reason that those who plan their time and concentrate their efforts accomplish more than those who do not. One amazing thing about this is that those who are thrifty with their time are the busiest. People know that they can ask a busy man to do

something and he will complete the task more quickly and efficiently than one who has all the time in the world but does not use it wisely.

Time, that element which everybody has to use as he pleases, places a distinct mark of merit upon its owner. The use of time is the best measure of a man's capability of success.



## No Time for God?

No time for God?

What fools we are, to clutter up  
Our lives with common things,  
And leave outside heart's gate  
The Lord of Life and Life itself—  
Our God!

No time for God?

As soon to say no time  
To eat or sleep or love or die.  
Take time for God,  
Or you shall dwarf your soul;  
And when the angel Death  
Comes knocking at your door,  
A poor, misshapen thing you'll be  
To step into eternity.

When you meet Him face to face,  
Will He—should He—  
Have time for you?

—Selected.

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- June 2—College Commencement, Oregon, Ill.  
 June 5—Early Summer Iowa Conference at Koszta. (Francis Burnett, guest speaker.)  
 June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 10-12—Northwest Conference at Corvallis, Ore.  
 June 13-19—Annual Michigan Conference (J. R. LeCrone, guest speaker) at Pennellwood Church, Grand Rapids.  
 June 13-24—Vacation Bible School at Omaha, Nebr.  
 June 13-26—Vacation Bible School at Pennelwood Church of God, Grand Rapids, Mich.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 10-24—Southern Youth Rally at Gatesville, Texas  
 July 16-24—Texas Conference at Ater.  
 July 18 - August 1—National Berean Rally at Oregon, Ill.  
 July 21-24—Arkansas-Oklahoma Conference.  
 August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.  
 August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)  
 August 31 - September 4—Ohio State Conference at Lawrenceville.

### HENDERSONVILLE, NORTH CAROLINA

Wife, daughter, and I drove yesterday morning from Pelzer, S. C., to Anderson Chapel near Hendersonville, N. C., to meet with a big surprise. I went prepared to baptize one, and behold I had the pleasure of baptizing eight! This is the congregation Bro. M. W. Lyon assisted at time of the dedication of its new house of worship. We feel sure the Lord is blessing the work and that He will continue to bless it so long as the church continues to have zeal for truth and righteousness. Following are names of those baptized yesterday at same place Bro. Lyon baptized last year: L. W. McMinn, West Asheville, N. C.; Harley Freeman, Edneyville, N. C.; Freno Maxwell, Balfour, N. C.; Irene Garren, Edneyville; Lillie Freeman, Edneyville; Lois Morgan, Edneyville; Jean McMinn, Greenville, S. C.; Virginia McMinn, West Asheville, N. C. M. O. Williamson.

GOD'S WAY is the right way. Let's TITHE!

### HERALD RECEIPTS

Mrs. Howard Huey (3); Mrs. E. C. Railsback; Mrs. Emma F. Smith; C. E. Mills; Walter Wiggins; Frederick M. Clausen; J. Arthur Johnson (4); Wilda McCorkle; Russell Harman (2).

### SPRING CONFERENCE OF IOWA CHURCH OF GOD

The spring conference of the Church of God in Iowa at Laurens on Sunday, May 15, was really "Home-coming" for the guest speaker, Bro. Delbert Jones, now of Kimball, Minn., for Delbert is a native of Iowa and his father preached many years for the Laurens-Albert City-Marathon congregation.

The weather was ideal; the location provided by the local congregation (the American Legion Hall in Laurens) was very comfortable; the basket lunch was delicious, and, best of all, the two sermons by Bro. Delbert were very inspiring. More than fifty were in attendance, with visitors present from Gladbrook, Stanhope, Clarksville, Cedar Falls, and Waterloo. There was a good representation from the Iowa Bereans, three members of their State Board being present (Richard Torry, Dorene Allard, and Orien Sealine). Members of the State Conference Board held a business meeting to make plans for the Annual State Conference in August.

In the morning, Bro. Delbert spoke on "The Second Coming of Christ," and in the afternoon on "Faith as Something Permanent"—worthy of man's pursuit. There were

three Sunday school classes. The young people and the adult classes combined and were taught by Bro. J. Arthur Johnson.

The morning offering was used toward the expense of the conference; the afternoon offering was for the building fund.

A special vote of thanks goes to members of the local congregation who were such ideal hosts. Needless to say, we all enjoyed having an opportunity to visit with Delbert and to meet his wife. We all wish his parents, Bro. and Sr. A. M. Jones of Saint Cloud, Minn., could have been present, but we look forward to seeing both Jones families, next August, at the annual conference in Waterloo.

### Conference Dates in Iowa

**Early Summer Conference**—Koszta, Sunday, June 5. Bro. Francis Burnett will be speaker. There will be a basket lunch at noon. Everyone is invited.

**Annual State Conference**—Waterloo, August 20-28. Guest speakers will be Bros. Melville Lyon and John Mercer. We also expect Bros. J. W. Williams and Paul Williams from Washington, and Bros. A. M. Jones and Delbert Jones from Minnesota.

Blanche Harland.

## Gleanings from the Field

"The field is the world."—Jesus.

Come to College commencement, 7:45 p.m., Thursday, June 2, at the Church of God, Oregon, Ill. Bro. J. W. McLain will be the speaker. Seniors to receive the Bachelor of Theology Degree are Kirby Davis, Ernest Graham, Arnold Johns, and Gordon Landry.

Golden Rule Church of God, Cleveland, Ohio, having purchased new pews, has for sale one hundred eighty opera chairs suitable for church use. For further information, please write, directly, to Mr. H. W. Stadden, 10424 Bernard Ave., Cleveland, Ohio.

Bro. Warren Sorenson, Oregon Bible College, will supply-preach for Bro. Harold Doan, Sunday morning, June 12, at the Chicago Church of God—5052 W. Division St.

"We are glad to know Bro. Dean Moore will be coming out to work in Iowa this summer."—(Mrs.) Blanche Harland, 1118 Rainbow Drive, Cedar Falls, Iowa.

Bro. C. E. Randall, pastor at Tempe, Ariz., requests prayer for Bro. Ray Saylor, recently a hospital patient at Rochester, Minn. Bro. Randall reports, too, serious sickness of William Lindsay and a gradual recovery in sight for Gerald Cooper.

Wedding invitations, mailed by Bro. and Sr. William Huffer, Michigantown, Ind., reveal plans for the marriage of their daughter, Bonnie Beth to Kirby N. Davis, Sunday afternoon, June 5, at the Hillisburg Church of God.

Sr. Leota B. Hanson, office manager of National Bible Institution, attended the commencement exercises of her niece, Miss Lois MacDonald, who was graduated, May 28, from Kahler Hospitals School of Nursing, Rochester, Minn.

Two new parsonages: two congregations, Oregon, Ill., and Tempe, Ariz., are erecting new parsonages, each estimated to cost about \$10,000. Bro. J. R. LeCrone and family soon will occupy the new Oregon residence; Bro. and Sr. C. E. Randall will occupy the new dwelling at Tempe.

Bro. and Sr. Murl Cripe, Los Angeles, Cal., visited in Oregon recently, being guests at the Paul C. Johnson home.

"Our new church building is looking better every day. . . . We hope to be meeting in it sometime in June."—Linford Moore, 802 W. Jefferson St., Macomb, Ill.

**CASEY, ILLINOIS**

We were happy to have with us Bro. Paul C. Johnson, his daughter Louise, and Sr. Leota B. Hanson, all of Oregon, Ill., on May 22. Bro. Johnson gave us two wonderful messages. (He will be with us again on the third Sunday in June.) A basket lunch was served at noon. We also had with us Mr. and Mrs. Sylvan Ritchey and Mr. Theron Murphy of the Salem-Martinsville Church.

Services also will be held on Saturday night, at eight o'clock, June 18. Tincie Stephens.

**DOUGLAS, ARIZONA**

Bro. and Sr. T. A. Drinkard, Handley, Texas, were here visiting a few days recently. On May 8, he preached two inspiring sermons in my home, where, too, we enjoyed Communion. He also preached two sermons in the home of Bro. and Sr. John Saylor near Elfrida. All four discourses were based on the Kingdom of God and Christ's return to earth. (There are seven members of the Church of God of Abrahamic Faith in this locality.)

While here, the Drinkards renewed acquaintance of some friends of childhood school days. They departed, May 14, for Tempe en route to west Texas. R. E. Griner.

**LAYMAN'S CAMPAIGN ENROLLMENTS**

- 192. Ernest Barnum, Hammond, La.
- 193. Mr. & Mrs. C. E. Mills, Monroe, Wash.
- 194. Mr. & Mrs. Leo Behrends, Halsey, Ore.
- 195. Mr. & Mrs. R. O. Hardesty, Omaha, Nebr.
- 196. Mrs. H. L. Davis, Denver, Colo.

**OVER THE TOP! ! !**

- 136. Ernest Barnum \$26.50
- 137. Mr. & Mrs. Gordon Landry 26.00
- 138. Mr. & Mrs. C. E. Mills 52.00
- 139. Mr. & Mrs. Leo Behrends 53.00
- 140. Mr. & Mrs. R. O. Hardesty 52.00
- 141. Mrs. H. L. Davis 26.00

**TERMS OF PARTNERSHIP**

"I am a tither because tithing brings me into practical everyday common sense partnership with my heavenly Father in our mutual efforts to make this a better world to live in. I don't give the tithe, I pay it, and thus become a paying partner, not a 'giver,' with myself as the benefactor and God the beneficiary. In short, I accept God's terms of partnership."

—Layman Tithing Foundation.

**NATIONAL BIBLE INSTITUTION**

- W. G. Alford \$ 1.00
- Mrs. Howard Huey 1.55
- Open Bible Church of God, Macomb, Ill. 20.39
- Oregon, Ill., Church of God 13.80
- Mr. & Mrs. J. Arlen Marsh 28.91
- Mrs. James A. Patrick 10.00
- M. A. Patrick 40.00
- Minneapolis, Minn., Berean Research Class 25.00
- Mr. & Mrs. Russell Harman 31.00
- Mr. and Mrs. Cecil Smead 30.00

**MARY ELIZABETH WHITAKER**

Mary Elizabeth Whitaker was born, August 1, 1859, and died on May 3, 1949, at almost ninety years of age. She leaves one daughter and one grandson. The writer spoke words of comfort to a host of friends and relatives. She was formerly a member of the Liberty Church of God in North Carolina, of which Elder E. M. Anderson was pastor. At time of her death, she was a member of Anderson Chapel near Hendersonville, N. C. She was placed in her grave to wait until Jesus comes to awaken her. M. O. Williamson.

Earning makes an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man. No one is more faithful in his giving than he who acknowledges God's claim to one tenth of his increase.

Illinois brethren who may have missed the monthly "Illinois Page" in the Herald should know that its loyal editor has been afflicted with an infected foot—but is better.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**ARKANSAS-OKLAHOMA CONFERENCE**

**April Receipts and Expenditures**

**Receipts:**

National Bible Institution	\$100.00
Mrs. Otis Lippineott	1.00
Oak Grove (4th Sunday evangelistic offering)	4.50
LaNell Compton	8.00
J. W. Hammond	10.00
Lord's Schoolhouse	14.54
Little Rock (Fourth & Scott Sts.)	9.00
Cleveland	23.00
Walnut Grove	17.36
Mill Creek	8.00
Oak Grove	30.00
McGintytown	12.38
Little Rock (Fourth & Scott Sts.)	5.00
McGintytown	9.00
Brooklin Church	15.00
Driggs	4.40
Clark Chapel	10.00
W. R. Simmons' tithe	5.00

**Expenditures:**

- C. Alan McLain (salary & expense) \$120.00
- H. Scott Smith (salary & expense) 120.00
- W. R. Simmons (salary & expense) 119.00

This month is the time for our third Dollar-Day offering. Please remember you are having a part in helping keep our ministers out in the field teaching the Word of God by sending in your offering.

Mrs. Lona Padgett, Secy.  
Rt. 2, Box 26, Alexander, Ark.

**FREE EVANGELISTIC TRACTS**

We have on hand a limited supply of the excellent tract, "What Do the Scriptures Teach about the Punishment of the Wicked?" by M. W. Strang and R. H. Judd.

To help stimulate personal gospel work, we are offering free of charge copies of this tract. Those willing to distribute them within thirty days may receive the number of tracts desired, as long as our supply lasts.

NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

**Layman's Campaign Report**

The first column is the number of enrollments necessary for success based on membership, the second column is the number enrolled to date.

Arizona	27	8	Kansas	13	5	Ohio	126	36
Arkansas	54	5	Louisiana	40	11	Ontario	36	1
California	54	10	Michigan	95	9	Texas	75	2
Colorado	7	1	Minnesota	105	8	Virginia, D.C.,		
Illinois	195	58	Missouri	49	7	Maryland	29	3
Indiana	98	12	Nebraska	90	6	Wisconsin	2	0
Iowa	29	2	Northwest	7	5	Miscellaneous	23	7

Send in Your Enrollment or Contribution Today!

**Layman's Campaign**

National Bible Institution

Oregon, Illinois

## Other Activities of the College

By Raymond Brown and Warren Sorenson

THE OREGON BIBLE COLLEGE Quartet has had a difficult but successful year. Present members of the Quartet are Ernest Graham, Kyle Davis, and Ray Brown—Clell France, Darrell Maddock, Bill Dick, and Orville Westlund having helped at various times. The Quartet had the privilege of singing in Blanchard, Michigan; the Church of God near Hillisburg, Indiana; Casey, Illinois; Eden Valley and Litchfield, Minnesota; the Church of God at Baraga, Michigan, the Zeba Methodist Church and the Baraga and L'anse high schools, as well as singing in the Atlantic Mine Grade and Junior high schools. The Quartet also has sung in the local church and at some of the neighboring communities.

Another activity of the College which brings some of the students in contact with members of other churches is the "Maranatha Singers." The Maranatha Singers is the girls' contribution to the field of musical evangelism. They many times added an inspiring message in song at a sermon preached by local pastors and those of other cities. The title of "Maranatha Singers" was adopted from the title of our College yearbook—the *Maranatha*.

The girls began as a quartet consisting of Janice Johns, Patricia Andrew, Mary Catherine Railton, and Irene Payne. It was organized in February, 1948. When school reopened, the girls were again carrying their messages to churches out in the field. This year they have not made as many trips as previously, but in our locality we still enjoy their singing. Since close of the first semester, the girls reluctantly relinquished the services of Mary C. Railton to Sister Verna C. Thayer, child evangelist.

The Maranatha Singers have sung at Hedrick and South Bend, Indiana. In Ohio, Delta is the only town in which the girls have sung. The girls have done most of their singing in Illinois. Casey, Marshall, and Ripley were visited by the singers. More locally, the girls have sung at Oregon, Dixon, Rockford, and Flagg Center. They have sung for both General Conference and the Ministerial Conference.

Through courtesy of Brother Paran Anderson, South Bend, Indiana, Oregon Bible College was able to present the Easter story in picture slides. Musical numbers were used to help impress the pictures upon the minds of those who attended the services. The program was presented at the College, at Flagg Center, and at Dixon. Those who helped in presentation of the story were Sarah Kessler,

Pat Andrew, David Sprinkle, and the College quartet, with Arnold Johns as director.

Another group of students presented the Easter story in the Oregon Church of God. This was under the direction of "Mom" Pearson and Irene Payne. Students all co-operated in making the program very interesting. This program was a project to raise funds for publishing the *Maranatha*.

In addition to the Easter story, two plays were presented at the Oregon church on Friday evening, May 27. These plays were for the same purpose as was the presentation of the Easter story. "The Captive Maid" was a story of the healing of the Syrian king Naaman of leprosy by the influence of an Israelitish maid who had been taken into captivity. The players were Clell France as Naaman, Donald Capes as his servant, Orville Westlund as Elisha, Warren Sorenson as Gehazi, Janice Johns as the maid, and Irene Payne as Reba. This play was under the direction of Brother Otto E. Dick and Clell France.

The second play, under direction of Brother James M. Watkins, Darrell Maddock, and Warren Sorenson, was titled "Your Church and Mine." It stressed the need for whole-hearted support for the church. It is the story of an unbeliever converted through a dream to be a devoted Christian. The cast consisted of Bud Goodwin, the unbeliever; Patricia Andrew, his wife; Darrell Maddock, their son; Mrs. Agard, the mother of the unbeliever; Sarah Kessler, the Maid; Warren Sorenson, Kyle Davis, and Mrs. Dale Ward, the church committee who came to visit this family.

On the evening of March 19, we were entertained at a birthday party at the home of Otto E. Dick. The party was given in behalf of two of our instructors, Brothers Otto Dick and Sydney Magaw. Both were taken by complete surprise. Brother Magaw thought the party was in honor of Brother Dick, while Brother Dick had no knowledge of the party. We sang choruses and played games. After refreshments were served, we went to our homes deeply inspired and thankful.

On New Year, a party was enjoyed by the College students who were not at home for the vacation and by many of the Oregon church members. Games were played and the climax of the party was burning of the Christmas tree in the fireplace at midnight—at dawning of the New Year.



## Oregon Bible College Basketball Team -- 1948-1949

By William Dick

Back row: Sydney E. Magaw (coach), Clell France, Dean Moore, Rand Smith, Orville Westlund, Otto E. Dick (student counselor).

Front row: Dale Ward, Milo Magaw, William Dick, Darrell Maddock, Kyle Davis.

(Jim Niles, Norman Reid, and Leon Driskill were not present when picture was taken.)

Last winter, many of the College men sought recreation from their studies and work by playing on the basketball team. The team took advantage of the new gymnasium floor at the local Coliseum by playing at least one game each week of the basketball season. The athletic contests were held largely with independent teams of Oregon and neighboring towns. Spectators who attended any of our basketball games received a full evening of excitement and enjoyment.

At the beginning of the season, the first five on the squad were: Jim Niles, Milo Magaw, Clell France, Rand Smith, and Bill Dick. Because Rand Smith and Jim Niles discontinued playing, Orville Westlund, Darrell Maddock, and Norman Reid saw plenty of action on the first five during the second semester of school. All members of the team co-operated and worked together smoothly. Clell France and Milo Magaw should receive special recognition because they participated in all seventeen games of the season.

The new blue and gold uniforms, received during December, were an incentive to the boys to put all their heart into the play. Also,

the spirit and enthusiasm of the College students who attended the games inspired the team to leave the floor victorious several times. Evidently the team profited from the capable leadership of Coach Sydney Magaw, because they closed the season with a record of ten wins and seven losses.

### Basketball Scores

	We	They
Paynes Point	31	43
Creston	58	45
Aurora College (Junior Varsity)	36	25
Hayden's Clothiers	41	36
Holcomb	43	67
Chana Athletic Club	52	37
McCormick Seminary	29	72
OBC Alumni	38	23
Creston	20	47
OBC Alumni	40	30
Brush Creek, Ohio	59	28
American Legion	36	48
Etyre Oilers	45	34
Holcomb	36	21
Chana Athletic Club	39	35

American Legion	48	72
Paynes Point	46	53

### Individual Scoring

	Total Points	Average per Game	No. of Games Played
Dick	305	20.3	15
Magaw	95	5.5	17
France	93	5.4	17
Niles	72	9	8
Westlund	48	3	16
Maddock	38	2.7	14
Smith	24	3	8
Reid	11	.6	15
Moore	8	2.6	3
Davis	5	.3	15
Ward	1	.3	3
Driskill	0	0	2

### Free Throws

	Attempts	Made	Percentage
Niles	16	10	.625
Dick	80	45	.562
Magaw	55	23	.418
France	45	12	.266
Smith	7	2	.285
Westlund	12	2	.166



# OREGON BIBLE COLLEGE

## Summer Session

**JULY 5 - AUGUST 1**



Otto E Dick



J. R. LeCrone



**Purpose:** The Oregon Bible College Summer Session, formerly the "Summer School" sponsored by the General Conference, was organized to train leaders in Christian work. Now the school is organized on the College level and awards college credit for work completed. Four credit hours of work may be earned during the four-weeks' term. The Summer Session is conducted much as is the regular College term, with the exception that each class meets five days each week. The Summer Session enables regular College students to enroll in regular College classes during the summer and provides an opportunity for others who cannot attend for the regular four-year course.

**Courses and Instructors.** The instructors, Otto E. Dick and J. R. LeCrone, will present four courses designed to provide practical training in Christian leadership and Christian growth: "Inspiration of the Bible," "Training for Active Service," "Storytelling Methods of Teaching," and "Christian Discipleship." Never has the Church of God been in greater need of Christian workers. We need workers who are able and willing to assume the many responsibilities of Christian stewardship. Is it easy for your church to find good Sunday school teachers? Is it difficult to find someone who will serve as Sunday school superintendent? Do you have a church board that functions? Send one or two of your young people to the Summer Session for special training in Christian service.

**The Cost:** The cost of the full four-weeks' training will be only \$50.00 for tuition, board, and room. Additional cost for books and supplies should not exceed \$3.00.

**Entrance Requirements:** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work.



### ENROLLMENT BLANK

OREGON BIBLE COLLEGE SUMMER SESSION

July 5 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name ..... Age .....

Address .....

Education .....

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, JUNE 7, 1949

NUMBER 35

## Jesus Has the Keys

By Linford Moore, Macomb, Illinois

*"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" (Revelation 1:18).*

**T**HERE CAN BE no question as to identity of the Speaker in Revelation 1:18. The only person in all history who truthfully could make such a claim is Jesus Christ. Jesus alone has gained eternal victory over the grave by a resurrection to immortal life.

The first part of Revelation 1:18 sets forth two wonderful truths: the death of Christ and the resurrection of Christ. The Apostle Paul taught that these truths are foundation stones of the gospel. He wrote: "Brethren, I declare unto you the gospel . . . by which also ye are saved . . . for I delivered unto you first of all that which I also received, how that *Christ died for our sins* according to the scriptures; and that *he was buried*, and that *he rose again* the third day according to the scriptures" (1 Cor. 15:1-4). We have italicised these three great gospel truths, which are the power of God to save those who believe, for each of them was "according to the scriptures"—that is, foretold in the Old Testament. Isaiah had written that God would make Christ's "soul an offering for sin," and, "He hath poured out his soul unto death" (Isa. 53:10, 12). David had prophesied of the resurrection of Christ: "Thou wilt not leave my soul in hell [that is, in the grave]; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10).

We would emphasize that the same Jesus who died was raised. He that *was dead* became alive. Many people mistakenly believe that Jesus was God, that the real person or soul Jesus did not die, but only His body. The Scriptures make it plain, however, that Jesus really did die. He poured out His soul (His very life) unto death. He

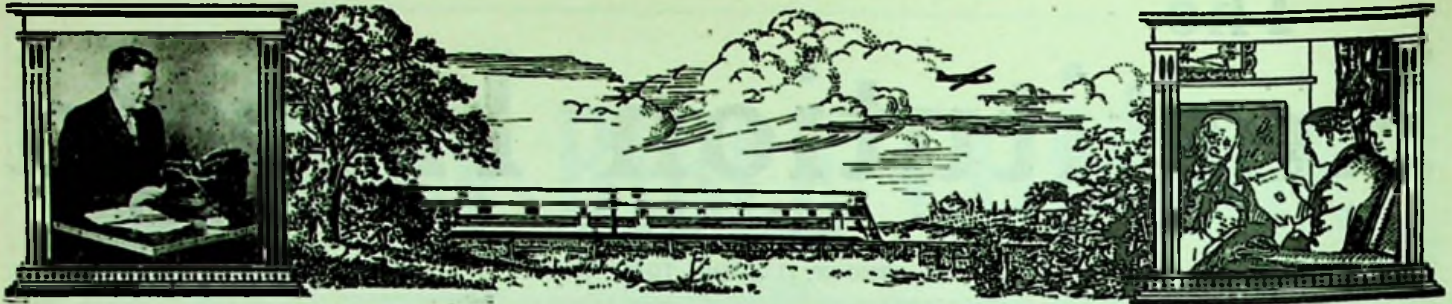
"gave himself for our sins" (Gal. 1:4). This is important, for if Jesus did not really die, there is no real atonement for sin. We must believe that "Christ died for our sins," for it is a part of the gospel through which we are saved by faith.

If we believed that the real Jesus did not die, we would make His resurrection meaningless. What need would there have been of His resurrection, had He not literally died? Further, why did the disciples lose all hope during the three-day period He was in the tomb? Jesus was entirely dead! By similar reasoning, we reach another conclusion: if we believed that ordinary men did not really die, we would make the resurrection at the last day meaningless. What would be the need of a latter day resurrection, if the dead already had gone to their reward?



Linford Moore

The fact that death is so very real makes the resurrection of such great importance. Suppose there were no resurrection! Paul based an argument for resurrection on this very supposition. In 1 Corinthians 15:13-19, he set forth seven awful conditions that would result "if there be no resurrection of the dead" (v. 13). Let us consider them: 1) "Then is Christ not risen." It is not reasonable to suppose that Christ could be risen, if there is no resurrection. 2) "Then is our preaching vain." All of Paul's preaching would have been valueless, were it not for the resurrection. 3) "Your faith is also vain." We have no faith without a risen Christ. 4) "We are found false witnesses." Paul would have been a false teacher, for he repeatedly had taught resurrec- (Please turn to page 10)



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## Smile

If you want folks to love you,  
 Just give them a smile.  
 It won't cost you a penny;  
 It's an act worth while.

A kind word and a smile,  
 Will help now and then,  
 So do a good deed  
 Whenever you can.

Wherever you go,  
 And whatever you do,  
 Just give them a smile  
 And say, "How are you?"

It will give much joy,  
 And will not rile,  
 If you twinkle your eye  
 And give them a SMILE.

—Charles L. Netts.

## Unrecognized Transgression

Peculiarly characteristic of Jesus was His condemnation of hypocrisy in the self-righteous and His patience and forgiveness for transgressors when repentant, flagrant though their sins. Always and forever rises the long finger of man's scorn against his fellows for their openly recognized sins, but for pride, jealousy, hatred, the finger curls downward into explanations and excuses. Slaying, raping, stealing *pay* the price; lying, cheating, boasting, fault-finding all, too often *receive* a premium, and in proportion to their skill! Not so with Jesus; not so with God.

Second John, verse 9, speaks of a sin that is so common as scarcely to be recognized. Indeed, the King James Version seems to present thought about a non-specific transgression, reading merely: "Whosoever *transgresseth*, and abideth not in the doctrine of Christ, hath not God." Any transgression apparently here may be the fault. The

American Standard Version, however, is specific. It reads: "Whosoever *goeth onward* and abideth not in the teaching of Christ, hath not God." A marginal rendering clarifies further, "Whosoever *taketh the lead* and abideth not in the teaching of Christ, hath not God."

Naturally, now, one might laud the newer translation most too highly over the King James, for it appears plainer in thought and as being more exact. If, however, one had only the newer translation, he might overlook the truth that King James asserts, even the element of sin. Who normally recognizes the forward-inquiring, *extra-Scripture* student of God's plan as treading dangerously *beyond* holy ground? Indeed, the public so demands progress, that the goddess of popularity entices beyond theology of the Bible, beyond the teachings of Jesus. Say, "No!, thou goddess of unveiled Wisdom, we shall not 'go onward' where first the Christ has not gone."

"Oh! so slow!" retorts the impatient theologian nursing a bit his purgatory, trinity, child christening, or other invention.

Then quietly replies rest of 2 John 9, saying, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "Abideth," *not* "goeth onward"!

Help us all, Lord, so to love Thy Word that we shall have no need, no desire, to press forward into unknowns that Thou hast not revealed. Whet not our appetite to be wise above what is written, but slake our thirst at the spring of Living Waters. There let us "abide in the doctrine of Christ."

He who errs here "transgresseth," abiding "not in the doctrine of Christ," and "hath not God." Oh! horrible *unrecognized transgression!* serious as flagrant sin; punishable with death—unless forgiven.

## Conferences Everywhere

Church-of-God conferences are being planned in many parts of the nation. See page 14 for "Calendar" of these meetings, then plan to attend as many as possible and where you can serve most and best. Remember, too, the Lord calls for men and women—just like you.

# Zacchaeus

By Harold J. Doan, Chicago, Illinois

**Z**ACCHAEUS was a little man who possibly sought to compensate for his smallness by launching into a field of labor where he could exert great power. Zacchaeus was a tax collector for the Roman government, levying and collecting Roman tribute from his fellow men in his tax district. Though it was a thankless office which caused him to be despised

and excommunicated by his own people, it was a lucrative profession offering opportunity for great wealth. The little man was not one to miss an opportunity, so he became a wealthy man, perhaps by extracting more than the legal amount of taxes and pocketing the surplus. Despite his position of power and wealth, Zacchaeus was an unhappy man. There was a great emptiness in his life, for he had forfeited character in favor of gold. There was a spiritual void, a basic unhappiness he could not fill.

Somehow, Zacchaeus heard of Jesus and His preaching. Perhaps he had heard of Jesus' previous message, "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" (Matt. 11:28, 29). Perhaps Zacchaeus heard from a friend how Jesus had onetime said, "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" (Matt. 6:19, 20).

Whatever Zacchaeus' reason, he wisely sought Jesus, undoubtedly feeling that here was the answer to his problem, that here at last he could taste the living waters and quench his thirst for peace.

What a wise decision this turned out to be! Sinner, seek Jesus! Discouraged? Seek Jesus! Beaten by life? Seek Jesus! Filled with turmoil and unrest? Seek Jesus! In Him is the answer to our problem; there we can find freedom and rest and peace. "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). "Ask and it shall be given 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" (Matt. 7:7, 8).

*"Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way."*

Zacchaeus wisely sought in Jesus rest for his troubled soul. Wealth and power were not enough; he needed salvation and peace, as do we all. Zacchaeus was looking in the right place. Are you?

Zacchaeus climbed up in a tree, not sure that Jesus would have anything to do with him. He was afraid, as some of us have been,

that Jesus could not love him, a publican and a sinner. But Jesus did not fail this man in need. He came to meet him halfway, encouraging him in his search for righteousness. "When Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste and come down; for I must abide in thy house. And he made haste and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be a guest with a man that is a sinner."

When we seek we find; Jesus will not fail. Though Jesus had never seen the man before, He knew Zacchaeus' name and his problem. Jesus called Zacchaeus by name and volunteered to go into his home to help him. Jesus was not offended at Zacchaeus' past, He was interested only in his future, perceiving that Zacchaeus was ready for a great change.

My friend, Jesus knows your name; He knows your house number and your telephone number. He knows your work and your thoughts. He knows your joys and your sorrows, your victories and your failures. Jesus knows your longings and your problems, and He has the answer. He waits only for some encouraging sign from you, for you to seek Him and ask of Him. He will then come into your life and your home and your work, and with His saving power fill the emptiness in your life, helping you solve your personal problems. Jesus cares not about your past. His interest is in your future; not what you have been, but what you can become, through Him. Look what Zacchaeus was, what Saul of Tarsus was, what Mary Magdalene was, and look at what they became when they found Jesus! Can He not do as much for you?

When Jesus came into Zacchaeus' life, a great change was made. "Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my (Please turn to page 11)

# God's Holy Spirit

By James Mattison, Riviera, Texas

**G**OD'S HOLY SPIRIT is not mysterious and indescribable. It is not another God, for there is only one God, the Father of Jesus Christ. We know, though, that the Holy Spirit, sometimes called Holy Ghost, has something to do with God. What is it? Read a few verses with us. "The Spirit of God moved upon the face of the waters" (Gen. 1:2). This refers to the immeasurable and supernatural power of God by which the earth and the heavens were created.

Again, "The Spirit of the Lord came mightily upon him" (Judges 15:14)—speaking of Samson. What did the Spirit of the Lord cause Samson to do? At this particular time, Samson slew one thousand of the enemy. We see here, as we also will see in the New Testament, that the Spirit of God was given for special purposes. In Samson's case, it gave great physical strength—power from God.

Matthew 3:16 records of Jesus, "He saw the Spirit of God descending like a dove." Again, it was a special power from God given for special work.

John 14:16, 17, 26 reads, "He [God] shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth . . . the Comforter, which is the Holy Ghost."

1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" What is it that dwells in us? God's Spirit, God's power, God's influence.

Romans 8:11 shows that if God's Spirit dwells in us, our mortal natures will be made immortal by the same Spirit. When? At resurrection, when we shall have a spiritual body to go with our spiritual nature. We cannot be completely "born" of the Spirit until that time, for two reasons: 1) 1 John 5:18 reads, "Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Even after baptism, a Christian makes mistakes and sins. Though the spirit may be willing, the flesh is weak. When we Christians are "born of God," "born of the Spirit," given a spiritual body, we shall not sin for we will be immortal. 2) One truly "born of the Spirit" will be able to come and go as the wind, for he will have such great measure of God's Spirit in him. (John 3:8.) We believe there is only one Man today who can do that, and that

is Jesus Christ, who appeared to the eleven behind closed doors. Yet, when all of us are spiritual, when we will be full of God's Spirit and remade by His great power, in other words, given a deathless body, we understand that we, too, can appear or disappear at will.

Read also Galatians 5:16, 18, 22, 25; Revelation 4:5; Isaiah 11:2; Romans 8:9; Matthew 12:28.

We conclude that the "Spirit of God" usually means His power or influence, and is not something mysterious.



James Mattison

## Special Power to Certain Men

God gave special power to certain men, for certain purposes. Samson was one such man. Jeremiah was another. All the prophets were given special measure of God's Spirit or power, that they might do certain works.

The Spirit was given Christ in unlimited quantity for the work He did and will do. John the Baptist was another who was given special power for a definite work. The twelve apostles and Paul were given a great supply of God's Holy Power to do the things they did. (See Acts 2:1-18.) We believe the purpose behind the giving of it is found in Mark 16:20, to confirm, make sure, prove the Word they preached. We know also that their supply of Spirit was not as great as Christ's, just as the ones to whom they gave the Spirit, or Holy Ghost, did not have as much as they had, and as we today do not have the Spirit to the extent of being able to raise the dead.

It was amazing to me to find that only a limited number here and there were given the Spirit, mostly through the laying on of hands. Stephen had the special power to do miracles. (Acts 6:8, 10.) Certain people at Samaria were given it. (Acts 8:15-18.) Cornelius and his household gained it. (Acts 10:44-47.) Barnabas and Saul were sent by this power to do the work they did. (13:2-4.) Certain people at Ephesus had it. (19:1-6.) We again repeat that God did not give out His great Spirit, or supernatural power, promiscuously, but gave it to chosen individuals for a purpose, that purpose being to confirm His Word that they were preaching. In other words, when an apostle preached a sermon about Christ, then healed people, all believed him. It was to prove the Word.

Let us emphasize that there (Please turn to page 10)

# Difficult Text

By John R. Fiske, South Haven, Kansas

*Luke 24:37-43.* "They were terrified and affrighted, and supposed that they had seen a spirit" (a *pneuma*).

The word "spirit" in the Scriptures has about thirty significations. Here are some of its varied uses. "Spirit" may at times mean *energy* or *strength* (Judges 15:19; Josh. 5:1; 1 Sam. 30:12); *breath of life* (Job 27:3); *mind* (1 Cor. 2:11, 14); *life* (Rev. 13:15), etc. It sometimes means *mortal men* (Psalm 78:39)—"For he remembered that they were *but flesh*; a wind [*pneuma*, Greek] that passeth away." Again, "Try the spirits, because many false prophets are gone out into the world" (John 4:1, 3). Here "spirits" and "false prophets" are used interchangeably, thus standing for the *same thing*. Since it must be conceded that "false prophets" are flesh, bones, and blood, we thus have "spirit" meaning the same. A false prophet is an uninspired man. Try reading any one of these significations into all the foregoing, or into "spirit," or into Luke 24:37 and 43, and note the consequences. Luke 24:37 shows the apostles thought they were seeing a *phantom*. "Spirit" here is used evidently in that sense. Jesus assured them that such was not the case, for a "spirit" [*pneuma*, phantom] hath not flesh and bones as ye see me have." Though in the sense of phantom, Jesus was not a *pneuma*, nor was He *pneuma* in the sense of Psalm 78:39, for that "*pneuma* passeth away." But in still another sense, Jesus is a *pneuma*, an immortal one (1 Cor. 15:45; 2 Cor. 3:17), though having flesh and bones. That this reasoning is correct—though *pneuma* is found in most Greek manuscripts—is evident for these reasons:

- (1) *Griesbach* noticed one manuscript that had *phantasma* instead of *pneuma*.
- (2) *Tertullian* (208 A.D.), writing, said, "When they were doubting whether he was not a phantom—nay, supposing he *was one*—he says to them," etc.
- (3) *Olhausen*: "In Luke 24:37, *pneuma* is employed in a like sense with that of *phantasma* in Matthew 14:26." . . . As has been proved, the narrative of Luke 24:37-43 clearly sustains this great scholar.

*Hebrews 12:9.* "Have we then indeed received discipline from our natural fathers, and we revered them; shall we not much rather be submissive to the Father of spirits, and live?" (Diaglott.)

"God is a Spirit" (John 4:24) and has a "family" which dwells in "heaven" and the "earth" (Eph. 3:15). Those in heaven are the angels, the "sons of God" that "shouted"

before man's creation. (Job 38:4, 7.) They are innumerable. (Heb. 12:22.) Being *born* of "his Spirit," they are all "spirits" (Heb. 1:14; John 3:6), and so deathless. (Luke 20:36.) Those on the earth are the righteous who are also "sons of God" (1 John 3:1, 2), as yet simply through begetting (James 1:18), and thus "waiting for sonship" (Rom. 8:23, Diaglott) to take place at the resurrection, where "through sharing in the resurrection they are sons of God" (Luke 20:36, Goodspeed). But at the present, of the righteous, only one, "the man Christ Jesus" (1 Tim. 2:5) "has been made a spirit" (1 Cor. 15:45) through being born from the dead (Col. 1:18) of the Father's Spirit (1 Peter 3:18). In this, Jesus was "the first-born [of the Spirit] among many brethren" (Rom. 8:29). When saints are the "born of the Spirit" at the resurrection, they, too, will be spirit (Rom. 8:11; 1 Cor. 15:47, 49), and so deathless (Luke 20:36); they too will be "innumerable" (Heb. 11:12; Rev. 7:9).

Here then is a growing "family" of "spirits," of whom God is the "Father." Already countless as the sand, the righteous, when made spirits as was their Elder Brother, will in the resurrection be members in fact through assuming the "divine nature" (2 Peter 1:4). This is contingent upon their being more "submissive to the Father of Spirits" than they were to their "natural fathers."

*Matthew 10:28.* "Fear not them which kill the body, but are not able to kill the soul" (not able to kill the *psuche*). The Hebrew text of Leviticus 24:17, 18, properly translated, and as indicated by the center references and notes in the King James Version, reads: "He that killeth the *psuche* of a man shall surely be put to death. And he that killeth the *psuche* of a beast shall make it good; *psuche* for *psuche*." (See the Greek Septuagint, where "man" and "beast" here are rendered *psuche*.) Here we are told that man is "not able to kill the *psuche*," yet we are told that he that "killeth the *psuche* of a man" shall surely be punished.

Does the Bible clash thus with itself? No. *Psuche* frequently means "life," either natural or future, and so in the New Testament it is so rendered forty times. The natural *psuche* can be "destroyed," "killed," or "slain" by man (John 10:17, 18; 13:37, 38; Mark 3:4; Matt. 2:20; Rev. 6:9, 12), but the future *psuche*, the life to come, is, as far as man is concerned, indestructible. So, he that "loseth his *psuche*," being slain (Please turn to page 10)

# Where Are You?

*Excerpts from a Sermon by Thomas D. Grosscup  
Selected by Jessie M. B. Kauffman, Riverside, California*

**M**ANY OF YOU have accepted the command of the Master to go forth into the world and teach the things concerning the Kingdom of God and the name of the Lord Jesus Christ. Yes, a time came in your life when you made a decision. You asked someone to hear your confession of faith; then you asked for baptism. You at that time were filled with the Spirit. No doubt, it was one of the thrilling experiences in your life. At that happy moment you determined, at whatever cost, be it suffering, or death, at whatever hazard, you were going to work for it, live for it, and you were never going to forsake it.

When I witness anyone being baptized into the only Name given under heaven whereby we can be saved, an electrifying thrill comes over me, for it is a glorious and a sublime sight. It challenges the admiration of anyone who is capable of appreciating its moral and spiritual beauty. Standing as a witness before this momentous event, the words of David come to mind: "I will pay my vows unto the Lord, in the presence of all his people." Friends, that is just what this event means. You make and made a vow to God before His people.

After your confession and your baptism, you were taken by the hand by fellow members of the church of the living Christ. Then and there you became a member of the glorious body of Jesus.

That was a happy day, a glorious day when first you partook of the bread and the cup in remembrance of Him who said, "Do this in remembrance of me."

Time went on. Days passed into months and months into years. In the course of time a change came over you. Troubles came of one kind or another, problems beset you; and before you were aware of it, the church of Christ was neglected. You failed to recognize your obligation, your responsibility, your duty, your love and the vow you paid to God. You forgot the church of the living Christ and His fellow travelers. "Do this in remembrance of me," and "Feed my flock" were blotted from memory. Yes, the church was neglected. Your presence at the church and all its activities were but secondary and often put in the background.

Every second or fourth Sunday you would come. You look around in the pews and note that some of the young members and the older members are absent. After church is dismissed, you call someone aside and ask, Where is

brother so-and-so? He was so eager when he first came to the truth. I do not see him or her anymore. You learn the reason. Then you will say, "It is a pity! We had so much hope in him or her. A pity indeed that they have gone astray! Can we not do something about it?" But pause where you are and ask yourself the question, "Am I responsible for this?" Do you ever realize that perhaps your indifference for that is what it is—and was the cause for their drifting?

You fathers and mothers in Israel are responsible for the sheep and the lambs of God's precious flock. Your indifference has perhaps made the difference between life and death for some of these sheep. These are not "nice" words, and I would not polish them in any manner whatever to take the sting out of them. These are true words. Jesus knew this, and that is the reason He three times said to Peter, "Peter, lovest thou me?" . . . "Yea Lord, I do." . . . "Then feed my sheep; feed my lambs."

The Lord Jesus is not here by His presence as He was with Peter, but do not forget He is asking the same questions of you and me right now. You just cannot get away from that strange Man and those strange and piercing eyes. You cannot stay at home with an easy chair and reading some good book—yes, it may even be the Bible, or listening to some sermon which rings over the radio—and say, "Well, I was with the Lord today even if I was not in church."

How often, when Sunday morning comes and Sunday evening, and the Bible class night or any other spiritual activities are on the calendar, we say, "Well, I will stay at home; I know there are others there, and I won't be missed." But have you ever thought that Jesus looks over that little band of hard workers in the vineyard and notes your absence? When will we ever realize that when we stay at home we are saying "NO!" to our Master of the vineyard. Others will say, "I can be as good a follower of Jesus without going to these meetings or giving my moral support to the activities of the church. I do not agree with many things they do." Will you ever realize that if it is not for God, that sooner or later God will take care of that?

Well, to all of this plain nonsense I can give but one plain and honest answer. It may hurt some of you, and

honestly I hope it does. You are not a true disciple of Jesus if you neglect and are indifferent to the church of the living Christ. Its activities are *His* activities. I am sure that your church is trying as best it knows how to keep oil in the lamp and the light burning, so all of us can find our way to the Kingdom of God. It is trying to glorify God which is in heaven as far as it is humanly possible to do.

Do you know that when you are saying "No!" to the members of the body of Christ, you are disobeying Jesus. Brethren, pause when you make excuses. You know that there are excuses and there are reasons.

Do you know that Christ established His church upon this earth for you and me? It is His church, not mine.

I am a member of that church by becoming a member of that body. Can you not see if there are no members, there cannot be a church? And if the church is a dead one, the lampstand will be removed and given to others?

Note these words, "As often as ye come together, do this in remembrance of me." If you are not with the church, say what you will, give whatever excuse you will, you are against the church. No, you may not say it in words, but "actions speak louder than words!"

God's pardoning your sins was not because you were worthy of it. Jesus' dying that awful death on the cross for our sins was not because we deserved this great sacrifice. O, No! It was because He had faith in us; He trusted us. Now since He has done (Please turn to page 11)

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## Would You Be Like Jesus?

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By Mary Mae Nedrow, Oregon, Illinois

**J**ESUS WAS "meek and lowly in heart." Only humility will keep one from becoming self-conceited. Jesus' humility was deep and real. When He said, "Blessed are the poor in spirit," He meant the humble, those who recognized their spiritual poverty and their dependence upon God. "For the day of the Lord . . . shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. 2:12). "Who-soever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

"To him that knoweth to do good, and doeth it not, to him it is sin." Some day, sin and sinners shall be no more. Those who sacrifice truth to gain the favor of the people shall someday be left destitute. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Jesus denounced a double allegiance. He said: "Ye cannot serve God and mammon." One cannot seek the favor of the world and give true allegiance to God. "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap." Riches *can* be used, however, to the glory of God, if used rightly.

Because Jesus was friendly to sinners, condemnation was often His lot. It seemed difficult for many to see that by His friendliness He won sinners to lives of righteousness. When Jesus went to the home of Zacchaeus, the people murmured and said He was "gone to be a guest with a man that [was] a sinner." There were class distinctions even in Jesus' day. One class hated the other class, just as is done today. A great barrier exists which

few care to surmount. Conditions have not changed through the years. Jesus was indifferent to these barriers. We, too, should endeavor to be more generous in our friendships, if we would be like Jesus.

Unkindly, some said He "was a friend of sinners." Jesus never condoned sin, but He believed friendliness and forgiveness was a means of conquering sin. It proved to be true, for because of Jesus' friendliness, Zacchaeus was convicted of his sins, and in deep contrition said: "Behold, Lord . . . if I have wrongfully exacted aught of any man, I restore fourfold" (Luke 19:8, R.V.).

Stephen Grellet was patterning after Jesus when he wrote this famous quotation: "I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

Jesus chose to be patient under provocation. Peter said of Him: "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Like Jesus, we should be careful how we speak. Keep a watch on your words, because words when they are once spoken can never be recalled. One learns by the many mistakes he makes. How true are the words of Publius Syrus: "Every day should be passed as if it were to be our last." Jesus always did that which was pleasing to God. He was kind, forgiving, patient, humble, merciful, gentle, consecrated, and beloved. Would *you* be like Jesus?





# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**FIRST ANNIVERSARY.** "On May 15, Israel celebrated its first anniversary as a free and sovereign state—after nineteen hundred years. People of all faiths might well rejoice with the Israeli citizens, for theirs was a triumph of ideals over adversity. The fact that in the modern world—without divine intervention or miracles of any kind—ideals can still win over imperialism, lust for oil, political chicanery and such things, should be enheartening to all who cherish ideals of their own in the face of obstacles.

"Israel was born amid war; it celebrates its first birthday in peace, achieved by its own courage and ingenuity."

The foregoing was part of an editorial in "The National Jewish Monthly" for May. Undoubtedly, the thought of the editor is similar to millions of Jews over the world and also of the Gentiles. We do not wish to detract one iota from the "courage and ingenuity" of the sons of Israel in their fight for a homeland; they are entitled to much praise for their devotion to the home cause; but it is unfortunate that more of the people of Israel cannot see that it was through "divine intervention" that they have been able to become re-established in the Holy Land.

It has not been recovered from Gentile dominion without miracles—yes, miracles comparable to many of those wrought in their deliverance out of Egypt and Babylon. The capture of Palestine from the Turks in 1917, with the deliverance of Jerusalem, "the city of the great King," without a shot being fired or the least devastation done the "city beautiful for situation," was a miracle of no small proportion. The only trouble is that so few recognized it as such.

The deliverance under the decree of Cyrus with the resultant return of 42,360, according to Ezra and Nehemiah, was a memorable time in the history of Israel; but that return was tiny in comparison to the number who have gone back since January, 1948. There have returned to the Land of Promise a near 300,000 in that short period of time—and yet say a miracle is not involved! A miracle of the whole affair is that more, both in Israel and among the Gentiles, have failed to see the hand of God in this mighty work of preparation for the coming of the Redeemer out of Zion.

**SUCCESS.** Last week's issue of The Herald was devoted to the College and Christian education. A more appropriate time could not have been selected, for the whole nation is education conscious at this time of the year, with baccalaureate and commencement services being held in every town and city throughout the nation. This past Sunday night, we participated in the baccalaureate service at Arizona State College. The theme

of sermon delivered by the speaker was "The Key to Success." He brought out very forcibly that success was not measured by the amount of material things accumulated or by the degree of attainment in one's chosen vocation, but by the extent to which the teachings of Scripture were incorporated into life.

Even within our own church circles, we observe too many who think of their children's education and training strictly from the secular. Few people when settling down for life take into consideration whether or not they will have access to the church of our Faith, and be able to give their children the benefits of Sunday school and church privileges within the orbit of their own Faith.

Dr. Stoddard, superintendent of the Los Angeles School System, in a commencement address at Arizona State College stated that among the hallmarks of an educated person, one must settle the religious philosophy of life that will answer the three important questions: "Where did I come from? Why am I here? and Where will I go?" To receive the proper answers to these questions, the teachings of the Church of God are basic. For the fullest development in the teachings of the church, Oregon Bible College is the answer.

## DO YOU KNOW?

Do you know—

That for more than 100 years reliable authorities have been saying that alcohol is a poison?

That booze is responsible for 55 per cent of our crime, according to judges and courts?

That booze, more than anything else, is responsible for divorces?

That booze is responsible for 48 per cent of accidents, according to insurance companies?

That booze is responsible for 80 per cent of suicides, according to insurance companies?

That booze is responsible for rapings, 68 per cent?

That booze is responsible for bad debts, 60 per cent, according to Good Business Management?—Prophetic News Herald.

**JERUSALEM.** It is an interesting study to search the Scriptures concerning the things which the Lord has promised He will do to Jerusalem. Here are a few: "It shall come to pass at that time, that I will search Jerusalem with candles and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil."

"In that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be

called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence."

It is evident from the last promise that the Lord will reveal His Presence in a manner similar to the time He led Israel out of Egypt and through the wilderness. The cloud by day and the pillar of fire by night were constant evidences of the presence of the Lord.

Some even go so far as to claim that the old ark of the covenant will be brought out of its long hiding and once more become the center of worship among the children of Israel. This prophecy by Jeremiah should put to rest any such expectations: "It shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord, neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more."

**MORE UNION TALK.** The Northern Baptists and the Disciples have arranged for a joint meeting to discuss union for 1950. The meeting will be held at Green Lake, Wis., with representation divided as follows: one fourth of the delegates will be ministers; one fourth will be laymen; one fourth will be women and one fourth will be young people. The total delegate body will be limited to 500, with equal distribution.

**IT IS FINISHED.** Every songbook carries more songs about the cross of Christ than they do about His resurrection. Undoubtedly, this is due to the belief that the work of redemption was completed on the cross. The words of Jesus, "It is finished," do not refer to the completed work of redemption. This work will not be finished until Christ has reigned to put down all rule and all authority and power: for "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Christ has much work to do. In the last chapter of Revelation, it is written of Him as saying: "Behold, I come quickly; and my reward is with me," and the prophecy from which He quoted adds "and his work before him."

The work that the Father assigned Christ up to and including the cross, that He finished. Christ took up another phase of His mission and work immediately following His resurrection.

# Prayer and Healing

By Glenn M. Birkey, Rochelle, Illinois

**R**ECENTLY, my attention was attracted to an article in my local paper which I quote in full. The heading of the article was *Theory on Christian Healing Is Offered by Professional Men.*

In recent years, Christian healing has become so common that the Episcopal Church some years ago appointed a joint commission of leading medical men and clergymen to investigate and report upon the practicability of healing through prayer. Their report, signed by the famous surgeon Dr. Charles H. Mayo and other men, says,

"Christian healing has passed beyond the state of experiment and its value cannot be questioned. Scriptural healing is no longer the hope of a few, but the belief and practice of a large and rapidly increasing number of persons." As the "New York American" put it, in summing their report, "It was the essence of the early Christian religion to save from sickness as well as from sin. Christ's life is a long record of healing from disease and raising from death. We have been calling His acts miracles. New modern science and religion begin to suspect that He was demonstrating the operation of a principle which is eternal. Indeed, Christ told His disciples to go forth into the world and demonstrate this principle."

I wish not to be in any way dogmatic, so far as my views may be on this subject; I think I know how our church stands on this subject. If we adhere to the Bible on this subject, we cannot go far wrong. In our weekly prayer meetings at Oregon, Illinois, we have the custom of requesting names of those who should be remembered in prayer for their recovery, which appeals to me as a good custom. If you readers will excuse me for giving some personal experience in our own family, I will relate what happened about the year 1910.

My father had employed a young man from Indiana, who made his home with them. Some years later, he had a mishap, accidentally discharging a shot gun which injured him very seriously. In a few days, he developed gangrene. Two of Rochelle's best doctors, when making a call on him, said on this particular evening he could not possibly live until morning. My folks bade him goodbye for what they thought was the last time. A nurse was attending him, handling him with rubber

gloves because of constant danger of dreaded infection.

At that time, there was a Baptist minister in Rochelle who took a personal liking to this man. He, too, had called, and seeing the sick man's condition, went back to town and called a special prayer service for him. The nurse knew nothing about this prayer meeting, but at the same hour this meeting was in progress she noticed that the gangrene reversed and started leaving, though it had been over much of his body. By morning it was gone! Though the man was about two months or more getting back his normal health, he did get up and when he was able he was baptized by an Adventist minister at Aurora, Illinois. He had attended their Sunday school for several years before the accident. This man died only about two years ago at the age of eighty-two years, so his recovery resulted in many added years.

The foregoing incident made me do considerable thinking on the subject of prayer. It is truly said, "Prayer changes things." Of worthy consideration are such Scripture texts as Psalm 103:3—"Who forgiveth all thine iniquities; who healeth all thy diseases"; James 5:14, 15—"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Though many church people think the time for healing will be in the Kingdom Age, could it not be possible that during this Church Age many such blessings could come to us if we would exercise faith to take advantage of them? If one will use any Bible concordance and study the words "heal" and "healing" as mentioned from Genesis to Revelation, he may gain much light on what is hidden there. . . . "The secret of the Lord is with them that fear him; and he will shew them his covenant."



## DIFFICULT TEXTS

*(Continued from page 5)*

by men in a martyr's death, "shall find it" in the resurrection. Therefore, the Emphatic Diaglott has translated Matthew 10:28 as follows:

"Be not afraid of those who kill the body, but cannot destroy the (future) life; but rather fear him [God] who can utterly destroy both life and body in Gehenna." . . . (See also Luke 12:4.—Editor.)

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 JESUS HAS THE KEYS
*(Continued from front page)*

tion. 5) "Ye are yet in your sins." The atonement would not have been complete, had not Christ been raised. 6) "Then they also which are fallen asleep in Christ are perished." Think of the awfulness of that thought! Tens of thousands who faithfully served Christ have fallen asleep (that is, died) in Him. Their bereaved have been consoled with hope of the resurrection. If, however, there is to be no resurrection, there is absolutely no hope for these dead. They would be "perished"—to sleep in the dust forever. 7) "In this life only we have hope in Christ." This is the last terrible result if there were no resurrection. This result could not be true if, as some teach, the dead had not really died but had gone to a reward in heaven. The fact that makes it so true is that when a man dies, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). The dead do not go to heaven, nor would they be able to enjoy a reward, for, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, *whither thou goest*" (Eccl. 9:10). Were it not, then, for the coming resurrection, we would have no hope beyond this life, and, added Paul, we would be "of all men most miserable." The resurrection, and it only, gives us hope beyond this mortal life.

How thankful we should be that there is to be a resurrection! God has demonstrated His power to resurrect the dead by raising His Son. This Son 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.*" These last words of Christ contain promise for us, because He who has the keys of hell and death is someday coming to use those keys. The word "hell," from Greek *hades*, means simply "grave." The grave is the prison that encloses all men at death. Only One has the keys. "The hour is coming, in the which all that are in the graves shall hear *his* voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:28,

29). "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order" (1 Cor. 15:22, 23). Paul then gave this order for the resurrection: 1) Christ the firstfruits, 2) they that are Christ's at his coming, 3) "Then cometh the end" when, in the words of John, the "dead, small and great, stand before God" (Rev. 20:12). It should be our constant endeavor to be among those "that are Christ's," for they shall be raised to immortal life "at his coming." This is the *first or better* resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

We can be sure that the time is coming when "the trumpet shall sound, and the dead shall be raised incorruptible" (1 Cor. 15:52). In that day we shall shout, "O death, where is thy sting? O grave, where is thy victory?" (V. 55.) We can shout no such taunt today, for death is very real and has a sad sting. This saying shall not go forth until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality" (v. 54). "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (v. 57).

Let us then praise God for these three truths: 1) Christ (the real Person) died for our sins, 2) He that "was dead" is "alive for evermore," and finally 3) This same Jesus has "the keys of hell and of death" and soon will come to unlock that great prison. May each reader prepare to be ready for that Day.

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 GOD'S HOLY SPIRIT
*(Continued from page 4)*

is one Spirit of God which may be shown in various ways. Here are some of the works done by means of this extra power: speaking in other languages, prophesying, healing, teaching, working miracles, being able to interpret other languages and exercising of love. All this was to the end that the Word of God be confirmed, that all might believe. (See 1 Cor. 14; 12:28-31; Rom. 15:18, 19.)

We who are Christians are required today to live in the Spirit. If we do not have the Spirit of Christ, we are none of His. We are to do the works called "fruit of the Spirit." There is no doubt in any Christian's mind but what he *must* have the Spirit of God now, *if* he is to live eternally: not in as great measure as then, but he must let God's Spirit, or power, direct his life.

It is this Spirit of God, or Spirit of Christ, which is the "inner man." (See 2 Cor. 4:16; Eph. 3:16, 17; 1 Peter 3:3, 4; Rom. 7:22; Eph. 4:22-24; Rom. 6:6; and Col. 1:26, 27.) Therefore, any person not a Christian does not have the "inner man."

We wish we had more space to write about how the Spirit works in us today. Read these verses, and your understanding will be clearer: 2 Corinthians 1:21, 22; Galatians 5; Romans 8; Ephesians 4:30; 5:18-20; 1 Thessalonians 4:8; 5:19; 1 John 3:24; 1 Peter 4:6; and 1 Corinthians 7:40.

Christ had the Spirit of God without measure. The apostles had much, but less than His. Their converts had even less. Today, the Spirit is not given in such measure for us to resurrect the dead, for the Word has been confirmed. Remember the Spirit is given for a purpose, and only to the faithful. What are you to do with it in your life? What good thing can you accomplish?

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### ZACCHAEUS

*(Continued from page 3)*

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, forasmuch as he is a son of Abraham."

When Jesus came in, sin had to leave. There was not room in Zacchaeus' new life for both. Restitution had to be made and past wrongs made right. True repentance entered with Jesus, and Zacchaeus was made not only sorry for sin, but a future enemy of sin. Zacchaeus first gave away part of his ill-gotten wealth which must have been quite dear to him. Then he offered to make restitution to all whom he had robbed, which may have consumed a large part of what he had left. Zacchaeus was left poor in the world's goods, but rich in happiness and Christian joy, for he was free from his sins and that great void in his life was filled by the love of God. What Zacchaeus did was not easy: it required great courage, faith, and conviction, but he knew it had to be if he would find peace in Christ.

Nor are we promised an easy victory when Jesus comes into our lives, for there must be a great purge of sin from our lives. When Jesus comes in, sin must leave. If sin does not leave, Jesus soon will, for they cannot live together in peace. Those little sins, those big sins, must go to make room for the Saviour to work through us. Restitution must be made, wrongs righted, and strong self-discipline imparted, if we would grow to the "fulness of the stature of Christ."

We often forget this phase of conversion in our zeal for the free forgiveness of sins and the atonement of the blood of Christ. An active, strong-willed, turning from sin is also required of us if we are long to be temples of the living God. That which defiles the temple must go! Salvation is free, but it is not cheap!

For emphasis, we point to these New Testament ad-

monitions. "If thy right hand offend thee, cut it off and cast it from thee" (Matt. 5:30). Jesus did not say, "If your hand offends you, pare your fingernails," but "cut it off." He will not tolerate a mere lessening of sin or a dabbling and flirting in sin. Jesus wants a complete separation from sin in His church.

"Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:8, 9). It is specified that Christians shall turn from sin to Christ, for in this only shall they find eventual peace and salvation. To harbor sin is to shut the door on Christ, keeping Him out of that part of your life. There you fail and a sore spot is formed which causes times of failure and unrest. If Jesus is to live in you, sin must leave, and restitution must be made.

The story of Zacchaeus convinces us that we must seek the Lord while He is near; that our search must include Him. When we seek we shall find, for Jesus knows us and our lives, and He is ready to come in and help. When Jesus comes in, however, sin must leave, for there is not room for both.

Seek the Lord—He is not far from every one of us. Find in Him peace and salvation and victory over sin. "Fear thou not; 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."

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### WHERE ARE YOU?

*(Continued from page 7)*

all this for us, all that He asks of us is to show our gratitude to Him by keeping His commandments. Preach the truth; teach the truth; keep the lamp burning. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"If any man will come after me, let him deny himself, and take up his cross and follow me." Brethren, take these words home. Please think them through and learn what our Master means by this.

From this day on and forward, let us "snap out" of our hesitating and compromising spirit. Let us drop our fault-finding and criticising, and pull the oars together. You and I will never be happy in the true sense of the word unless and until we are true and faithful followers of the Lord Jesus Christ. Our minds will be tossed to and fro by conflicting influences, and I know of no more unhappy state.

Just suppose that Paul had stayed at home, mending his tents, or browsing over some book on philosophy, neglecting his church activities! Suppose he had gone into

*(Continued on page 15)*

## THE CHILDREN'S PAGE

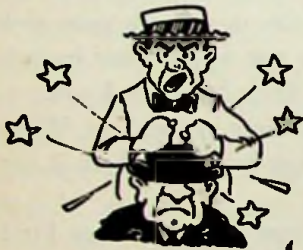
Prepared by Madge Savage  
Waite Park, Minnesota



*"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).*

### Converted? To What?

There are many converts these days, but they are converted to many different things. Sometimes the convert is a baseball fan, or perhaps it is some other sport. The person *must* attend every game. He yells *himself hoarse!* He shouts for his favorite team. All other sports are "out" for him. Only his pet sport is worth while. Perhaps he has a favorite hero. He cuts out his pictures to put into his scrapbook. He may even eat the hero's favorite breakfast food, or use his kind of bath soap!



The important difference with being converted to Christ is just that. Christ is the Hero. Christ is the Example. He is the One who will bring His rewards with Him to give to every man as his work has been done.

There is intemperance in many things, but a Christian never receives too much of the Spirit. He never becomes too Christlike. He never understands too much of the Word of God.

Unless one is converted, he cannot become Christ's followers. "Repent, and be converted."

### The Presence of the Lord

The "times of refreshing" are said to be sent from the "presence" of the Lord. Moffatt says "so that a breathing-space" be had for us from God.

The Lord God will send the Lord Jesus. (Acts 3:20.) Jesus is now in the heavens with God, where He will stay until the time to restore this world to its former sinless state. We have heard this preached, for God spoke by the prophets all these things from the beginning of creation. (Acts 3:21.) Moses told of the Lord Jesus' coming to earth, saying: "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

### Add to Your Faith

Add to your faith "virtue," said Peter of old. Every day a Christian tries to be more pure in heart and in deed. Add to your faith "knowledge." Some become so interested in learning facts, that they forget one must *live* what he learns from the Word.

The more one knows, learns, the greater the responsibility to live by that increased understanding. We read that "the just shall live by his faith." We read that "faith cometh by hearing, and hearing by the word of God." The more faith one has, the more faith he has to live by. The wider a door is opened, the larger the view, the better example of a Christian should one become. The Bible is a lamp to us. Let us use this light to guide us day by day.

### Let's Play!

#### True or False?

- (1) "Convert" means to turn about.
- (2) "Repent" means to be sorry you are caught doing something wrong.
- (3) Jesus is in heaven with His Father.
- (4) Jesus will come to help restore the earth.
- (5) Christians, also, will help restore.
- (6) Moses preached about Jesus.

### So Happy

We are so happy to introduce Rebecca Sue and Richard L. Pierce of Mishawaka, Ind. Their names were sent in by their mother, Mrs. H. G. Pierce. Their enrollment cards are being sent today. (Note: Why not send in *your* children's names, if you have not done so?)

### Happy Birthday Wishes

- Rebecca Sue Pierce, June 4, age 2, Mishawaka, Ind.  
Robert W. Mercer, June 7, age 12, Macomb, Ill.  
Leslie Forest, June 9, age 1, Hammond, La.  
Betty J. Zechiel, June 10, age 6, Culver, Ind.  
Ardis M. Larrington, June 11, age 10, McCook, Nebr.  
Florence E. Friend, June 11, age 6, Newkirk, Okla.  
Mary L. Friend, June 11, age 6, Newkirk, Okla.

# The Berean Page

*Alva Huffer, Berean Editor  
Morristown, Tennessee*

## *Living Without Worrying*

The day had been long, but evening had come. The weary Christ lay asleep in a boat, crossing the Sea of Galilee. With Him were His disciples who were taking care of the boat. Suddenly, a terrific storm arose. The sea began to boil and churn in confusion. Huge waves beat into the boat until it seemed that it would sink. The disciples were terrified. They rushed to the Saviour, awoke Him, and cried, "Master, carest thou not that we perish?"

According to Mark 4:39, the Master arose, rebuked the wind and said to the sea, "Peace, be still." Obediently, the wind ceased, and the sea became calm.

Storms of confusion, greater than the one that had disrupted the Sea of Galilee, raged in the disciples' minds. Realizing this, the Master turned to them and rebuked *those* storms. He said, "Why are ye so fearful? How is it that ye have no faith?" Then, worry vanished and confusion ceased; peace and quietness filled their hearts.

Jesus knew that men could have houses and lands, knowledge, and financial security, yet fail to possess that one possession that makes life worth while—*peace*. When He was ready to leave His disciples, He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The Prince of Peace said, "These things have I 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). Notice the contrast: Jesus gives peace; the world gives tribulation. Which would you rather have?

Major enemies of Christian living are fear, worry, and doubt. These become real problems causing much 'unhappiness and failure in one's life.

## *Why People Worry*

Worry is a personal habit. It results from habitual concern toward what happens, may happen, or may not happen. Once formed, worry is a habit that is difficult to overcome.

People worry because others around them worry. It is contagious. It is in the atmosphere. When "things go wrong," our neighbors worry. Then we catch it from them.

People worry because they do not realize the heavenly Father's care for His creatures. They forget what Jesus taught concerning the dying sparrows and the lilies of the fields. They forget the Good Shepherd's promise of green pastures and still waters. Worry takes over when faith and hope are neglected.

## *Why People Should Not Worry*

One should not worry because worry is harmful to a person physically. Physicians constantly are discovering cases of nervousness and stomach disorders directly caused by worry and other unwholesome mental attitudes. In such cases, when the patient surrenders his worries into the hands of God, physical disorders disappear. To such individuals, spiritual health brings physical health.

Secondly, one should not worry because worry is useless. Someone has compared people who worry to automobiles that are standing still with their motors racing. They use up energy, but they never get anywhere.

Thirdly, one should not worry because worry denies God's love for His creatures and His ability to help in their problems. One need not lie awake at night trying to hold the world together. "Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper" (Psalm 121:4, 5).

## *How Not to Worry*

First, surrender your fears and worries into God's hands. Turn your thoughts away from your troubles, turn your thoughts toward God. Follow David's instruction: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psalm 37:5).

Second, start living one day at a time. Plan ahead, store for the winter, but meet today, today; and meet tomorrow, tomorrow. Remember that God shows His sheep one step at a time, so they will trust Him for each step.

Third, accept Christ's gift of peace. Remember that the world gives worry, but Christ gives peace. He has offered you that peace. Accept it; make it yours. One can have inner peace only when he has made peace *with* God through Christ His Son. (Rom. 5:1.) Then the peace of God will fill his heart as he gives that gift from the Prince of Peace. May you have that peace in your hearts today.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- June 8-12—Annual Minnesota Conference at Eden Valley (Harold Doan, guest speaker).  
 June 10-12—Northwest Conference at Corvallis, Ore.  
 June 13-19—Annual Michigan Conference (J. R. LeCrono, guest speaker) at Pennellwood Church, Grand Rapids.  
 June 13-24—Vacation Bible School at Omaha, Nebr.  
 June 13-26—Vacation Bible School at Pennellwood Church of God, Grand Rapids, Mich.  
 June 18-26—Indiana Conference and Bible School (F. L. Austin, guest speaker) at North Salem Church of God (five miles north of Plymouth).  
 June 25, 26—Illinois Quarterly Conference at Eldorado.  
 July 5 - August 1—Summer Session of Oregon Bible College.  
 July 10-24—Southern Youth Rally at Gatesville, Texas  
 July 16-24—Texas Conference at Ater.  
 July 18 - August 1—National Berean Rally at Oregon, Ill.  
 July 21-24—Arkansas - Oklahoma Conference at Walnut Grove Church, Havana, Ark.  
 August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.  
 August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercier, guest speakers.)  
 August 31 - September 4—Ohio State Conference at Lawrenceville.

GOD'S WAY is the right way. Let's TITHE!

## BURR OAK, INDIANA

On Easter Sunday, our hearts were made to rejoice when Dwight Carlisle made the good confession of faith and was immersed in the Name of Jesus for the remission of sins.

Dwight is a fine conscientious young man who took this step only after careful consideration. He is the eldest son of Bro. and Sr. Darrell Carlisle. With his father a deacon and his mother a Sunday school teacher, he will have good guidance by word and example for the high school years ahead of him.

We are always glad to see the oldest child in a family take such a step because of the encouragement to those younger. Already, his sister and two brothers are looking forward to the time that they, too, can be baptized and start their work for Christ and the Kingdom of God.

We pray that God will strengthen him against all evil and by His grace guide him to life eternal.  
 Harry A. Sheets.

## BOWRING, OKLAHOMA

Bro. J. M. Morgan was at our place, Friday, May 20. I got the schoolhouse for him, Friday and Saturday nights, for preaching services. He gave two wonderful sermons.

On Sunday, we had house services at our home. Though the congregation was small, good attention was given. We hope we can hear Bro. Morgan again in the near future. He surely knows his Bible! and loves to tell it! May God bless him in his declining years.  
 W. J. Fine.

## Gleanings from the Field

"The field is the world."—Jesus.

At the eighth annual commencement exercises of Oregon Bible College, Bro. J. W. McLain, Delta, Ohio, addressed a large assembly at the Oregon Church, his theme being, "Our Lord Passed This Way." Thank you, Bro. McLain; your message was good.

Dr. Gertrude Logan, a resident of Golden Rule Home has been sick and taken to the local hospital for care and rest. She is at the Home again, and stronger.

Now Eight! In addition to the three Youth Rally enrollees previously reported, we now report five more, all from Hammond, La., thanks to the good work of their pastor, Bro. Timothy Pearson:

Irene Richardson  
 Carol Jackson  
 Gilbert Kennedy  
 Billie Kennedy  
 Betty Kennedy

Bro. and Sr. Charles Pearson, campus superintendent and matron, Oregon Bible College, are vacationing until approach of the Summer Session of College. They left Oregon last Friday (June 3) to visit relatives and brethren at the Brush Creek Church vicinity (Tipp City-West Milton-Dayton, Ohio), from where Sr. Pearson will go to visit her parents at Warner Robbins, Ga., near Atlanta.

Last week-end visitors at the Paul C. Johnson home, Oregon, Ill., were his parents, Mr. and Mrs. Adolph Johnson, his brother and niece Arthur and Ruth, all of Sac City, Iowa. En route homeward, they attended the Iowa Quarterly Conference at Koszta, June 5.

If confused about the Holy Spirit, read page 4, for sound explanation.

Bro. J. M. Morgan began a two-weeks' gospel meeting near his home town of Bristow, Okla., June 1.

## HERALD RECEIPTS

Mrs. James Delozier; Mrs. J. C. Waller; Albert Harper; J. Arthur Johnson (3); W. S. Boyer; Verna C. Thayer (2); Timothy Pearson; Terry Ferrell.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Paul C. Johnson	\$ 5.00
Mr. & Mrs. Harry Payne	5.00
Mr. & Mrs. Charles Netts	5.00
A "Worker"	60.00

Accompanying Bro. J. W. McLain to Oregon, Ill., for the College commencement exercises, June 2, were Sr. McLain and their son Jimmie. . . . Other Ohio attendants at the commencement were Bro. and Sr. A. J. Hoke, Dayton; Sr. Edna Brewer, Troy; and Bro. and Sr. Charles Netts, Springfield. Bro. H. U. Krogh and family, South Bend, Ind., were here also.

Bro. and Sr. T. M. Ferrell, Dianne and Stephen, also Sr. Ardys Johnson, en route from Holbrook, Nebr., to Tipp City, Ohio, visited, June 2, 3, with Sr. Ferrell's mother, Sr. Ruth Hoskins, and other friends in Oregon, Ill.

High School Seniors. Whether you are graduated from high school or still a senior, Oregon Bible College offers you pleasant and profitable opportunities in its Summer Session, July 5 - August 1, 1949. See page 16 for details.

Being unable to attend General Conference, Sr. Jessie M. B. Knuffman, 3411 Elmwood Court, Riverside, Calif., writes, "Wish I could come to the Conference, but will pray for its success in temporal and spiritual discussions."

"At the evening service of May 15, Dr. Robert Petchauer, chiropractor of 3318 Division Ave., S., in obedience to Jesus command, was baptized in His Name. We thank God for this confession and pray he may be strong in the Lord at His coming."—C. E. Lapp, pastor Pennellwood Church of God, Grand Rapids, Mich.

All members of the Executive Board were at headquarters, June 3, for a business meeting of National Bible Institution. They are Bros. Leland T. Hanson, Earlville, Ill.; Harvey U. Krogh, Jr., South Bend, Ind.; A. J. Hoke, Dayton, Ohio; J. Arlen Marsh, Rockford, Ill.; and Dale Dunbar, Swanton, Ohio.

**INDIANA CONFERENCE AND BIBLE SCHOOL**

June 18-26, inclusive

North Salem Church

(Five miles north of Plymouth on Hgwy. 31)

Supt. of Bible School .. Harvey U. Krogh, Jr.  
Dean of Boys, Recreational Director

..... Milton Hall  
Matron and Registration

..... Mrs. Frederick Claussen  
Manager of Kitchen ..... Mrs. Willis Roose  
Kitchen Treasurer, Buyer

..... Mrs. Dorothy Cline  
The classes and instructors are as follows:  
Adult Classes .. Bros. Fred Hall, F. L. Austin  
Seniors (13-21)

..... Bros. Harvey U. Krogh, Jr., F. L. Austin, F. A. Stilson

Intermediates  
..... Bros. Milton Hall, Harvey U. Krogh, Jr., Kirby Davis

Primary .... Mrs. Fred Hall, Mrs. F. A. Stilson  
Beginners ..... Mrs. Norman LaMunion

Tentative speakers are as follows:  
Saturday, June 18 ..... Milton Hall

Sunday, June 19  
11:00 a.m. .... F. L. Austin  
2:00 p.m. ....  
7:30 p.m. ....

Monday, June 20 ..... Harry Sheets  
Tuesday, June 21 ..... F. L. Austin

Wednesday, June 22 ..... Fred Hall  
Thursday, June 23 ..... Harvey U. Krogh, Jr.

Friday, June 24, ..... F. L. Austin  
Saturday, June 25

1:00 p.m. .... Business Meeting  
7:00 p.m. .... Kirby Davis

Sunday, June 26  
11:00 a.m. .... F. L. Austin  
2:00 p.m. .... Harry Sheets

Communion—F. A. Stilson and F. L. Austin  
Ushers—Harvey U. Krogh, Jr., Milton Hall,  
Harry Sheets, Fred Hall  
Harry A. Sheets.

1947-1948 OVER THE TOP!!!

559. Victor Sumpter \$26.50

**LET US IMAGINE A CASE**

“Suppose a faithful Jew had become a convert to Christianity. As a Jew he was accustomed to paying his tithe. When on the first Sunday after his conversion he assembled with the Christians and brought his offering to God, can anyone believe that this converted Jew would attempt to justify himself in giving less than he had given when he was a Jew? Would not his natural impulse be to add as much more to his offering as he felt the new religion to be more valuable to him than the old? Certainly he would not give less when his blessings were more!”

Layman Tithing Foundation.

**OVER THE TOP!!!**

142. Mrs. Virda Sitler \$26.00  
143. John E. Miller 26.00  
144. Mrs. John E. Miller 26.00  
145. Mr. & Mrs. Howard Moore 52.00

**LAYMAN'S CAMPAIGN ENROLLMENTS**

197. Mrs. Virda Sitler, St. Charles, Ill.  
198. John E. Miller, Lakewood, Colo.  
199. Mrs. John E. Miller, Lakewood, Colo.  
200. Mrs. H. H. Kent, Pueblo, Colo.  
201. John A. Garard, Dayton, Ohio  
202. E. A. Ellis, Waterloo, Iowa  
203. Mrs. E. A. Ellis, Waterloo, Iowa  
204. Tommie Ellis, Waterloo, Iowa  
205. Sarah Esther Ellis, Waterloo, Iowa  
206. Homer C. Boyle, Ontario, Calif.  
207. Frances I. Boyle, Ontario, Calif.  
208. O. F. Marsh, Mt. Morris, Ill.

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150. Tommie Ellis 52.50  
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**Layman's Campaign Report**

The first column is the number of enrollments necessary for success based on membership, the second column is the number enrolled to date.

Arizona	27	8	Kansas	13	5	Ohio	126	37
Arkansas	54	5	Louisiana	40	11	Ontario	36	1
California	54	12	Michigan	95	9	Texas	75	2
Colorado	7	14	Minnesota	105	8	Virginia, D.C.,		
Illinois	195	60	Missouri	49	7	Maryland	29	3
Indiana	98	12	Nebraska	90	6	Wisconsin	2	0
Iowa	29	6	Northwest	7	5	Miscellaneous	23	7

*Send in Your Enrollment or Contribution Today!*

**Layman's Campaign**

National Bible Institution

Oregon, Illinois

**WHERE ARE YOU?**

*(Continued from page 11)*

isolation. Suppose he had lived to himself. What would his religion have amounted to? And look what we would have lost. Would you think that God would have blessed him as He did? Would he have been honored as he was? NO! Brethren, God works in an entirely different way. God does this—*“Them that honour me, I will honour.”*

Say what you will, there cannot be any spiritual growth unless we are connected with Jesus by a living faith, and a living faith must be an active faith. The church is entrusted with the Word of God, and it is the duty of the church of which you are members to keep active in as many ways as is possible.

So many of us have lulled ourselves to sleep with the

erroneous idea that our only obligation is to assemble on Sunday mornings and partake of the bread and the cup, and there our duty ends. Jesus did not think so. “Go ye into all the world and preach the gospel; make disciples.” What for? To stay at home? No, sir! Listen to the Parable of the Vine. Note its significance. The branch to get life must be in the vine, connected with the church, by an outward profession—yes, for many years—but by remaining away from the church and its activities you have no union with Christ. Only where there is true union with Christ and His body is true fellowship. Where there is absence there will be no life.

Let us from this moment and onward decide to help all we can in furthering the cause of Christ. Let us help to row the boat until we reach our safe harbor, and that harbor is the Kingdom of God.



# OREGON BIBLE COLLEGE

## *Summer Session*

**JULY 5 - AUGUST 1**

**Where?** Oregon Bible College, on the banks of beautiful Rock River, Oregon Illinois.

**The Cost.** Fifty dollars for board, room, and tuition. Cost for books should not exceed four dollars.

**Entrance Requirements.** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work. Applicants must be able to submit testimonials of good moral character and must be willing to abide by the current College rules and regulations.

**The Courses.**

**A. Inspiration of the Bible.** The purpose of this course is to help Bible students meet the criticisms of skeptics and to increase the faith of the student himself. "How God Inspired the Bible," by J. Paterson Smyth, will be used as the basic text.

**B. Training for Active Service.** The purpose of this course is to train the summer-session student to fit into a working congregation and to learn to work where he is needed and qualified.

**C. Teaching by the Storytelling Method.** Practical experience relating Bible narratives for the purpose of teaching will be the chief activity of this course. The Bible will be our text.

**D. Christian Discipleship.** As the name implies, this course will train for Christian service in and out of the church. "How can I serve my Master more effectively?" "What must I do to inherit eternal life?" and, "How can I be a true steward of God's gifts?" are typical questions that we hope to answer in this course. The Bible will be our only text.

**The Daily Schedule.**

7:30- 7:55 a.m.—Chapel

8:00- 8:50 a.m.—"Inspiration of the Bible," Otto E. Dick

9:00- 9:50 a.m.—"Training for Active Service," J. R. McCrone

10:00-10:50 a.m.—"Teaching by the Storytelling Method," Otto E. Dick

11:00-11:50 a.m.—"Christian Discipleship," Otto E. Dick

12:00 noon—Dinner

6:15 p.m.—Supper

**Advantages.** Here young people may have the opportunity of further Christian development in the beautiful setting of the College campus. They will have the opportunity of participating in local church services and in the special evening services of the National Berean Youth Rally.

Credit toward a College degree will be granted for work done during the summer session. One semester hour credit will be awarded for the successful completion of each course.

**Time to Enroll.** Send your enrollment now to Otto E. Dick, Registrar, Oregon Bible College, Oregon, Illinois.



### ENROLLMENT BLANK

OREGON BIBLE COLLEGE SUMMER SESSION

July 5 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name ..... Age .....

Address .....

Education .....

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, JUNE 14, 1949

NUMBER 36

## The Bible

By Harvey U. Krogh, Jr., South Bend, Indiana

**O**UR GRACIOUS heavenly Father, Thou who hast loved us and blessed us with far more than we have known how properly to use, forgive us for our indifference toward Thy love. Awaken us to a new sense of appreciation of Thy blessings. Help us to lay hold of the opportunities for service that are knocking so loudly. Make us diligent in seeking Thy truth and give us strength to do Thy will. In the Name of Jesus, we pray.—Amen.

It seems natural for one to place a high value on anything out of his reach and lightly to esteem what he already possesses. Probably the best example of something unappreciated is a book we have had so long it has become commonplace. We speak of the "book of books," the world's best seller, the *Bible*. When it first was translated in our language, men and women listened by the hour to its reading. They properly evaluated it as a vital message to them from God. It had to be chained to the pulpits, lest it be carried away. Many risked their lives to read it when its enemies decreed death to those found possessing it.

We have come too far from that day, and it is not well with us. Our excuse is that, living in an Age of specialization, we must leave many of the details of our religion to religious leaders. We excuse ourselves by saying we do not have time to look into these things. The translators, however, who gave their lives to place the Word of God into the hands of every believer, had no such idea in mind. The Apostle Peter nineteen hundred years ago wrote an answer to our excuse, saying, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." We doubt that a secondhand reason is sufficient.

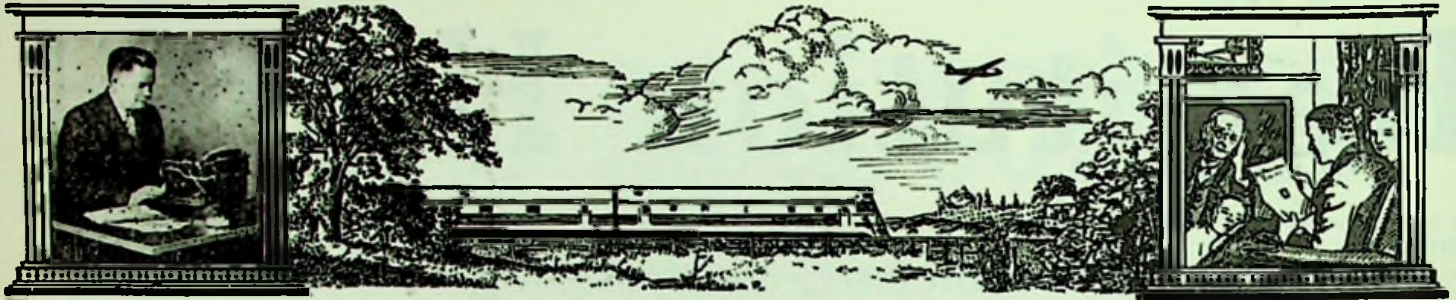


Harvey U. Krogh, Jr.

Such intimacy with the Bible as is required to follow Peter's instruction is of greater value than one may realize. Many of our ills today could be remedied if we would follow the simple truths contained in God's Word. It is reasonable that you should be as familiar with your Bible as a housewife is with the instructions for her electric mixer or vacuum sweeper. Did not the men who designed and made these mechanical devices also dictate how efficiently and effectively to operate them? We, as God's creation, are far more complex and more wondrously made than any of man's little trinkets. Above all other duties, it behooves everyone to read and study the directions God has given us. He knows all our problems and their solutions. He, understanding our weaknesses and our failures, has given us words of comfort and instructions for successful and happy lives.

God is Author of this best Book on psychology. He has put it all in a form that can be understood by everyone. Instead of confusing us with many big words and high-sounding phrases, He has simply told us through the lives and writings of His servants what to do that we might be most efficient and happy. For example: David said, "Blessed" or "*Happy*" is he whose transgression is forgiven, whose sin is covered." Psychologists tell us that our minds may be likened to a tall glass of water, and that an unforgiven sin may be like a fermented grape in the bottom of it. The bubbles will come up and disturb the smooth surface until the spoiled grape is removed. Likewise, there can be no real peace of mind, no strengthening satisfaction, unless we are cleansed by the blood of Christ and are at peace with our Maker. It is written: "If we confess our sins, he is faithful and just to forgive

(Please turn to page 10)



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## *Nugget with Wings*

Not money that flies away, nor literal gold with wings, but find, O, seeker of knowledge, another nugget with wings. Where one is found fly ten thousand: not like money away *from* man, but, first made sweet by nectar of choicest bloom, fly *to* their captor and bless him for his crime. Eating, then, of the luscious molten gold, be not content with taste, for wise is he who even tries to understand a honeybee.

## *Samson Riddled, Too*

"Samson went down to Timnath (with his father and mother), and there, at the vineyards of Timnath, a young lion came growling at him. The spirit of the Eternal came over him, and he tore the creature in pieces as easily as one might tear a kid, though he had no weapon in his hands. . . . On his way back, after a while, he stepped aside to look at the carcass of the lion; and there was a swarm of bees inside the lion's body, and some honey! So he scraped it out into his hands and ate it as he went along" (Judges 14:5-9), telling none, however, of his find. Later, before thirty wise and witty men, said Samson, "Let me give you a riddle," and they replied, "Propound your riddle." With thirty fine linen shawls and thirty gala robes at stake, Samson said (see Moffatt):

"From the eater came something to eat,  
 From the strong came something sweet."

Then cancerous trickery of his lover's countrymen, plus her own deceptive tears, laid low the mighty Samson to tell the one he trusted; and on the seventh day they said:

"What is sweeter than honey?  
 What is stronger than a lion?"

and he retorted:

"Had you not used my heifer for your plough,  
 You never would have guessed my riddle now!"

Samson, made strong enough to kill a lion, found "honey in the carcass" (Judges 14:8), and "ate it as he went along," nor lost his strength in eating. "Something

to eat," "something sweet," still testifies the *strong man*.

Did you know, Samson, just how the bees so graciously fed you? Did you know that a later prophet would speak of "treasures of honey" (Jer. 41:8)? Did you catch a hint from the Almighty that in 1949 the United States Government would be searching treasures of the bee and flower in attempt to solve the death-grappling riddle of cancer? No? Then arise from your sleep, O giant who loved honey by the handful, and let us read—

## *Pollen's Effect on Cancer*

"Pollen, collected by bees to feed their young, delays the appearance of mammary gland cancers when it is added in small amounts to food fed to mice of a strain that always develops cancers of this type, reports William Robinson, of the United States Department of Agriculture, in 'The Journal of the National Cancer Institute.' An overdose of the pollen had only a slight effect. Every one of the control group of mice died of cancer, the average age for the appearance of the tumors being thirty-one weeks. The mice receiving an overdose of pollen developed the tumors at the average age of thirty-two weeks, and three failed to develop tumors. The group receiving the *small* amount of pollen developed tumors at the average age of forty-one weeks—a delay of ten weeks—and seven did not develop tumors. The experiments give ground for the theory that an anti-cancer agent may be extracted from the pollen, states Dr. Robinson."—(*New York Herald Tribune*, and, for more complete comment, see page 298, June, 1949, "American Bee Journal.")

Notwithstanding that some beekeepers do not personally work with their bees, and a few may not eat honey, there is a growing recognition that "cancer among beekeepers is considerably less than among the average," claims the "American Bee Journal," then adds:

"We trust further experiments and investigations in this line will prove that bee venom, pollen, honey, royal jelly, or any combination of them will prove effective in treating this disease."

Thank you, God, for flowers and the honeybee!

# The Great Restitution

By Harold J. Doan, Chicago, Illinois

**O**NE DAY I had a shiny new car. Then there was a careless moment and the car was somewhat less than perfect. By the next week, though, it was in the garage and made as good as new. In this illustration is a thumb-nail sketch of the world: first perfection, then a careless moment and an age of deterioration, and then restoration to perfection. This, in simple language and basic detail, is the whole plan of God. Into this plan all the details fit.

We know from the Scripture that the world began in perfection, for it was the creation of a perfect God. A four-year old child with a little observation can see that the world in which we live is considerably less than perfection. But what of restoration? We know that the present state of the world cannot endure forever, not if there is a God with a plan working in His creation. All things must be restored, if God will not be frustrated.

Until recently, I had always considered the restoration or restitution of all things to be one great event, accomplished under the direction of Christ at His second coming, but closer study leads me to believe that there are two phases and two spheres of restoration. One phase of restoration is at work *now* and it is accomplished in the individual. Another phase of restoration is future, and it will be accomplished in the world and in the nations. All restoration to the former state is through the redemptive work of Christ's first and second advents.

God is working in individuals now, through His Son, to the end of restoring them to the original sinless, happy state of man. The famous restitution sermon of Peter states this, according to the Emphatic Diaglott (an actual Greek translation): "Reform, therefore, and turn, that your sins may be blotted out; so that Seasons of Refreshment may come from the Presence of the Lord" (Acts 3:19). For the person who will turn from the way of the world, to the Way of Christ, there is restoration to the state of oneness with God, *now!* Jesus has made this possible, and the process is very simple, as explained in Ephesians 2:12, 13, 16. "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 with-

out God in the world." This is a picture of us in the condition of fallen, hopeless men, being, by our sinfulness, hopelessly estranged from God. "But *now* in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ . . . that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Jesus by His death has paid the price of sin; He has knocked down the wall which stood between us and God. By accepting His work and blotting out our sins in baptism, by turning from our way to the way of Christ, we are *at one*—the real meaning of atonement—with God. We are restored, reconciled, made over in the likeness of Christ. We are restored to the original state of man, for nothing then stands between us and God. We are restored to the spiritual condition of man before the fall in Eden.

First, we are restored to a nearness to God, similar to the relationship between Adam and God. We know that Adam talked with God and there was a fraternal feeling unknown to those of the world. So in our present restored state, we can talk with God, feel His nearness, and know that we are His children. Some of us fail to realize that we are restored creatures upon acceptance of Christ, baptism, and turning from sin. We feel and act, too often, like the Adam who hid behind a tree when it was time to talk with God, instead of the former Adam who gladly met his Lord every morning.

A minister sat in a train by a young man who seemed extremely upset and nervous. Finally he blurted out this story. The youth said he had run away from home several years before, but had become destitute, and like the prodigal son, was returning home. He had written his father asking if he would take him back. The youth had said that if the father wanted him back that he was to

tie a white flag on a limb of a crab-apple tree by the railroad tracks near home. Now, as he was approaching home, he was afraid to look, for fear that the white flag would not be on the tree. He thought he was too bad for his father to want him back. The minister said he would watch for the flag, so the (Please turn to page 7)



# New Member of the United Nations

By Norman J. McLeod, Pomona, California

**A**NOTHER JEW has changed his name. That in itself is not a significant event. Thousands of Jews have come up from ghettos all over the world, have achieved wealth, and have changed their names from those particularly Jewish to those of Gentile significance because they did not want to be known as Jews. Many of these people have become some of the worst persecutors of the Jews. They persecuted their own people so it would be seen they, themselves, were not of the persecuted people! In this latter case, however, the change of name is significant because of several accompanying circumstances. This particular Jew changed his name from the Russian form—*Moshe Shertock*—to that of the Jewish form—*Moshe Sharett*—because it coincided with vital world events. Israel was to take her place as the fifty-ninth nation at the council boards of the United Nations!

The new nation of Israel was conceived in turmoil, begotten in the midst of war, and delivered into the light of day in the hostile atmosphere of Arabian jealousy. A short time ago, great newscasters of the world, students of international affairs, and great military experts thought the newly recognized nation of Israel would be swept out of existence, but "God moves in a mysterious way His wonders to perform." The nation of Israel, struggling against tremendous odds, won her place by fighting—much reminding us of the original conquest of the land. Confusion reigned in the camps of the Arab enemies. There was no unity of purpose, objective, or command of the Arabs of Syria, Iraq, Saudi Arabia, or Egypt. It was a foretaste of the day wherein "every man's sword shall be against his brother" (Ezek. 38:21). We are interested, though, in other events around the world which lend color to the atmosphere of the meetings of the United Nations.

The "Cold War" in Berlin and other parts of Germany seemed for the time to be going in favor of the Western Powers. Russia had agreed to end the blockade of Berlin, and had asked for a meeting of the ministers of the "Big Four" nations for the making of peace with Germany. On the evening of that meeting, let us now look at the situation in which Russia finds herself. In the middle of the nineteenth century, diplomats of Great Britain and Germany had united to prevent Russia from gaining a

foothold in Central Europe. Under leadership of such men as Lord Palmerston and Disraeli of England, and Bismarck of Germany, Russia had been kept out of Turkey and the Far North, as well as from the Near East and Central Europe. But leaders of the Western Powers in the late World War II invited the Russians right out into Central Europe, prepared and garnished her position, and said in effect to her, "Here is Central Europe; take it with our blessing!"



Norman J. McLeod

Now, the Western peoples wonder why we are having such a difficult time with the Russians! It is hard to understand why people, especially some of the world's leading diplomats, forget the warnings of recent history, as well as those of more remote times. Of course, many leading diplomats never had a good course in university-grade history. President Truman studied agriculture in his sojourn in institutions of higher learning; Neville Chamberlain was a specialist in growing of certain tropical agricultural products; Hitler was a paper hanger; and even many so-called international experts are not trained in the observation of contemporary history. When the United States government wished to find out about the diplomatic position of Russia in 1939, it did not call in experts in international affairs; it accepted the word of an aviator (Lindbergh)!

Before the recent War, Hitler wrote a book called *Mein Kampf* (My Struggle). In that book, he outlined just the very course he was to follow in conquest of the world. Strange to say, his time schedule followed his delineations in that book to such an accurate degree, that it looked as if the "apparition" knew what was going to happen. Stranger still, the opposing diplomats took no heed of that book; they thought Hitler would not follow the ideas he had outlined. They thought he would change his methods when he had what he wanted. They failed to analyze the situation of Germany, both from a military and from a historical point of view. The diplomats of those countries are now making the very same mistakes about Russia!

Because of her land-locked, ice-bound position, Russia—it makes no difference who her rulers are—will press to get what Peter the Great of Russia called "Windows on Europe." She will exert every effort to win ice-free

ports that will give her access to Western lands. She has done that throughout her history under the Czars and is doing so now under the Bolsheviks. While Communism is apparently suffering from defeat in the West, let us not fail to grasp the situation in other parts of the world. Great Britain has lost some of her very best bastions in the Far East to the overflowing tide of Communism. As the situation now stands, Japan and the American Zone in Korea are all that remain of important Western bulwarks in the Far East. It is no coincidence that the same papers that told Israel had joined the United

Nations told also that MacArthur had allowed the Japanese Stock Exchange to be opened again for the first time since the War, and that certain other concessions had been allowed the Japanese in their road to economic recovery.

People seem to forget that Peter the Great outlined Russian policy as one of ruthlessness, of gaining ends by any means of deceit, subterfuge, lying, and all manner of chicanery. They seem to forget that Lenin spoke the same ideas: appear to the Western World to do one thing, while in actual fact we are (*Please turn to page 10*)

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## Court Opinion on Infant Baptism

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By Timothy Pearson, Hammond, Louisiana

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IT WAS OUR PRIVILEGE, recently, to witness a trial in which the subject of church membership was a vital factor. To determine whether or not a certain church had legally dismissed its pastor, it was necessary to determine whether or not all the members had been notified of a special business meeting and to decide whether or not certain children who were members of the church should be allowed to vote. It had been the policy of the church in question to allow baptized children to vote after they reached the age of fifteen years.

In addressing the plaintiff and the defendant, the judge offered the opinion that any child old enough to believe and to be baptized was old enough to vote. He added that any child not old enough to show good judgment in these church matters should not be allowed membership until they were older. In effect, his judicial opinion was that infant and early childhood baptisms are invalid. He ruled that older baptized children have full membership rights.

The time has come, apparently, when courts are presenting better Biblical opinions than many churches. This same judge ruled that all members have equal authority in a church, regardless of how much money any member may have contributed. In defense of this ruling, he quoted the story of the widow's mite. He added that instead of bringing such disputes to court, as had been done in this case, true Christians would forgive one another and work together. Not knowing this judge, personally, we cannot know his personal habits, but his actions at the bar were above reproach.



Timothy Pearson

The year 1949 sees a mad scramble among churches for larger numbers of members. Church vies with church, with Satan and with worldly pleasures, for the attentions of the masses. This zealotry for the Lord is to be commended, but some of the tactics are questionable. Rushing new-born babes to church for a sprinkling of water from a rose dipped in a basin is not baptism and causes the child to grow up under the false impression that he is a member of the church.

Disturbing the emotions and reasoning powers of little children with word pictures of an "inferno" waiting for sinners often swells membership rolls. It, however, places children, who are unaware of the grave responsibilities of Christian service, in full membership with Christ in spite of the fact that many of them do not even know the meaning of the word "repentance."

Some age must be recognized as sufficient for baptism. It often varies with the candidate. A general practice among the Church of God ministry seems to be that of shunning the baptism of those less than twelve years of age, although frequently younger ones have been immersed. The reason for the age of twelve years being accepted is based upon the apparent presentation of Jesus in the Temple at the age of twelve. Even that age is too young for many. Circumstances alter cases. Whatever may be the decision reached on this matter, one thing should be certain: any child old enough to believe, to repent, and to accept Christ in immersion, is old enough to act as a full member of the church. That was the ruling of the court. We believe the eternal Judge would agree.

## The Tongue

By Forrest R. Long, Buena Park, California

WHEN THE TONGUE is mentioned, one generally thinks of it as a movable muscular organ on the floor of the mouth for the purpose of giving utterance of speech and to taste, but, in closer study, one finds it becomes more.

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James 3:5, 6). "The tongue can no man tame; it is an unruly evil, full of deadly poison" (v. 8), such



as idle talk and gossip—which does no one good. "Thou shalt not go up and down as a talebearer among thy people" (Lev. 19:16), "nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself" (v. 18).

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11). So, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light . . . but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2:9-11).

"Abhor that which is evil; cleave to that which is good" (Rom. 12:9). "Bless them which persecute you: bless, and curse not" (v. 14). "If it be possible, as much as lieth in you, live peaceably with all men" (v. 18). "Be not overcome of evil, but overcome evil with good" (v. 21).

Again, James spoke about the tongue, saying, "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" (1:26). "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (vv. 19, 20). . . . The tongue! the tongue! lubricated lever of good or evil!

## The Law of Love

By Mrs. Ray Maysilles, Oregon, Illinois

(Romans 12:9-21)

WHEN JESUS died on the cross of Calvary, the old dispensation of law closed, and a new dispensation (the law of love) was ushered in. Shortly before His crucifixion, Jesus summed the whole law in two short statements: "Thou shalt love the Lord thy God," and, "Thou shalt love thy neighbour." James, the brother of our Lord, called it the "royal law." It is the "law of the spirit of life in Christ Jesus." Our lives are changed. A Christian overcomes the works of the flesh and is a new creature in Christ Jesus. The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. "Against such there is no law."

If one truly loves God and his neighbor, there is no need for a worded law, for a true Christian abides by the royal law of love. The law is not made for a righteous man, but for sinners.

Christian brotherhood is a spirit, a way of life. A brother is one who day by day shows the spirit of Christian love. He who is truly a brother loves his fellow men with the love of Christ. Such living brings joy. Christian brotherhood means joyously bearing one another's burdens. It is a sense of oneness with others, which makes us sympathetic, compassionate, and kindly affectioned.

Christian brotherhood is essential for a community. Only as we learn to live together with brotherly love, will ours be a true community, for a community is a place where many live together like brothers.

There are endless ways of "getting on" with our neighbors, but there is only one thing that will reach any man, anywhere, and that is love. Hate and malice, envy and shrewdness and ruthless power—they are all "old stuff." Only one principle works with the human heart, and that is love. Even if it seems to be wasted or betrayed, the giver is richer for having given it and safer for having used it.

"Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." Love will be the key to world righteousness when Jesus comes. "Bear ye one another's burdens, and so fulfill the love of Christ."

*Prayer:* O! God, give us such a true knowledge of Thy great love, that we may be delivered from envy and hate and may be filled with the spirit of true Christian love—in Jesus' Name.

God "hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (Paul to the Corinthians).

## THE GREAT RESTITUTION

*(Continued from page 3)*

boy closed his eyes and the minister watched. In a moment he cried, "My boy, there is a white flag on every limb of that tree."

Some of us are like this boy. We think God will not want us back. We doubt that He has forgiven us. We are afraid to look at Him, to speak to Him. If, however, we only would believe and open our eyes to the truth, we would see that He has tied a flag on every limb of the tree to welcome us to the restored condition of children. God is near to us now as He was near to the first man, if we but believe.

Let us not be hoodwinked, though, into believing that the present restoration of a few consecrated individuals to the household of God is the height of God's hope for the restitution of the world. The calling out of a redeemed people is only a part of the restoration of the world.

Peter realized this, for in the same breath in which he informed those Jews of their present opportunity for being reconciled to God, he said, "He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). Not only will we receive a measure of the Spirit and begettal to new life today, but one day, Jesus will come to restore all the things God has promised to restore through the writings of His holy prophets. All things promised will be restored to original perfection at the coming of Christ. We could speak indefinitely about the specific things God has promised through the prophets, from Moses through John, to restore when Jesus comes again. We will notice only a few.

Righteousness will be restored in mankind, so that no unrighteous thing will be done. Peter, a prophet of the last days, said, "We . . . look for a new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). This may sound like a broad term, but put it into specific acts. All business will be honest. Love will abound. No longer will it be every man for himself, but every man for God and his neighbor. This is promised in the restitution of all things.

The land will be restored to its original fertility. Isaiah said, "The desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. 35:1, 3). Here is a highly symbolic picture, conveying one thought: some day the land will become fertile and produce abundantly. We cannot appreciate this picture here in the heart of fertile land and good crops, but travel through the desolate West or wait till the dust begins to blow again on the great plains, then

remember that restoration of the whole world is planned.

Israel, the long despised, rejected nation of the Lord, will one day be restored. Amos, in the same breath with speaking of land restoration, said, "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" (Amos 9:14). Israel, for two thousand years without a homeland, chased from one nation to another, despised and persecuted, will be assured a home forever where she may live in peace and prosperity.

These are just three specific examples to show that the promise of restoration is not limited to the restoring today of Christians to become children of God. When Jesus comes, restoration of all the world will begin, with righteousness, fertility, nations, and peace being among those things restored.

This, however, was not all of Peter's sermon. He continued, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say to you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22, 23).

One thing, at least, will not be restored to perfection and that is those people who reject the message of Christ, refuse to have their sins blotted out and turn to the way of Jesus. They, said Peter, shall be destroyed from among the restored people who will enter into the perfected Kingdom at Jesus' return. Restoration hinges on one thing, belief in Jesus and preparation for His return. Say what we will, dilute it as we will, one fact remains, some will enter the Kingdom and some will not, and the standard for judgment will be how nearly we have followed Jesus.

Summarizing Peter's conclusion and this sermon, we see these three facts: 1) There is a present restoration to the grace and presence of God for those who will believe on Jesus, have their sins blotted out in the waters of baptism, and turn to the way of Christ. We can be now reconciled to God. 2) Restoration to perfection will go much farther, for Jesus will return and all things which the prophets promised will be restored to their original perfection. Those who have been restored in this life, who are "at one" with God, will continue living in this perfected world. 3) Those who have rejected Christ, that Great Prophet, and refused to follow His way, and are still in their sins, will be destroyed.

Have you been restored, reconciled to God? Are you ready for Christ's return, to live in a restored and perfected world? Today is the day of salvation!





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**BEER LICENSE.** Various religious papers have carried the news of Saint Mary's Church in the city of Miami, Florida, obtaining a permit to sell beer. The Methodist Church located nearby made protest against the granting of the license on the grounds that it was within three hundred feet of a church, but the priest of the Catholic Church is reported as claiming that the license "was for a refreshment stand operated at the annual church festival, where hot dogs and hamburgers are sold."

We remember back a number of years ago, when we were in our boyhood days in Minnesota, how the Roman Catholics would fill the saloons before church time, and when the bell would toll there would be a steady stream of people going from the saloon to church. As soon as mass was ended, the stream of people would lead again to the saloon. But let no man think that drinking is limited to Catholic worshippers—the Protestants are equally guilty. Somehow, we never have been able to associate drinking with true Christianity.

**A COMPARISON.** Speaking in Phoenix, Reuben Dafni, Israeli consul to the Western United States, stated that "America's baby state (Arizona) and the world's newest nation are as alike as 'two green peas in a pod.'"

In making the comparison, the consul said: "You have the same mountains, the same desert, and the same crops. Yes, and the same heat and water troubles!"

The greatest problem with which this new nation is confronted is the heavy influx of displaced persons. Said Mr. Dafni: "An average of 35,000 displaced persons stream into the country every month, and caring for them more than taxes the resources of the tiny nation." He predicted that "this unrestricted immigration flow will continue for another three or four years."

One bright outlook which prevails in the State of Israel is that everyone can find employment. He put it this way: "One ill which does not beset Israel is the bogey of unemployment. Not a single able-bodied man or woman ever is without work. In fact, there seems to be about ten times more work to be done than there are workers to do it."

**DOGMA.** Writing in "Creed or Chaos," the Anglican Dorothy Leigh Sayers has brought out the mental agonies that those who believe in God the Father, God the Son, and God the Holy Ghost go through when they try to rationalize and explain what they mean by these terms. The senselessness of this teaching has wrought havoc in religious circles and made a farce out of much of the teachings of the Word of God. It is no wonder that the world of mankind has lost reverence for and

interest in the Word of God. The nominal religious world is pagan in its belief and grossly worldly in its life. The exacting requirement to come out of the world, as enjoined by inspired writers, has been so moralized that all the potency is gone and the salt has lost its savor.

### **PRESBYTERIAN LOVE-MAKING.**

The Presbyterians in the United States are divided into several bodies. At their meeting in Buffalo last week, the Presbyterian Church in the United States, with a membership totaling 2,300,000, made overtures toward reunion with other branches of Presbyterianism by electing a moderator from the South. This is the first time in over a hundred years that a Southerner has been chosen to head the Northern Presbyterians. If the several branches of Presbyterianism could be merged, their total membership would reach nearly 4,000,000. After his election to the office of moderator, Dr. Clifford Barbour said: "It is my hope and prayer that one great Presbyterian Church will be created."

**ACTION SHIFTED.** Judging from nearly all reports, it appears that the Western Powers are winning the cold war in the West. While this may be true, and we sincerely hope so, the tempo of action seems to have been shifted to the Orient, where Communism is having things about its own way. It is hard to separate the trend of events in the Far East from the prophetic predictions that the "way of the kings of the east might be prepared." Directions in the Bible are related to the land of Palestine, so the "kings of the east" would be kings east of the Holy Land, and the awakening of the millions of peoples in the lands east of the Land of Promise would seem to indicate that the way is being prepared for their part in the final drama. Of course, when the prophecy in Revelation is fulfilled and the way is prepared, it will be done by the combined efforts of the evil spirits that go forth from the triune combination of the dragon, beast, and false prophet. The spirit of these three is working, and was working even in Paul's time, but the actual appearance of these characters is still ahead of us. How long it will be before these can be identified, I do not know, but we do know from the Word that when we reach the Saturday night of this Age, things will happen very rapidly.

No power has arisen in the end of this Age that measures up to the likenesses of the beast and false prophet as does Communism. One surely is on safe ground when he assumes that at least the Communist campaign throughout the world is bringing things into shape for the Consummation. . . . For more about the Consummation, study Daniel 9:27; 12:6-13.

**ARMAGEDDON.** When the kings of the east are assembled with the "kings of the earth," then Armageddon will shortly follow. The battle of that great day of God Almighty is not the struggle between the powers assembled in the valley of Jehoshaphat, but rather is the time when God goes forth to fight against those nations as when He fought in the day of battle. It will be a one-sided fight when God fights against the powers of this world. It is then that Armageddon will be in full force. The methods which God will employ to defeat the nations will be such that there will be no defense. Not only will they find it hard to kick against the pricks, but they will find it impossible. At this point, when they cry for the rocks and mountains to hide them from the judgments of the Almighty, Christ and His saints will come as a thief in the night to the Mount of Olives. It will be the time when the Lord comes with all His saints. One thing is paramount before the saints can come with the Lord, they must be gathered together with Him. This gathering together will be when they are "caught up together with them in the clouds, to meet the Lord in the air; and so shall they ever be with the Lord." The gathering will be in the air—in the clouds.

### **THIEF IN THE NIGHT.**

The true saints of God who are living when the Lord returns will be looking for Him. To them His coming will not be as a thief. Plainer language could not be used than Paul's when he said: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." The church will be waiting and watching for her Lord to return. It will be the world to whom Christ will come as a thief. As far as this writer knows, there is no definite scripture that tells how long a time will elapse from the moment the church is caught up to meet Christ until the "Lord my God shall come, and all the saints with thee." The Greek word used to describe the church's being caught up to "meet" Christ in the air is the same as used when the brethren went forth to meet Paul at the Appii Forum and The three taverns and return with him. When Christ and His saints come to earth to begin their joint rule over the nations, Armageddon will come to a sudden and abrupt end; otherwise no flesh would be saved, but for the elect Israel, who will be in the midst of the furnace of affliction, the days of Armageddon judgment will be shortened. Against the time when these seals of judgment are poured out, the Lord urges His church to pray that they might be "accounted worthy to escape" the trouble. The assurance is that some are to escape condemnation and the judgment of that great Day. To this end, may we watch and pray and preach the gospel.

# OREGON BIBLE COLLEGE

## *Summer Session*

### JULY 5 - AUGUST 1

**Where?** Oregon Bible College, on the banks of beautiful Rock River, Oregon Illinois.

**The Cost.** Fifty dollars for board, room, and tuition. Cost for books should not exceed four dollars.

**Entrance Requirements.** Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work. Applicants must be able to submit testimonials of good moral character and must be willing to abide by the current College rules and regulations.

**The Courses.**

**A. Inspiration of the Bible.** The purpose of this course is to help Bible students meet the criticisms of skeptics and to increase the faith of the student himself. "How God Inspired the Bible," by J. Paterson Smyth, will be used as the basic text.

**B. Training for Active Service.** The purpose of this course is to train the summer-session student to fit into a working congregation and to learn to work where he is needed and qualified.

**C. Teaching by the Storytelling Method.** Practical experience relating Bible narratives for the purpose of teaching will be the chief activity of this course. The Bible will be our text.

**D. Christian Discipleship.** As the name implies, this course will train for Christian service in and out of the church. "How can I serve my Master more effectively?" "What must I do to inherit eternal life?" and, "How can I be a true steward of God's gifts?" are typical questions that we hope to answer in this course. The Bible will be our only text.

**The Daily Schedule.**

7:30- 7:55 a.m.—Chapel

8:00- 8:50 a.m.—"Inspiration of the Bible," Otto E. Dick

9:00- 9:50 a.m.—"Training for Active Service," J. R. LeCrone

10:00-10:50 a.m.—"Teaching by the Storytelling Method," Otto E. Dick

11:00-11:50 a.m.—"Christian Discipleship," Otto E. Dick

12:00 noon—Dinner

6:15 p.m.—Supper

**Advantages.** Here young people may have the opportunity of further Christian development in the beautiful setting of the College campus. They will have the opportunity of participating in local church services and in the special evening services of the National Berean Youth Rally.

Credit toward a College degree will be granted for work done during the summer session. One semester hour credit will be awarded for the successful completion of each course.

**Time to Enroll.** Send your enrollment now to Otto E. Dick, Registrar, Oregon Bible College, Oregon, Illinois.



### ENROLLMENT BLANK

#### OREGON BIBLE COLLEGE SUMMER SESSION

July 5 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name ..... Age .....

Address .....

Education .....

## THE BIBLE

*(Continued from front page)*

us our sins, and to cleanse us from all unrighteousness."

Most of our troubles result from wrong attitudes toward others. That last heated argument would not have resulted so unpleasantly, had we followed the Apostle Paul's admonition, saying: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." If we, with the help of God, would follow this simple instruction, the friction between races, and classes, and individuals would be reduced to a minimum.

Of greater importance than how we should live to be successful and happy now is what we should do to obtain eternal life. At one time in His ministry, Jesus said something that caused the unbelieving who had followed Him to go back and walk no more with Him. Then He said to the Twelve, "Will ye also go away?" Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life." Therefore, if we would be sure of the promise of eternal life, we must seek Christ's words—and they are contained in the Holy Scriptures, in that old Book we so often overlooked.

The Bible contains the solution to all our problems, both national and individual, the answer to our perplexities, the secret of peace, and the assurance of eternal life for all who lay hold of this most precious Book too long closed and dust covered. Read it. Study it. May its priceless truths fill your heart and mind. May its saving principles become part of your life to lift and to bless.

## NEW MEMBER OF THE UNITED NATIONS

*(Continued from page 5)*

aiming to do just the opposite. They seem to forget that Stalin is an apt pupil of both Peter the Great and Lenin. Newspaper correspondents warned with opening of the four-power conference over Germany to be on the lookout for Russian tricks in the path to peace over Berlin. Some trick is to be expected! *One* trick? *A thousand* tricks! If the Russian diplomats had settled in the United States, they would have become in the old days some of the best horse traders. Nowadays, they would be the best used-car salesmen of the country. Absolute unscrupulousness is their watchword.

A recent cartoon very aptly illustrates the world situation. It shows the world with the cartoon representations of Great Britain, France, and the United States on top. They are seeing the nose of the Russian bear appearing in the coasts of China and southeastern Asia, while its elongated body stretches entirely around the rest of the

world, its rear quarters still lingering in Berlin and south-eastern Europe. Japan is the only outpost of Western civilization in the Far East. Berlin, Greece, Turkey, and Palestine are the limits of the fortress of Western Europe. Russia controls the territory all around Berlin, so the lines of demarkation in western Europe are poorly defined. Greece and Turkey are under terrific pressure to yield to the machinations of Russia in the Near East. Israel, now enjoying peace while the rest of the world is in turmoil, stands out as the great promontory of Western civilization in a disorganized world.

That is the situation as *Mose Sharett* takes his place as representative of the nation of Israel in the United Nations. It brings to our mind the one achievement that sets the date for World War III:

"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, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." (Ezek. 38:8).

When the nation of Israel is brought back out of the nations of the world, we can look anytime for the coming of that World War III. Other events may need to take place that we do not see in the field of international affairs, and within the thoughts contained in the divine Word; and time with God does not count. So, let us not be too hasty in saying the days are now at hand. Certainly, though, it looks as if the time were almost here when the "Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God," when also His "feet shall stand in that day upon the mount of Olives, which is before Jerusalem," from which mountain He was taken up from His disciples on that day when, after Jesus' resurrection, they walked upon its summit.

The questions for us to remember are these: are we ready to meet Jesus when He shall come from out the sky? Do we have on our white wedding garment that the Lord has given us (not the one of our own self-righteousness)? Are we prepared to meet those in the church with whom we have had some difficulties, because they and we, both, may probably be there? Are we the zealous servants of Christ that we should be? Have we invested His Word that He left with us? Do we have His peace that passes understanding, because we know we have made ourselves right in His sight? Can we stand unashamed in His Presence with full assurance when He shall come? . . . If not, then let us prepare ourselves to meet Him while there is time. Today, if we will not harden our hearts as the Jews did in the wilderness, is *our* day of salvation. *Behold! He comes!*

**TRAVELING WITH US**

Our Bible school at McGintytown, Ark., ended on April 29, 1949, but we remained there for the Sunday services. Although the Bible school classes were over, the children said, "Please, just one more class." We were more than glad to do it.

It was difficult to leave McGintytown; we love to work there, but we were anxious to start our next Bible school at Brooklin, Ark., May 2-6. Bro. W. R. Simmons preaches for these people, once a month. We enjoyed our stay with Bro. and Sr. Simmons. School was still in session here, so our Bible school was held each afternoon after the school bus arrived. "The Well of Salvation" lessons were taught. The enrollment was thirty-two. The average attendance was twenty-four. On Thursday night the writer gave a talk and showed slides on "Rural Palestine."

On May 7 and 8, we traveled to Wray, Colo. All went well until we reached the Colorado State line. Here we encountered a "Highway Under Construction" where we would have been glad to have traveled "at our own risk," but we could not, as we dropped into ruts so deep and so muddy that one could not travel. We stayed there, waiting our turn to be pulled out by highway trucks. We waited two hours the first time, and an hour after the second "drop in." We were not lonesome, as we had "neighbors" from several states with which to visit.

Nevertheless, we arrived and received a royal welcome at Wray. Here we stayed at the home of Bro. and Sr. Henry Engel. We very much enjoyed our stay on their ranch.

Bro. E. E. Geisler is the pastor at Wray. Our Bible school began on May 9. There were thirty-seven enrolled, with an average attendance of eighteen. Seven classes were held. On Sunday, two sermons were preached. The church had a basket dinner at noon which we enjoyed, as well as the opportunity to visit again with these people. We could see many improvements they have made on their church since our visit last year.

Our next journey, May 16, took us to White Mountain Camp, near Rock Springs, Wyo. Here we received more inspiration than we would ever give. It showed to us what can be accomplished when one is zealous. Sr. Maxine (Cox) Reed is having a Sunday school each Sunday for the children of White Mountain Mining Camp. She is assisted by two older women in the camp. Maxine was a student at our Summer Training School. She is miles and miles away from those of "like precious faith," but she is working zealously for her Master, assisted by her husband. You would have to witness the results of this work to believe that one could accomplish so much. The mining company praises her work highly, as it has lessened their discipline problems to such a great extent. The company has given her one of the houses in which to hold her school. The children work for two hours and still want to stay longer. God bless you and your work, Maxine, and how we wish there were many others as zealous as you, your husband, and your helpers! Two classes were held here. The enrollment was thirty-one and attendance, thirty-one.

From Wyoming, we came to Jordan, Mo. We arrived on Saturday, May 21. On Sunday,

May 22, we went with Bro. and Sr. Francis Burnett to Bosworth, Mo. Although we have known of this church for many years, this was our first visit there. A demonstration of how we teach our Bible schools' lessons was given, as well as a review of the work done so far this year.

We are now in the midst of our Bible school at Jordan, but you will have to wait to hear about the work here. We might tell you this much; when we looked at the church, we said, "Can this be the same place we visited two years ago? The building is beautiful."

Pray for our work. Verna C. Thayer.

**CAN YOU DO IT?**

What! Can you write a short play or skit under the general subject of "Tithing"? If you can, and do, you will be helping in the work of our entire organization through its Tithing Campaign Committee. You may also win a cash award for yourself. You will certainly have a grand time working at it. Better begin right away!

Rules for this contest are quite simple; note—

1. Participants may be of any age and of any location except that our ministry, National Bible Institution officers, College faculty, and this Committee shall not be eligible.

2. Play or skit shall be not more than one act or two scenes (or both) of twenty-five to thirty minutes duration and requiring no more than six persons for complete presentation, exclusive of stage and prop assistance.

3. Individual participants may submit any number of entries, but only one award shall be given to any one participant.

4. Manuscript shall be neatly written, or typewritten, with ample spacing and upon only one side of each sheet.

5. Closing date is September 5, 1949.

6. Awards shall be:

First	\$10.00
Second	5.00
Third	2.50

All others worthy of commendation 1.00

7. Judges' decisions shall be based upon conformity to all these rulings and upon the five following points as equally determining factors:

- A. Originality of thought.
- B. Command of audience interest.
- C. Educational value.
- D. Purposeful emphasis.
- E. Simplicity of production requirements.

8. The Tithing Campaign Committee shall constitute the Board of Judges.

If further information may be desired, please address your inquiries and, of course, mail your complete "script" to—

National Bible Institution,  
Attention Tithing Campaign Committee,  
Oregon, Illinois

Can You Do It? Of course you can!

Question: Why is tithing an antidote to selfishness?

Answer: To set aside a certain portion of one's income as it is received is to put God first. To do otherwise is to put self first. There is no middle ground.

**EXECUTIVE BOARD MEETING**

June 3, 1949

For the first time since the 1948 General Conference, it was possible for all members of the Executive Board to be present at a meeting—on June 3, in Oregon, Ill.

Brother Otto E. Dick, superintendent and dean of Oregon Bible College for 1949-'50, reported plans for the Summer School and Berean Youth Rally to be practically complete. The College curriculum was in tentative outline. Art courses were being eliminated, but Spanish was probably to be added. A handbook of regulations for the College, based largely on recommendations of students themselves, was to be prepared jointly by the faculty and the Student Council. As an experiment, girls were to be housed in Oregon and away from the College dormitory, without added expense to the College.

A tentative budget designed to trim operating expenses to the bone was submitted by General Manager James M. Watkins. The Board formally recommended submission of the budget to the 1949 General Conference, following detailed discussion. Loss of contributed income during 1948-'49 definitely necessitated drastic action in the way of retrenchment, even to dropping what previously have been considered essential activities.

The initial draft of the proposed revision of the General Conference constitution and by-laws was gone over with some care, and the secretary was instructed to convey to the committee that had prepared the draft the comments made by Board members, before actual publication in The Restitution Herald.

J. Arlen Marsh, Secretary.

**BARNES - WEAVER**

Archer Weaver of the Polytechnic College, Russellville, Ark., and Miss Clara Jean Barnes, Russellville, Ark., were happily married at the home of Mr. and Mrs. H. Scott Smith, May 20, 1949. Archer Weaver is a son of Bro. and Sr. C. E. Weaver of Enola, Ark. The writer performed the ceremony that made them husband and wife.

Their many friends wish them a long and happy life. They will be at home in Russellville.

H. Scott Smith.

**GEORGE E. RYNEARSON**

George Elmer Rynearson, Dixon, Ill., passed away at his home, 1420 First St., May 24, his death terminating a long illness. He was born, July 24, 1862, in Lenox, Pa., coming to Illinois at the age of seventeen years when he settled in West Brooklyn, where he was employed on a farm. He was united in marriage to Mary Elizabeth Stout at West Brooklyn, October 24, 1888, moving to Dixon a year later, where he has since resided. The couple celebrated their sixtieth wedding anniversary last October. Since coming to Dixon, he was employed at the shoe factory for a number of years, from which he had retired.

He is survived by his wife, three sons, Glenn and Earl of Springfield, Ill., and Ferris of Chicago, also two grandchildren, Nancy of Springfield and John of Chicago.

Services were conducted by the writer, the afternoon of May 25, from the Jones Funeral Home, and interment was made in Oakwood Cemetery at Dixon. James M. Watkins.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly" (Psalm 118:16).*

### Ezra

Ezra was a scribe and priest. A scribe was one who copied, taught, and explained the law. He was one of the few who could read and write. Ezra was one of the best known scribes. During Christ's day, the scribes were known to know the law better than anyone else. In fact, their versions of the law were given first place over the written law. Jesus condemned many of the scribes and Pharisees for disobedience to God's Word. The name "Ezra" means "help."

Cyrus is another character we might think about for a minute. His name means "the sun." He founded the Persian Empire. The Prophet Daniel's home was for a while at his court. (Dan. 6:28.)

### The Lord and Cyrus

The Bible says, "That the word of the Lord by the mouth of Jeremiah might be fulfilled," certain events occurred.

It was the first year of Cyrus as king of Persia. Jeremiah had promised that punishment would come upon the people of Babylon for their disobedience. The Lord was going to make use of King Cyrus in punishing the Babylonians. Thus the "Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah" (Ezra 1:1, 2).

The king explained that he wanted volunteers, both for the actual work, and for offerings of gold and silver. If the men did not go to work, they were compelled to give gifts of silver or gold because their king had proclaimed it must be that way.

### Chief of the Fathers

The heads of the priestly tribe, the Levites, and the people of Judah and Benjamin rose up to help build the Temple. The Israelites who knew and served God were ready and willing to do this work of building the Temple.

### The Vessels of Gold

Nebuchadnezzar had taken the vessels of gold and silver out of the house of the Lord in Jerusalem and had put them in the house of his idols. King Cyrus brought these sacred vessels back into the Temple again where they rightly belonged.

Let us review the story of these vessels. We read, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem . . . and the king, and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, of silver, of brass, of iron, of wood, and stone."

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace" (v. 5).

The words written meant "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting." His kingdom was given to others. This king was slain.

King Cyrus was very businesslike. He had the treasurer take care of the gold and silver, and the number of sacred vessels. There were thirty chargers of gold and a thousand chargers of silver. A "charger" is a shallow dish for receiving water or blood, or offerings of fine flour with oil. (Num. 7:79.) There were twenty-nine knives.

### Happy Birthday Wishes

Melvin B. Brant, June 12, age 12, Staunton, Va.  
Norma J. Murphy, June 14, age 13, St. Louis, Okla.  
Daniel W. Fyfe, June 15, age 12, Lockwood, Mo.  
James A. Fyfe, June 16, age 10, Lockwood, Mo.  
Betty Hutchinson, June 16, age 13, Hammond, La.  
June Galeener, June 16, age 12, Marshall, Ill.  
Carolyn Pryor, June 17, age 7, Hendersonville, N. C.  
Dennis Barnett, June 17, age 10, Holbrook, Nebr.  
Bryant McKinney, June 17, age 13, Hammond, La.  
Jerry G. Mills, June 17, age 10, Cozad, Nebr.  
Jeanette J. Larington, June 19, age 12, McCook, Nebr.

Alva G. Huffer, Editor, Morristown, Tennessee

## "Who's Foolish?"

By H. Gary France, Wenatchee, Washington

**O**H, WHAT the world must think of Christians! "Pious fanatics"! They spend too much time with the church. They are forever promoting, supporting, or encouraging some new venture. They don't even take time to get out and have some fun once in a while. They care little for cars, lands, and money. All this wouldn't be so bad if they could keep it to themselves. But no! They persist in bringing up the subjects of eternal life and God. Not that I dislike God—don't get me wrong! I just don't like to talk about Him all the time. Just between you and me, I think Christians are just a wee bit—well, you know!

Christians *are* foolish if one is judging from the world's yardstick of money, glitter, and "fun." "The preaching of the cross is to them that perish foolishness" (1 Cor. 1:18). But maybe Christians are not interested in perishing. Since when is it foolish to be interested in a kingdom that is "fair and square" to everyone concerned? That's more than can be said for this world! There will be no sorrow; spoiled and selfish individuals will be absent. Then one will know the meaning of true justice. No graft. No politics. Foolishness? "It is the power of God" (1 Cor. 1:18).

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:19-21).

What did Isaiah think of this subject of foolishness? "They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." God said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:20, 22).

The world stakes its happiness on money. Solomon suggested that money does not exist. Even the world says, "It slips through your fingers," "I don't know where it goes," and "Easy come, easy go." The world is so eager to collect the green stuff that it foregoes eternal prepara-

tion. "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:5). Talk about foolishness!

Guaging from the world's yardsticks of fun, popularity, and "self-interest," Gideon was unusually foolish. Israel turned to idolatry frequently. God punished them by allowing their enemies to invade the land and sap the strength of the people. Food, clothing, and stock were taken by the invaders. On one such occasion the Midianites oppressed Israel for seven years. At the end of this time the people were counting every grain of wheat. Grapes and cattle were religiously protected. Everyone was skimping, conserving, and gleaning. Then the angel told Gideon to do a deed that appeared foolish for several reasons: "Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down" (Judges 6:25, 26).

Anyone daring to waste a seven-year-old beef for sacrifice would have been considered crazy. Throwing down the altar of Baal would be dangerous, for the people were given to idolatry. Cutting down the grove would have the same effect as destroying the altar, for the trees were worshiped too. All this was sufficiently "foolish," but the angel told him to make a sacrifice to the Lord, inviting added fury to the people's anger. And "to rub salt into the wound" Gideon was to use the trees of the grove for firewood!

No wonder Gideon acted at night! No wonder the people were demanding the life of Gideon the next morning! Gideon's father pointed out to them that they of the world, not God, were utterly mad. "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death" (Judges 6:31).

Remember, "It pleased God by the foolishness of preaching to save them that believe."

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- June 13-19—Annual Michigan Conference (J. R. LeCrons, guest speaker) at Pennellwood Church, Grand Rapids.
- June 13-24—Vacation Bible School at Omaha, Nebr.
- June 13-26—Vacation Bible School at Pennellwood Church of God, Grand Rapids, Mich.
- June 18-26—Indiana Conference and Bible School (F. L. Austin, guest speaker) at North Salem Church of God (five miles north of Plymouth).
- June 25, 26—Illinois Quarterly Conference at Eldorado. (Linford Moore, guest speaker.)
- July 5 - August 1—Summer Session of Oregon Bible College.
- July 10-24—Southern Youth Rally at Gatesville, Texas
- July 16-24—Texas Conference at Ater.
- July 18 - August 1—National Berean Rally at Oregon, Ill.
- July 21-24—Arkansas - Oklahoma Conference at Walnut Grove Church, Havana, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31 - September 4—Ohio State Conference at Lawrenceville.

More news on page 11.

## EVANGELISM IN ARKANSAS

I filled my regular appointment over week end of the second Sunday in May at Oak Grove Church, Little Rock, Ark. We had Bible study, Saturday night, which was very interesting. I preached there, Sunday morning, and Bro. C. Alan McLain spoke in the city, Sunday morning. Bro. McLain preached at Oak Grove Church, Sunday night.

I delivered three sermons over week end of the third Sunday at McGintytown to a very interested congregation.

Over week end of the fourth Sunday, we fulfilled our regular appointment at Little Rock, giving a Bible lesson, Saturday night, speaking in the city on Sunday morning, and speaking at Oak Grove Church on Sunday night. Both these churches have regular mid-week Bible study classes. The Sunday school in the city has grown from one class to three classes. The congregation, also, has grown, and very much interest is manifested.

I spoke at Bear, Ark., over week end of the fifth Sunday, delivering three sermons. The congregation here is small, but very zealous. The outlook is very favorable, as some more members will be locating here soon.

H. Scott Smith, Pastor.

## SUMMER SCHOOL ENROLLEES

Reported as planning to attend the summer session of Oregon Bible College, July 5-August 1, 1949, at Oregon, Ill., are:

1. Ruth Esther Johnson, Sac City, Iowa.
2. Marion Joyce Otto, Eden Valley, Minn.
3. ???

## YOUTH RALLY ENROLLEES

Reported as planning to attend the National Berean Youth Rally, July 18 - August 1, 1949, at Oregon, Ill., are:

1. Faith LeCrons, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. W. Weldon Holland, Thorold, Ont.
4. Irene Richardson, Hammond, La.
5. Carol Jackson, Hammond, La.
6. Gilbert Kennedy, Hammond, La.
7. Billie Kennedy, Hammond, La.
8. Betty Kennedy, Hammond, La.
9. Fred Myers, Hillisburg, Ind.
10. ???

## 1947-1948 OVER THE TOP! !

560. Mrs. Blanche Cox \$27.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Recently accompanying Bro. Kirby Davis to Oregon, Ill., was his fiancée Bonnie Huffer, Michigantown, Ind. Now she is Sr. Davis. Congratulations, Kirby!

En route from Louisiana to Hector, Minn., Bro. and Sr. Harry Gockler and daughter Sylvia visited briefly, last week, in Oregon, Ill.

Arrived, on May 31, 1949, a baby daughter to Bro. and Sr. Glen Dunbar, Delta, Ohio. Congratulations!

Bro. and Sr. M. W. Lyon recently arrived in Oregon, Ill., their home for the summer, at least. Bro. Lyon soon will be busy in the National Berean Youth Rally.

More news on page 11.

Miss Lila Beth Smith, London, Ark., had her tonsils and adenoids removed, June 1. She is at home, doing well. Lila is the daughter of Bro. and Sr. H. Scott Smith.

Bro. Norman J. McLeod, 207 Palm Place, Pomona, Calif., is entering the Veterans' Administration Diagnostic Center at Fort Myle for observation. He informs hopefully, though, "I do not feel particularly ill."

My College number of The Restitution Herald came yesterday, and what an inspiration it is!"—Rachel (Humphreys) Morris, McKee Rd., San Jose, Calif.

## BLOOD RIVER, LOUISIANA

Brother Timothy Pearson is planning to take five young people from Louisiana to the Youth Rally at Oregon, Ill., July 18 - August 1. We feel that the interest the young people are taking in the Youth Rally is due to Bro. and Sr. Pearson's work with them. Many more say they will go next year.

Bro. Pearson's radio work is bearing much fruit, as we continually get reports in nearby towns of new listeners and interested persons.

Blood River has had plenty of joy and fellowship during the last two weeks. Our two former pastors were here with us—Bros. Harry Gockler and Vernis Wolfe. The celebration was climaxed on Sunday, May 29, when Bro. Gockler spoke about the power of God to perform a resurrection. A basket dinner was served in honor of Blood River's three pastors and their families. As usual at Blood River, there was plenty of food to spare. Some one hundred persons attended the morning services, which were dedicated to the memory of Bertrand Foster, Jr., who died in Holland during the War. He is to be interred soon in the National Military Cemetery in Baton Rouge.

Plans are being made for an all-purpose building for the church. It is to be located on the church property near the church auditorium. This building is not expected to be erected very soon, but we are living in hope.

Bro. Vernis Wolfe reports that his missionary work in Baton Rouge is "holding its own" and is very encouraging. A Berean class, recently organized, is studying Berean Book No. 1.

Plans have been completed for our Vacation Bible School, which will begin June 13. We are expecting Mrs. Verna Thayer and Mary Catherine Railton soon to help make our school a success. We welcome your prayers as we go forward in the Lord's work.

Willing Workers, the ladies' organization at Blood River, recently held a supper at the church where clothing and other articles made by the ladies were sold. Besides a good profit, the meeting was a success because of the fellowship it provided for more than two hundred neighbors and friends of the community.

Melvin Richardson, Reporter.

## BAPTISMS IN TEXAS

We are happy to announce the baptism of two consecrated young people of Harlingen, Texas. They are Mr. and Mrs. Buryl Williams. Their address is Rt. 1, Spanish Acres, Harlingen. Buryl and Dean, faithful attendants of the class there, have been wanting to start the new life in Christ for some time, but were unable because of Mrs. Williams' health.

We pray that God's strength and courage will go with them all through life as they meet life's temptations, the overcoming of which will lead to eternal life when Jesus comes.

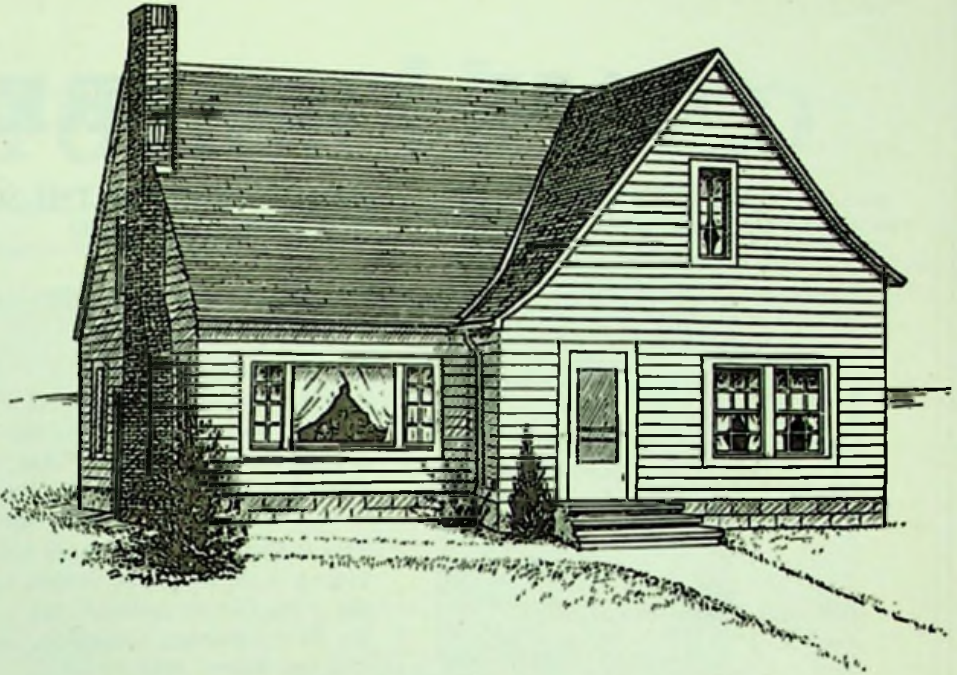
J. Mattison.

**TRUTH SEEKERS' CHURCH OF GOD**  
Chicago, Illinois

In a meeting of the church board, Sunday afternoon, May 29, Bro. Harold Doan was unanimously re-elected pastor for the coming year. Bro. Doan's services are deeply appreciated by all members of the congregation in Chicago, and we feel that no one could have done more than he to further the work here.

Although our growth and attendance are small, there is much for which to be thankful and optimistic. We believe a slow growth is more healthful than one that is very rapid. Those members whom we have gained are attending and faithful, and we are thankful for them. Slowly but surely a few more continue to come, and we believe God will give us strength and zeal with each new one that is added.

At the suggestion of Bro. Doan, we have begun prayer services which will be held the second and fourth Fridays of each month at the church, at 7:30 p.m., Central Daylight Time, at which time prayer for the welfare and growth of the church, as well as individuals and for the world, will be held. This service is for not only those who are able to attend, but we hope all who cannot be there will be praying with us. It is our hope that others throughout the country will pray, not only for us, but for their local churches and for the world. We are told to "ask in faith, nothing wavering"; and surely God will hear the prayers of the brethren and give added blessings to His work. The time for labor is short; let us ask for strength, that no opportunity may be lost for bringing others to Him.   
Jeanne Hall, Secy.



**Artist Alice Carpenter's Sketch of New Parsonage**  
Oregon - Illinois

The new parsonage at Oregon, Ill., though not completed as shown in Sr. Carpenter's drawing, is beginning to look like a home and, it is hoped, will be ready for occupancy within five or six weeks.

GOD'S WAY is the right way. Let's TITHE!

**CORBELL - TODD**

The Tempe (Ariz.) Church of God was the scene of a formal wedding graced with beauty and reverence, when Mary Ann Corbell was joined to Douglas Payne Todd in marriage. Mary Anne is the daughter of Bro. and Sr. Victor Corbell, and, like her folks, is a stable member of the Tempe church. Douglas comes from a Christian home, his people living in Prescott. Given in marriage by her father, the two pledged to each other their troths under guidance of the writer, with the single ring ceremony being used.

The bride was attended by Miss June Gilbertson as maid of honor, with Misses Mary Lou Burton and Marilyn Miller as bridesmaids. The groom had as his attendants, Sherman Payne as best man and Ralph Hall and Bennet Miller as ushers. The bridal march to the altar was over a carpet of white, strewn with flowers by little Miss Carolyn Wilson. Music was provided by Miss Jean Reeves.

A wedding reception was held on the spacious lawn of the Corbell ranch, where nearly two hundred invited guests were served refreshments.

Mary Anne and Douglas are students at Arizona State College in Tempe. After completing a wedding trip to California, the young couple will make their home in a newly built apartment on the Corbell ranch. To this young couple we extend our heartiest wishes as they begin their married comradeship in Christian environment.

C. E. Randall.

**Layman's Campaign Report**

The purpose of the Layman's Campaign has always been to help provide the means by which any and all activities passed as current projects of the General Conference, would come to the close of the year without financial loss. It was also planned that after this aim was fulfilled, it might also be the means of expanding various branches of the work.

According to our May 1st report, all Layman funds received to date combined with current income will still be insufficient to meet the expenses voted by the last Conference. At that date we had an overall loss of \$3,559.90. The Institution has operated considerably under its budget and earnings are well above estimated averages. There is no way this loss can be wiped out by the close of the year, except by a larger return in the contributions the Conference voted to supply.

The first column is the number of enrollments necessary for success based on membership, the second column is the number enrolled to date.

Arizona	27	8	Kansas	13	6	Ohio	126	38
Arkansas	54	5	Louisiana	40	11	Ontario	36	4
California	54	12	Michigan	95	9	Texas	75	2
Colorado	7	14	Minnesota	105	8	Virginia, D.C.		
Illinois	195	61	Missouri	49	7	Maryland	29	3
Indiana	98	12	Nebraska	90	7	Wisconsin	2	1
Iowa	29	8	Northwest	7	5	Miscellaneous	23	8

*Send in Your Enrollment or Contribution Today!*

**Layman's Campaign**

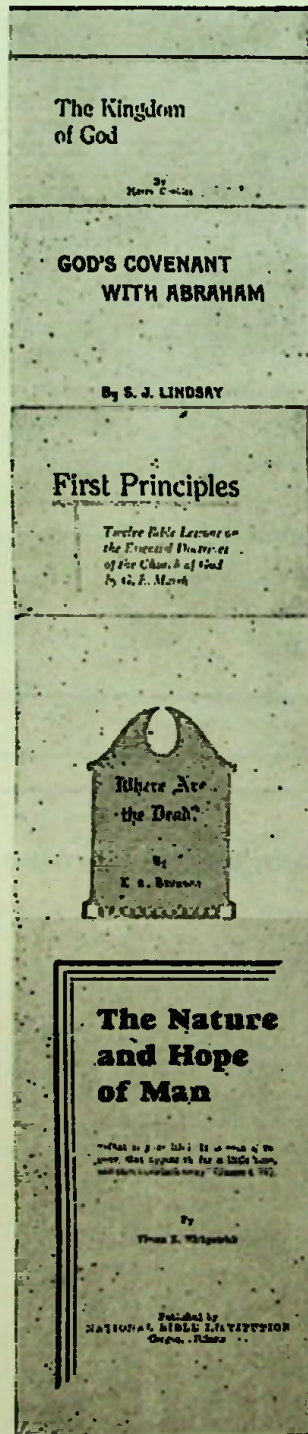
National Bible Institution

Oregon, Illinois



# "CAST THY BREAD"

HERE IS SEED FOR THE SOWER!  
USE IT REGULARLY!



## TRACTS

	Per Doz.	Per 100
God's Promises, Drew, 2pp.	.05	.30
Basis for Tithing, A. Marsh, 2 pp.	.05	.30
Diabolus, the Antigod, Haupt, 4pp.	.10	.60
A Study of the Word "Soul," 4pp.	.10	.60
Jehovah Is One God, A. Marsh, 4pp.	.10	.60
Words of Comfort, G. E. Marsh, 4pp.	.10	.60
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60
Tithing in the Scriptures, Gordon, 4 pp.	.10	.60
Sin in the Church, Railsback, 6pp.	.15	.90
We Have a Message, Lyon, 6 pp.	.15	.90
Can You Believe, Reed, 6pp.	.15	.90
The Coming of Christ, Curtis, 6pp.	.15	.90
Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90
The Kingdom of God, Goekler, 6pp.	.15	.90
Truths the Child of God Should Know, Lapp, 6pp.	.15	.90
Position of Women in the Church, Macy, 6 pp.	.15	.90
What Is Tithing? Denchfield, 6 pp.	.15	.90
Worshiping God with Music, Macy, 6 pp.	.15	.90
The Glad Tidings of the Kingdom of God, J. W. McLain, 8pp.	.20	1.20
Resurrection, Magaw, 8pp.	.20	1.20
Baptism, Lindsay, 8pp.	.20	1.20
An Important Biblical Discovery, Haupt, 8pp.	.20	1.20
Hell—What Is It? 8pp.	.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75
The Rich Man and Lazarus, Anderson, 12 pp.	.25	1.75
The Sabbath, Lindsay, 13pp.	.30	1.85
First Principles, G. E. Marsh, 18pp.	.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00
An Open Letter, Judd	Free for postage	
The Sabbath, Bell, 28 pp.	.60	5.00
Coming Events in the Light of Prophecy, Corbalcy, 60pp.	1.00	7.50
Where Are the Dead? Bronson, 36pp.	.50	4.00
The Nature of the Soul, Hardesty (Berean)		
Red Is for Danger, A. Marsh (Berean)		
I Am, A. Marsh (Berean)		
Do You Believe That — (Berean)		

National Bible Institution,

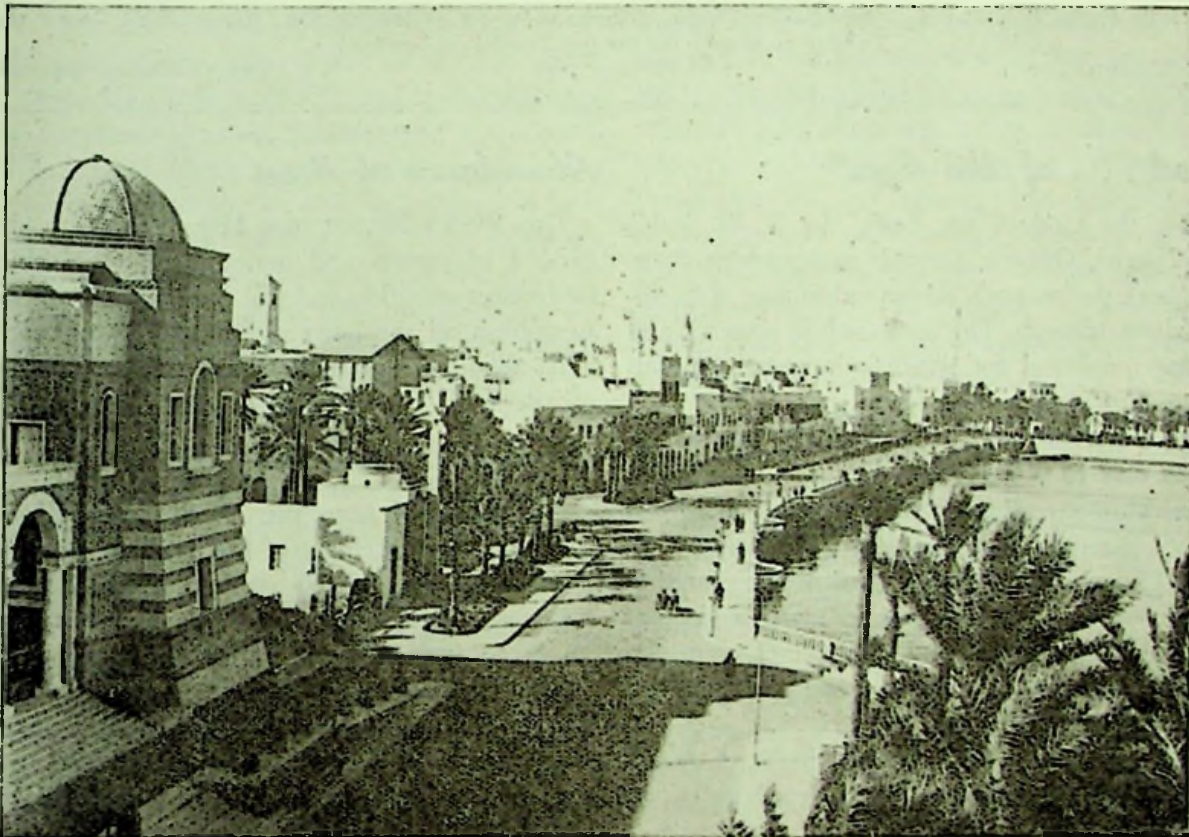
Oregon, Illinois

# THE RESTITUTION HERALD

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NUMBER 37



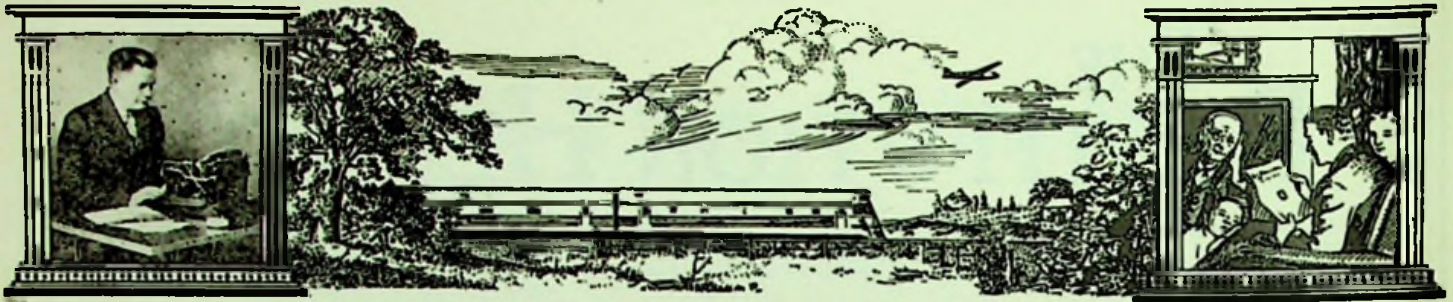
—Authenticated News Photo.

## TRIPOLI, AFRICAN-MEDITERRANEAN SEAPORT

Tripoli, the capital city of Tripolitania in Italian Libya, north Africa, enjoys a fast-growing population of nearly 110,000 inhabitants—*Mohammedans!* Surrendered, in the year 1912, by Turkey to Italy, Tripoli fell again, on January 23, 1943 (World War II), submitting to British military occupation.

Once romantic with love and adventure, with caravans and ships and pirates, this western outpost of the Orient still weirdly fascinates imaginative minds. Though linked by short railroads to Libya's interior, Tripoli still uses the camel and caravan: still trades her dates, olives, figs, almonds, carpets, leather articles, and fabrics embroidered with silver and gold—and somewhat "pirates" in the trade. Turkish mosques push conspicuous minarets toward the sky. Ruins of Roman walls, a marble Roman triumphal arch, a Spanish citadel, and old arcaded streets vie with modern gleaming white and picturesque architecture for favorite places in the hearts of men. At Tripoli, a strategic aviation base, the Western World courts the Orient for carnal vantage.

At Tripoli, too, descendants of Ham (the native Berbers) and descendants of Shem (the Arabs), all zealously Mohammedan, worship Jehovah, your God and mine, but they know not Jesus nor the gospel of the Kingdom of God. "How shall they hear without a preacher?"



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

### "One God . . . of the Ages"

"One God: the God of the Ages," by R. H. Judd, Route 3, Colborne, Ontario, presents in seventeen chapters (155 pages) the author's lifetime gleanings of Scriptural truth about Jehovah. The book, rich in research and logic and too profound for whimsical readers, appeals especially to minds zealous to know and to teach the Truth. Writes Brother G. E. Marsh, pastor of Golden Rule Church of God, Cleveland, Ohio:

"This is a volume treating of the *first principle of first principles* of all religion, and the very foundation truth of both the Old and the New Testament Scriptures. It is a work that should speedily win for itself a place of highest regard among students of the Bible of every persuasion and exert a lasting influence for good over the spiritual lives of thousands."

"One God: the God of the Ages," will be of special value to Church-of-God brethren, as it defends truths we hold dear and routs the gainsayer.

Read the book for pleasure and profit. Place it on your reading table, where you will return to it again and again. Present it to minds bewildered with paganized Christendom's theology that three Gods can be added to a total of One without increasing the One, and that God can be divided into three Gods without decrease of either Him or Them. Give the book to souls vexed with the theology that says God is His own Son and that His Son is He, yet neither nor both being all God, for room must remain for God the Holy Ghost! Send the book to inquiring correspondents. Send it to the spiritually blind. Place it—why not?—in city libraries, tract racks, hospital and waiting-room reading tables, and in the hands of casual visitors.

Nor is the price too high, nor the idea too early, for you to order a dozen copies to use as gifts next December when commemorating the birth of God's Son. Appropriate, good, and inexpensive, yes it is!—*one dollar per copy*; or, in lots of ten or more copies ordered for resale, twenty per cent less. Order from National Bible Institution.

### Abundance of News

This week's RESTITUTION HERALD presents five pages (12-16) of reports and announcements of church and conference activities, and still there was insufficient room to publish all the news already edited and set to type. This abundance of news reveals an encouraging trend on the field: brethren are zealous, active, progressive.

### Summer Session of College

Abundance of news this week has crowded out the full-page announcement of the Summer Session of Oregon Bible College which has been presented several times but needs continued publicity, as its opening date (July 5) draws very near. See recent copies of your HERALD for full particulars—issue of June 14 (page 9); issue of June 7 (page 16); issue of May 31 (page 16); issue of May 24 (page 12). Here, briefly, are the facts and figures:

What?—four weeks of intensive religious education.

Why?—to develop Christian leaders.

Where?—at Oregon Bible College, Oregon, Illinois.

When?—July 5—August 1, 1949.

Who?—high-school seniors or graduates; veterans; and others more than twenty-one years of age.

Cost?—\$50.00 for tuition, board, and room.

Instructors?—Brothers Otto E. Dick and J. R. LeCrone.

Courses?—"Inspiration of the Bible"; "Christian Discipleship"; "Training for Active Service"; "Storytelling Methods of Teaching."

Credit?—four semester hours.

Coming?—your turn to speak.

Report?—yes, to Otto E. Dick, Superintendent of Oregon Bible College.

### National Berean Youth Rally

Though the National Berean Youth Rally (July 18-August 1, 1949) is nearly a month distant, the intervening days will pass so quickly that you will "miss the train," unless you start planning your trip while reading page 11 of this copy of THE HERALD. . . Rally to the Rally!

## "You Will Live Also"--Jesus

By Harold J. Doan, Chicago, Illinois

The keynote of this message appears in Colossians 3:1, saying: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." That big, little word "if" makes this apostolic admonition applicable to those professing to be Christian. If we be risen with Christ (undoubtedly an allusion to baptism, as in Romans 6), we will seek things of God and accomplish Christian requirements. These words are for baptized believers who have risen from the water to "walk in newness of life" (Rom. 6:4): for Christians are dead to sin; the old man has been destroyed in waters of baptism, and the new life is hid with Christ in God.

Continuing the study of Colossians 3, Paul explained in detail some of the characteristics God expects in those who have been cleansed and are walking in righteousness toward the Kingdom. The reward for thus walking and following these admonitions is given in verse 4, saying: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If we be risen with Christ to walk in newness of life, if our affections are set on things above, if we have these qualities Paul mentioned, we can expect great reward when Jesus comes again.

Having made this beginning and having this great hope, Paul's words became even more meaningful. "Put on therefore [because you are in Christ and anticipate His return], as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" (v. 12). An outstanding mark of a true Christian who is walking with Christ is mercy and kindness, a quality of gentle service and patience. Christians are always ladies and gentlemen, soft spoken, courteous, helpful, selfless. How we do appreciate these qualities in the hustling, noisy, loud-mouthed, selfish age whose philosophy is, "Do the other fellow before he does you." Not so with the sons and daughters of God who are risen with Christ!

Paul continued, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (v. 13). The born-again Christian will easily forgive, harbor no grudge, and quickly agree with an antagonist. He is not quarrelsome, bull-headed, and stubborn, but able to say, "I was wrong," and quick to say, "I forgive." The basis of our forgiveness of others is, of course, Christ's forgiveness of us. When we realize His love and mercy for us, and re-

member what He has forgiven us, it becomes easier to forgive the wrongs and imagined slights of our friends; but to love our brothers without having ourselves tasted the love of Christ is well nigh impossible. When the great reformer John Huss was led to the stake, he fell to his knees, prayed fervently, chanted in a clear voice the 51st Psalm and then, looking at the mob piling high the wood on his funeral pyre, cried out, "Lord Jesus, I would endure with humility this death for the cause of thy holy gospel—pardon all my enemies." It was said of Archbishop Crammer of Canterbury, so great was his power of forgiveness, "Do the Archbishop an ill-turn and you are sure to have him for your friend while he liveth." If we be risen *with* Christ, we will forgive even as we are forgiven.

"Above all these things," continued Paul, "put on charity, which is the bond of perfectness" (v. 14). The Revised Version uses the word "love" for "charity." Above all else the risen Christian will abound in Christian love, which is the uniting force of the body of Christ. Of all the gifts of the Spirit, love is the greatest: winning people from the world to Christ, from death to salvation, from sin to peace. The final test of the strength and depth of our Christianity is the amount of love it radiates. John, the Apostle of love, said, "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love" (1 John 4:7, 8).

Abraham Lincoln was called in as counsel in the famous Harvester Case of McCormack versus Manning. He had expected to try the case, but Edwin M. Stanton was selected to succeed him and take command of the case. "What did that long armed creature expect to do in this case?" Manning asked of a colleague, loud enough for Lincoln to hear. What Lincoln did was to give Stanton his carefully prepared briefs, notes and papers, and retire to a subordinate. Later, such was the greatness of Abraham Lincoln, that he asked Stanton to serve in his presidential cabinet. Such is the Christian brotherly love of a big man, a man of God.

In addition, said Paul, "Let the peace of God rule in your hearts" (v. 15). Not given to anxiety and worry and to ceaseless frettings about the affairs of the world, the risen Christian is moved by the peace of God. Deep-down faith and trust are brands of (Please turn to page 7)

## Oregon - South Bend Sunday School Contest

407 La Monte Terrace,  
South Bend, Indiana,  
June 6, 1949.

Mr. Otto E. Dick,  
Oregon, Illinois.

Dear Brother Dick:

Here is the article you asked me to write in regard to the methods used to increase our Sunday school attendance. The time just happened to be right when you gave the challenge.

First—We had been working for several years to try to get parents of the children who had started at pre-school age to come by sending invitations to attend special days and family nights; and this they would do, but we could not get them interested in coming to Sunday school. This year, some of these children told their parents that they did not intend to continue coming unless the parents came also, as they were ashamed not to have them there. This had its effect on the parents.

Second—The Ladies Aid put on a campaign of making calls in the neighborhood. In this way, the mothers became acquainted with each other, and that broke the barrier that had existed there.

Third—The pastor and superintendent made calls. The fathers became acquainted with the pastor and found out that he was a regular fellow and could talk on any subject they were interested in, plus the Bible.

Fourth—Each month, something different was held for "Family Night," so the families could become acquainted. If space permitted, I would like to tell about each.

Fifth—The first quarter of the year, one night was given to the children and teen-agers. The first part of the evening was given to devotions, then followed competitive indoor games with a tournament at the close of the quarter. Each week, some mother voluntarily brought refreshments which helped a lot. At the beginning of the second quarter, a junior choir and junior and senior dramatic

clubs were formed. One of the young father members of the church also started to organize a basketball team and took the boys either swimming or to practice every week. As soon as they are a little older, they can enter the church league and Hope Chapel will have its basketball team. This increased the attendance of the boys' class, as they had to attend Sunday school in order to play. They are saving money to buy their suits.

Sixth—Gold stars, with the name of the Sunday school, or bars for each additional year, are given to those who do not miss. This keeps the percentage of attendance high. This year, certificates are given to those who have an average of ninety-five per cent, and, at the end of the year, those who have four certificates will receive a diploma. For this they must be present, be on time, bring an offering even though it may be only one cent, and bring their Bible from home. The first of each month, the class with the highest percentage of attendance is recognized and receives a small treat.

Seventh—Then came the challenge, and personal letters (thirty-three of them) were written in long hand to all the parents who did not already come, asking if they would please co-operate by attending the six Sundays prior to, and including, Easter. The response was very gratifying. We felt this was better than a typed form letter, as they would know we were personally interested. One of the new members made a chart of seven thermometers, showing the gain of each school. This proved to be very interesting and kept competition keen, for as soon as attendants entered the church, they could see just how each school stood. All eyes were focused on it and comments made.

At the close of the contest, cards were sent to the same families, thanking them for their co-operation and asking them to continue. We are happy that several did.

As a follow-up, we had a *Victory Celebration*. During these weeks, we had found that some of these new people were very talented and all were willing to work; so, we put them to work and they have given new life not only to the Sunday school but to the Ladies Aid and other

### AN EXPLANATORY NOTE

As part of a campaign to increase attendance of the Oregon (Ill.) Church of God Sunday School, the Hope Chapel Sunday School of South Bend (Ind.) was challenged to an attendance contest. Each school was to use Easter and the six Sundays previous to Easter as a basis for the contest. Each school was to compete with its own record for the corresponding Sundays of last year, to keep a record of its percentage gain over last year, and to send a report weekly to its "opponent." The school having the greatest percentage gain for the seven Sundays was the winner. Since the Hope Chapel school won the contest, Sister Lottie Pickler, the superintendent, was asked to prepare an article for the National Sunday School Association in which she would explain the methods used by her school in promoting increased attendance. We hope her experience may be helpful to other Sunday schools that other superintendents may be encouraged to report methods they have found successful.

—National Sunday School Association.

branches of work, as well, and are very willing to lend a helping hand.

Prior to this period, the pastor started a "Class in Fundamentals," which seemed to be of interest to them, and it was continued long after Easter.

There are many minor things that we do to keep up interest besides the major and important things of Bible study, but space will not permit me to go into detail. At present, a harmonica band is being organized. The sick and bereaved are always remembered.

Everyone was wonderful about co-operating, but all-in-all, it is a full-time job, with much prayer.

Thank you for giving us the challenge. We hope you have been blessed by the effort put forth, as we feel we have been blessed.

The superintendent has kept a record of the seven weeks prior to the challenge, then the seven weeks of the contest, then the seven weeks following the contest. This will give you an accurate account of the gain during

*(Please turn to page 7)*

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## *Lessons on History of Church Doctrines*

### The Second Great Commandment

*By Norman J. McLeod, Pomona, California*

*Memory Verse: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21).*

(1) Love for man is one of the most important of the fundamental doctrines of the Christian church. This teaching is not peculiar to our people, or to any other group within the Christian churches of the world. It is taught and believed, but little practiced.

(2) The Sadducees, in their attempts to soften down the severe points of the law so that Jews would appear more like the people around them, constantly confronted themselves and others with the question of which was the greatest commandment of the law. Most people nowadays think of the Ten Commandments as the law. If we search through the Ten Commandments, we find that Jesus said the commandment of "love to God" was the greatest, but we can look in the Ten Commandments in vain for the second great commandment. It is not stated there. Most people do not even know where to find the second great commandment. It is well to read it in its context: Leviticus 19:16-18. It is imbedded in items which apply to all of us, great and small. Gossip is such a universal sin, that it is mentioned in the law as being the opposite of that virtue which Jesus outlined as the second great commandment: "Thou shalt love thy neighbour as thyself." The bearing of grudges and attitudes of revenge for real or fancied wrongs are the commonest of human actions. These passages which Jesus makes so important, chosen from the teachings of Moses, illustrate what a humanly true document the Bible is. Human nature throughout the ages has not changed.

(3) The Apostles John and Paul went a step further with the second great commandment, making it the *first*:

a. Paul: *Romans 13:8-10*: "Owe no man any thing, but to love one another: for he that loveth hath fulfilled the law . . . and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." (Also, 1 Cor. 13 as a whole.)

b. John 1 *John 4:20*: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The whole of John's writings emphasize the same thought, but that one verse epitomizes the whole.

(3) James told of the wickedness of gossip: how universal is that very bad habit, and how opposite it is from the true religion of Christ! (1:26.) He called the law of love the "royal law" (2:8). He further spoke of the wickedness of the tongue, and how we do not show the Royal Law of love in our attitude toward our fellow Christians. (3:3-12.)

Summarizing the law of Moses and the law of Christ, we see that both are based on what Jesus called the "second great commandment": "Thou shalt love thy neighbour as thyself." It is in the setting of human nature that shows what is the worst offense against the law of love: gossip, revenge, hatred.

# The Kingdom of God with Power

(In Two Parts—Part One)

By Herbert F. C. Hill, Toronto, Canada

*"My kingdom is not of this world."—Jesus.*

**T**HERE HAS BEEN much controversy concerning the Kingdom of God, which Jesus and His disciples preached. The writer wishes to make clear his standing in the Abrahamic faith: that the promises made to Abraham, both of land and seed, are the basic truths of the gospel of the Kingdom of God. Jehovah promised to Abraham (father of the faithful) all the land of Canaan for an inheritance, and to his seed forever. This promise was given him when he was childless. God told him that his seed would be as numerous as the stars in the sky for multitude. Abraham believed God and that belief was "counted unto him for righteousness," so they who possess that faith are blessed with Father Abraham. We are here immediately linked up with Christ, for the promise was that Sarah should have a son. God said, "My covenant will I establish with Isaac which Sarah shall bear to thee at a set time." A brief and unique story therein is told us from Abraham to Christ, furnishing enough material to fill a library.

Abraham sent his servant to a far country to seek a wife for his son, to whom he had given all that he had. Anyone with a fair knowledge of the Bible will at once perceive the type significance of that story: Christ being God's favored Son, and a favored few being sought for His bride. Jesus said, "Few there be that find it"—the narrow way that leads to His side. Also, He asked, "Shall I find faith on the earth when I come?" We are assured that His coming will be sudden, and in "such an hour as ye think not." Paul's writings remind us we are "children of light" and that this Day ought not to overtake us as a thief. We are of the household of faith, and know. Can we not discern the signs of the times today? Yes, Jesus' coming is very near. Yes, even at the door!

What, though, is the Day of the Lord to some? It is "darkness and not light." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." The closing day of grace is approaching rapidly, and all who wish to enter the Kingdom of God must enter through the door. "I am the door" (John 10:9). Down through the generations since Pentecost, which is Jerusalem above, the mother of us all (our Sarah), God has been selecting a bride for His Son.

She is termed by the Apostle Paul, the "body of Christ," or "the church," individuals of which are called members of the body of Christ. Through no other source do we get this information. (Gal. 4:26-28.)

In the days of the apostles, there was a preparation and a readiness for the final gathering together of the Lord, for the completion of that immortalized body purified and adorned in the robes of righteousness acceptable to God for His Son's bride. Today, His saints must be in readiness with watchful eyes, keeping their lamps trimmed and burning for the glorious reception of the King's Son (Jesus) to meet His bride (church), the "king's daughter" with her "raiment of needlework" and "clothing of wrought gold," when He "shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." (Psalm 45:13; 2 Tim. 1:10.)

The Parable of the Laborers in the Vineyard presents an example of God's gracious love. He is "not willing that any should perish, but that all should come to repentance." "The last shall be first, and the first last." They all received an equal wage.

In the early part of the Lord's ministry, He was visited by a man named Nicodemus, a Pharisee and a ruler of the Jews, who came to Jesus by night and was anxious to know the way of life. He had heard of the wonderful miracles Jesus performed, and said such could not be done unless God was with Him. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Jesus, knowing the Father had put all things into His hands, and that the day of Pentecost was approaching, wanted impressed on the mind of Nicodemus that a new life was necessary for one to enter the Kingdom of God, not physically but mentally, for we understand through Paul that "the carnal mind is enmity against God." "It is the spirit that quickeneth; the flesh profiteth nothing." The words that Jesus spoke were spirit and life. (John 6:63; 7:37-39.)

"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). Is not the gospel good news? It brings to us a Saviour! The angel that appeared to the shepherds 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" (Luke 2:10). This was also the fulfillment of the Angel's message to Mary, when he said to her: "Fear not, Mary: 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. 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" (1:30-33). This foretells a future event which Jesus will fulfill at His second coming, which he definitely named "My kingdom," and disclosed to Pilate it was "not of this world" (John 18:36). *(To be continued)*

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### "YOU WILL LIVE ALSO"—JESUS

*(Continued from page 3)*

those who live and walk in Jesus, and their calm assurance is one of the great attractions of the Christian faith. Matthew Arnold observed, "That which would break a worldly man's heart would not break a godly man's sleep." Some people have their trouble three times; first, when they anticipate it in worry; second, when it happens; and third, when they brood over it in memory. Not so the Christian who rests in the peace of God!

Then, said Paul, "Let the word of God 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" (v. 16). He whose life is "hid with Christ in God" will be diligent both in studying the Word and in imparting it to others. He will make time to read the Bible, knowing that knowledge of it will greatly increase his usefulness and make sound his thinking and decisions. The true Christian will long for opportunities for meeting together with others for the singing of songs, the offering of prayers, and study of the Word. He will be quick to give a Scriptural answer to every man for the hope within him. (1 Peter 3:15.) One who waits, prepared for the coming of Christ, will rest in hope of the promises of the Word, believing and accepting them as God's own.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (v. 17). Lest he had neglected to mention some phase of life in his admonitions, Paul in-

cluded this comprehensive statement. Everything we do should be for the eventual honor of God. Anything which does not contribute toward this desired end must go, because we are here to bring glory to God. Paul left no loopholes; he allowed no niche in life where we are allowed to forsake the Lord. But every word and deed is for His honor, and should have the approval and endorsement of the name of Christ. If Christ can approve and endorse them, our acts are acceptable to God. If He cannot, God cannot accept them.

If we be in Christ, risen with Christ, and our life is hidden with Him, we will observe and do as Paul suggested. We will have mercy and kindness, forgiveness and Christian love. The peace of God will rule in our hearts; the Word of God will dwell richly in us; we will love to gather with other Christians for singing, prayer, and reading of the Word. Being risen with Christ, and walking thus in the path of righteousness, we live in the hope that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Regeneration must be followed by works of righteousness. We must follow Christ in life as well as in death. He must be our Guide at the bench and in the home as well as in the pew. Our lives must shine with good works, if we are to be rightly called sons of God, renewed after the blueprint of Christ. Pray for power to live after the manner of Paul's beloved Colossians, as Christians risen and abiding in Christ.

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### OREGON - SOUTH BEND SUNDAY SCHOOL CONTEST

*(Continued from page 5)*

the contest and just how much was gained over the period prior to the contest. Gain over last year for the seven weeks prior to the contest was 14.63 per cent. Gain over last year for the seven weeks during the contest was 42 per cent. Gain over last year for the seven weeks following the contest was 24.53 per cent.

Average attendance during the seven weeks prior to the contest was 87 2-7. Average average attendance during the seven weeks of the contest was 121 5-7. Average attendance during the seven weeks following the contest was 95.

Helpful books on Sunday school work are, "How to Conduct a Sunday School," by Marion Lawrence, and, "How to Put Your Church School Across," by Basil Miller. I will be glad to give detailed accounts to anyone interested, on any of the projects we have used in our Sunday school.

Yours in His Service,  
Sr. Lottie Pickerl, Supt. of S. S.





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**MORE UNION.** The Northern Baptist Convention was held in San Francisco the first of the month. One action that high-lighted the convention was the unanimous vote to change the name to American Baptist Convention. This action was taken with the hope that it would pave the way for union with other Baptist bodies. The convention voted unanimously to invite the Southern Baptists to unite with the northern convention under the new name.

The delegates further voted to invite all Baptist bodies, including the two Negro conventions and the bi-lingual groups, to join in the union. If all the Baptist bodies were to merge, it would constitute the largest Protestant group in the country, with a total membership of 15,000,000.

The new name for the northern convention will become effective in 1950.

**IT IS JEALOUSY.** Some time ago, we wrote a paragraph on the bitterness which so many Gentiles, and even church people, have toward Israelites, in which we presented the thought that back of this anti-Semitic attitude was jealousy. Since writing that, we have noticed two other sources as believing jealousy to be the mainspring behind anti-Semitism. The May issue of "The Jews in the News" reprints an article that appeared in a Scottish paper in 1880, in which the writer stated:

"The condition of the Jews in Germany has long been one of exceptional honor and influence, and in no country have they supplied such a large number of leading scholars, poets, judges, administrative officials, and politicians. But the old jealousy, which in the Middle Ages brought such terrible cruelties upon them, alike in Germany as elsewhere, seems still to exist, and has of late begun to manifest itself in the formation of 'Anti-Semitic Leagues.'"

Jealousy is the rage of man and is as cruel as the grave. Perhaps this is the time when the Lord is stirring up the jealousy of the people, as it is written, "He shall stir up jealousy like a man of war."

Back of the pogroms, persecutions, and machinations which have been heaped against the people of the covenant lies that satanic evil of jealousy. The only bright picture of the whole affair is that out of these jealousy-born persecutions has arisen a passionate and holy desire on the part of Israel to return to the land promised them under the covenant made with Abraham.

**POLYGAMY.** One of the problems facing the new State of Israel came up in the Knesset (Parliament) at Tel Aviv recently, when arose the question of wages for those in Parliament who have more than one wife. While there was only one in the Assembly

that has more than one wife, it was recognized that "The Torah" did not prohibit polygamy; and "The Law of the Prophet" permits the Moslem Arabs to have plural wives. Thus, polygamy for the time cannot be outlawed. "The Law of the Rabbis binds Ashkenazi Jews (mostly of Central European origin) to monogamy, but does not affect Sephardic Jews (of Spanish, Portuguese, and North African origin) or Yemenite Jews (of Arabian origin)," according to "Time."

**ISRAEL'S MISSION.** When God led the children of Israel out of Egypt and brought them on their way to the Promised Land, before they could go in and possess the Land, they were brought into covenant relationship with God. Jehovah singled them out to be a nation of priests. Said the Lord: "Ye shall be unto me a kingdom of priests, and an holy nation." True, this call to world leadership as a priestly nation depended on their obeying the voice of God and keeping the covenant which He made with them. As all know, the Israelites fell short in the requirements. They failed to keep the covenant and to heed the voice of God. This failure on Israel's part did bar them from becoming at that time the Kingdom of Priests to which they had been called. Israel, however, has been and will be under the same grace of God that permits Gentiles to repent. Someday, the Israelites will repent! They will turn to their first love: and when they do, they will find that God's ear is not dull of hearing, or His arm shortened that it cannot save.

We do have the promise that the Israelites yet will turn to the Lord, and that nations will recognize them as the ministers of God. Here is a promise yet to be fulfilled: "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

**A DOUBLE PORTION.** Israel has long borne double for all her sins. The truth that, "Of him that hath much, much shall be required," is very much true of Israel. But it must not be overlooked that her casting away has served a double purpose. 1) It has served to isolate Israel with her sins and has set her teeth on edge. 2) Her being cut off or cast away has led toward the reconciliation of the Gentiles, so that we can say that her fall has meant our fullness. When the Israelites do look on Him whom they pierced and mourn for Him as one mourns for his only son, and pass through the fountain opened for sin and uncleanness in Jerusalem, then, "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

**JEWISH CAMPAIGN.** The 1949 United Jewish Appeal, according to "The Jews in the News," will strive for "250 million dollars, which is to be allocated for immigration and reconstruction," and will have six major objectives:

"1. Liquidation of all DP camps by the end of the year.

"2. Immigration into Israel of at least 250,000 Jewish refugees.

"3. Reconstruction and rehabilitation of Jewish communities in eastern and western Europe.

"4. Establishment of a vast housing program in Israel to absorb the unprecedented flow of immigration.

"5. Increased assistance to the larger number of DPs expected to resettle in the United States under a revised DP act.

"6. Relief for the million Jews languishing in North Africa."

It has been estimated that the combined appeals of the various Jewish agencies will total the staggering amount of \$500,000,000. This will amount to \$100 for every Jewish man, woman, and child in the United States. Knowing of the Jewish spirit, we would not be surprised if this colossal sum would be over-subscribed. Over the centuries, Israel has been a generous people. American Jewry does not seem disposed to return to the Holy Land at present, but these Jews will finance the return of their unfortunate brethren in other parts of the world.

**THE SEA.** Revelation 13 states that John saw a "beast rise up out of the sea." The original term for "rising up" is a resurrection expression, and was used of Christ when He said: "What and if ye shall see the Son of man ascend up where he was before?" The word "ascend" comes from the same word as does "rise up." Christ was referring to His resurrection, and He was merely telling men that they would not believe if one rose from the dead, as they sought in the Parable of the Rich Man and Lazarus.

This beast in the Revelation that comes up out of the sea is a resurrected or revived power that will rule over the kings of the earth for a short while.

The sea out of which this beast is raised is described as "the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Using this key which the Spirit gives us, it becomes evident that the beast which is to rule in the end-time, will be resurrected, or revived, from among the "peoples, and multitudes, and nations and tongues." It will be an earthly power from among nations that will compel people to worship the state in order to live economically and physically. The wise, however, will worship only God.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).*

### Need for the Spirit

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . 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. . . . As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:1-14).

### What We Receive of the Spirit

We receive "the earnest of the Spirit" (2 Cor. 5:5) when we belong to God through Christ. In our lesson today let us observe these things to which Paul referred. One fact is that we receive "the firstfruits of the Spirit." We have read that Christ received the Spirit "without measure." We receive just a portion—according to our need and the use we make of what God gives to us.

"What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31.) In olden days God called special workers in special ways. Today He still is calling, choosing, justifying. Our golden text refers to the "called." We read how sinners are justified: "Ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). God knows those who are His children: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

### The Love of God

God gave His own Son that we might have the opportunity of having eternal life. Such love should give us confidence, security and peace for which the world is seeking in vain, for they know not where to turn.

"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

God's love calls and guides us through His Spirit. We learn of God's love through our study of His Word. God spoke—and it was so. There's power in His Word. Our lives are quickened so that we are vessels to give the living water to the thirsty ones around us.

Our hearts are what condemn us. When we know the Word when we know God, we also know when we are not doing the things we *should* do as well as knowing the things we should *not* do. When our hearts are right with God, then we have peace with Him through Christ, and He justifies us. (Rom. 5:1.)

### Let's Play!

Untangle these words. They name some things that should not be allowed to separate us from the love of God and Christ: tionalribt, ssertsid, leirp, mineaf, doswr, headt, selang, resopw, tionucesper, htped.

### Ev'rybody Ought to Love Him

Ev'rybody ought to love Him,  
Ev'rybody ev'rywhere;  
Ev'rybody ought to love Him—  
He will banish ev'ry care.

He's the Author of salvation;  
Condemnation He did bear;  
Jesus died for ev'ry nation—  
Ev'rybody ev'rywhere.—*H. Mitchell.*

### Happy Birthday Wishes

Melvin Brant, June 12, age 12, Staunton, Va.  
Max A. Wilson, June 21, age 10, Greeley, Colo.  
Charley Hayse, June 21, age 7, San Benito, Tex.  
Ruth Ann Holthaus, June 21, age 5, McCook, Nebr.  
James Conaway, June 22, age 11, Niagara Falls, N. Y.  
Gerald A. Barck, June 23, age 4, Waterloo, Iowa  
Martha LeCrone, June 24, age 11, Oregon, Ill.



## Bereans at Work in Washington

### Wenatchee Bereans

Berean young people in Wenatchee, Washington, are busily studying and working for Christ. Under the able leadership of their pastor, Brother Gary France, they are helping to make their church a blessing for this apple capital of the Great Northwest.

The Wenatchee Bereans meet every Sunday for an hour of worship and Bible study preceding the evening church service. As guides for study, the group has used various Berean study books as well as original lessons prepared by the group's leaders.

A major contribution of service the Wenatchee Bereans make to their church is their music. The Berean choir furnishes special music for church services nearly every Sunday. The group meets every Monday evening in the church for choir practice. In addition to the weekly musical activities, the Wenatchee Berean choir presents special musical programs during the Christmas and Easter seasons.

The showing of religious films has been another project of the Bereans. These films are shown during the evening church service, the first Sunday of every month. People of all ages are invited to attend. The last film presented, June 5, was entitled, "The Synagogue." The Wenatchee group feels that the use of religious visual aids has assisted in its understanding of the Bible.

### Cashmere Young People

The Cashmere Church of God is located twelve miles from Wenatchee. The pastor of the church is Brother Lyle Rankin. The Cashmere young people meet in the church every Sunday at 6:45 p.m. for Bible study and fellowship.

Besides attending church services, the Cashmere young people assist their pastor in preparing the weekly church calendar. The church calendar announces church services and presents a message of hope.

The Cashmere group frequently is able to work with the Wenatchee Bereans in special church activities. For several summers, the two churches have been sponsoring a week's Bible school at Snoqualmie Pass in Denny Camp, Washington. Another such camp in the mountains is being planned for this summer. No date has been announced yet.

Bereans are at work in Washington. As they work, they watch for the coming of the Son of God, who will give each man his proper reward.

### The Things That Count

Not what we have, but what we use;  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near by, not things afar;  
Not what we seem, but what we are—  
These are the things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true;  
Not what we dream, but what we do—  
These are the things that shine like gems,  
Like stars in Fortune's diadems.

Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after Time shall cease.  
—Clarence Urma in *Present Truth Messenger*.

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"God had an only Son, and He was a missionary."—  
David Livingstone.

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"Your love has a broken wing if it cannot fly across  
the sea."—Maltbie Babcock.

# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



Mrs. Clifford Weaver

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.



Mrs. Etta Hurley

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

With what church are you associated? .....

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- June 13-26—Vacation Bible School at Pennellwood Church of God, Grand Rapids, Mich.
- June 18-26—Indiana Conference and Bible School (F. L. Austin, guest speaker) at North Salem Church of God (five miles north of Plymouth).
- June 25, 26—Illinois Quarterly Conference at Eldorado. (Linford Moore, guest speaker.)
- July 5 - August 1—Summer Session of Oregon Bible College.
- July 10-24—Southern Youth Rally at Gatesville, Texas.
- July 16-24—Texas Conference at Ater.
- July 18 - August 1—National Berean Rally at Oregon, Ill.
- July 21-24—Arkansas - Oklahoma Conference at Walnut Grove Church, Havana, Ark.
- July 30 - August 7—Evangelistic meetings (J. M. Morgan) at Lord's Schoolhouse, five miles north of Morrilton, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 11-?—Evangelistic meetings (J. M. Morgan) near Mount Hope, Ala.
- August 18 - September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31 - September 4—Ohio State Conference at Lawrenceville.

### INDIANA YOUTH CONFERENCE

There is going to be a big Youth Conference at the North Salem (Ind.) Church of God from June 18 to June 26. Everybody is invited to come and have a good time.

On Saturday, June 18, we are to have a "stunt night" after the worship services. Anyone who has a stunt that will make us laugh will be appreciated. Also, anyone who has a musical instrument is welcome.

On Sunday, June 19, there will be worship services and the Hope Chapel Dramatic Club (South Bend) will present a play. The part of the Conference to be held June 18 and 19 was planned at an officers' meeting at the home of Hal Stilson in South Bend on May 19.

We already had one conference at Burr Oak lasting two days, April 23 and 24. The speaker was Mr. Liddle. On Saturday night, there was a banquet at Culver, followed by a program and a motion picture. Some inspiring testimonials also were given. At this first conference, the State Youth officers were elected as follows: president, Don Overmeyer, LaPorte; vice president, Hal Stilson, South Bend; treasurer, Marjorie De Muinne, Plymouth; secretary, Virginia Shaw, Kokomo; editorial secretary, Enid Green, South Bend.

Again, everyone come to the second Youth Conference at North Salem. We expect to have a good time.

Enid Green, Editorial Secy.

### REPORT OF BAPTISMS

The gospel is still God's power to save those who believe it.

On Decoration Day, Monday, May 30, Sr Emily Blackwell, Los Angeles, Calif., had arranged for a reunion of the several members of her family, consisting of one son and three daughters, namely, Douglas Blackwell of Highland Park, Mrs. Rena Taylor of Fontana, Mrs. Nina Olsen of Temple City, and Mrs. Betty Hummel of El Serrano. These, with their husbands and children, had assembled in the home of the Taylors for a happy time together. Three of them had previously expressed a desire to be obedient to the gospel. They are Johnny Taylor, Kermit Olsen and son Peter.

Mr. Taylor, having a tile-lined reservoir partly filled with clear mountain water adjacent to their home, at the foot of the mountain, made conditions favorable for performing the saving ordinance. Sr. Wilma Judy and son Daniel had accompanied us to this gathering. The friends had insisted that the mountain water was too cold for one my age, and we requested Bro. Daniel to do the immersing. He proved to be a very good hand at this service and a willing helper. We first held a brief service explaining the faith which must precede and the importance of the transaction.

Later we assembled in the home. Sixteen of those present partook of the emblems which symbolize the broken body and shed blood of our Redeemer.

The five members of the Taylor family, consisting of father, mother, two sons, and the granddaughter, are now all united in Christ and members of the Los Angeles Church. Likewise, all but one little daughter of the Olsen family are begotten children of God. We have reason to rejoice in this happy occasion and will pray for their growth and development and their service in the Master's vineyard.

Emma C. Railsback.

Summer School is almost here. See "Summer Session of College" on page 2 and recent issues of The Herald that present full-page announcements. Come to the Summer School!

Quarterlies Mailed. If you have not received your Truth Seekers' Quarterlies for the third quarter (July, August, and September), it probably is because you did not order. They have been several days in the mail. . . . More are available. Order today.

Sr. Delos Andrew, Oregon, Ill., was grieved, June 14, to learn of the death of her brother-in-law and serious injuries suffered by her sister, Mr. and Mrs. Loyal Sittler, Wankegan, Ill., resulting from an automobile accident.

Bro. and Sr. Joe L. Bunch and family, Phoenix, Ariz., are visiting relatives (the Matison families) and friends in Oregon, Ill.

### MISSOURI QUARTERLY CONFERENCE

The Missouri Quarterly Conference was held at Morse Mills, Mo., May 21, 22. The attendance was good, and a large majority of the churches of the State were represented. Bro. Roy Graham of Saint Louis was in charge of the services on Saturday evening, the opening night of the conference. At 10:30 a.m., Sunday morning, Sunday school convened, Bro. I. O. Rogers of Doniphan, Mo., being teacher of the adult class and Sr. Rose Thomas of the Fredericktown Church being in charge of the young people. Following Sunday school, the group enjoyed another sermon by Bro. Roy Graham, after which a bountiful dinner was served under the beautiful shade trees in the lawn of the church.

In the afternoon, special music was furnished by the Saint Louis Church, adding much to the program. The closing sermon of the conference was preached by Bro. Weldon McCoy at three o'clock in the afternoon. Bro. McCoy announced this sermon was for the children, but adults agreed it was a good sermon for all. After all, adults are only grown-up children.

In behalf of the various churches of the State, I say "Thank you" to members of the Morse Mills Church for their kindness and hospitality shown throughout the services. Services are held at their church the fourth Sunday of each month, Bro. Roy Graham being their pastor. I am sure a visit with them on this date would be enjoyed. The next Missouri conference will be the Annual State Conference in August—the week following General Conference. Plan to attend.

Rose Thomas, Secy.

### ALLIANCE, NEBRASKA

The Hemmingford and Alliance (Nebr.) brethren sponsored an evangelistic meeting, May 29 - June 5, under leadership of the writer. Both church groups attended regularly, although the Hemmingford members had to come about twenty miles. The cooperation and good fellowship were fully what one could hope, and everyone seemed very happy over the results. Two new members were baptized on Saturday, June 4: Mr. Fay Darold Allen, Hemmingford; and Lawrence William Watson (age 15 yrs.), Alliance. None of the Watson family were members, before, of the Church of God.

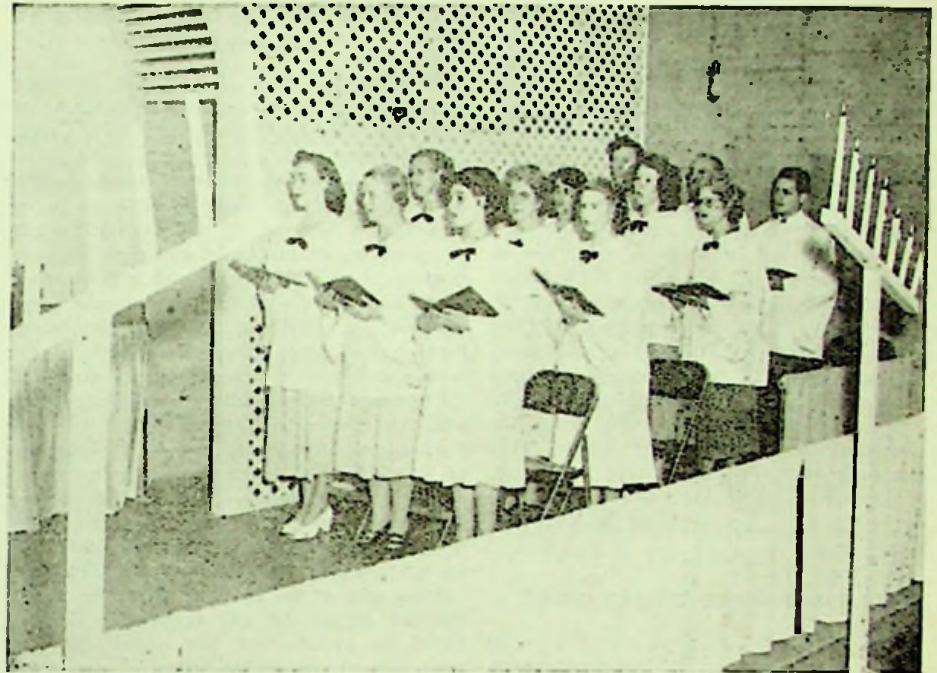
There will be Sunday school at the home of Mr. and Mrs. Ray McCann, 603 Mo., Alliance, each Sunday. There will be another evangelistic meeting, July 31 - August 7, at Alliance. Thereafter, some of the brethren will go from there to General Conference.

Elder E. E. Giesler.

Wanted: Matron and Caretaker for Golden Rule Home. Anyone interested should contact James M. Watkins, General Manager of National Bible Institution, immediately.



**ERNEST BARNUM**  
(Minister of Music)



**Church of God Choir at "Happy Woods," Hammond, Louisiana**

Shown in the picture, left to right, are: (back row) Timothy Pearson (the pastor), Warren Landry, Jorge Roque; (third row) Rita Luckawaeki, Dorothy Chain, Addie Landry; (second row) Esther Bottolfs, Grace Blomquist, Peggy Campbell; (first row) Marie Burnum, Carrie Campbell, Carrol Jackson.

**HAPPY WOODS (L.A.) CHURCH OF GOD**  
(Southwest of Hammond)

The year 1948-'49 has been a most progressive one for the choir of the Happy Woods, Louisiana, Church of God of the Abrahamic Faith. In 1948, the choir presented the Thanksgiving service, which is held annually on Thanksgiving morning at ten o'clock. Likewise, at Christmas the Christ story was retold to the congregation in song by the choir and soloist.

Our greatest effort and response was the Easter sunrise service rendered this year. A few more than seventy-five worshipers entered the Lord's house that morning to pray, rejoice, and partake of the Holy Communion. The choir sang from the cantata "Love Divine," and all felt it had been good to be there.

We at Happy Woods have learned a great truth, and we know we are blessed by this truth. We have learned it is better to put God and His work first: not only in word, but in deed also. Previously, Thanksgiving Day with us was a day when the men went hunting and relatives came to visit. Now, we go to God's house first, to give thanks where thanks is due.

This year, there were doubts concerning our first Easter sunrise service. There were doubts by some as to its value, and doubts if the congregation would exert enough energy to co-operate. Now, with all such doubts banished, we feel this service will fast become a tradition at Happy Woods.

In years past, we had trouble, as most of our churches have, in trying to find a date somewhere near Christmas on which to remember our Lord's birth. We had difficulty because we tried to fit God's work into our spare time, or into the time less needed for our own interests. We agreed last Christmas, however, that in 1949 we would have no such difficulties, but would meet to worship our Saviour on the eve of His birthday.

Not only has our choir found new joy in service, but the entire congregation is ex-

periencing a rebirth of interest. This rebirth is due to work. The men have been pouring cement, painting, sanding, and building to improve the physical plant. The Dorcas Ladies raise money to help finance improvements, and they clean and decorate the church for each service. A junior choir has been organized, and, most important of all, Happy Woods has become a tithing church.

As we work, we see much more to do, but this makes us happy. We know as long as we work for the Lord, we shall grow and prosper. I have taken the liberty to write you concerning the Lord's work in Happy Woods, hoping it will be a worthy testimony to others of like precious faith—the Faith of Abraham.

Ernest Barnum, Minister of Music.

GOD'S WAY is the right way. Let's TITHE!

**LAST CALL**

**For the Layman's Campaign**

The fiscal year of the General Conference closes July 1. Only a few more days remain to apply your contributions against our current budget needs.

A large percentage of contributions have not been received on our fiscal General Conference budget. Only your last minute support can avoid a large deficit.

Don't neglect that last-minute contribution you intended to make.

*Send it in today!!*

**Layman's Campaign**

National Bible Institution

Oregon, Illinois

**BROWN - MEIER**

Given in marriage by her father and mother, Miss Betty Jean Brown, Rockford, Ill., became the bride of Hughling H. Meier, Oregon, Ill., in a beautiful wedding ceremony solemnized at midafternoon, June 11, 1949, at the First Baptist Church, Rockford. The bride was attended by three of her friends, Joanne Day being maid of honor. The groom, also, was attended by three of his friends, Richard Brown, a brother to the bride, being best man. Miss Latitia Latino sang. Following a reception in the church parlors, attended by close relatives of both the bride and groom and about fifty well-wishing guests, Mr. and Mrs. Meier left on their honeymoon trip "up North." Thereafter, they will make their home in Rockford, at 1502 National Avenue. May their home ever reflect the spirit of Christ, and may divine favor ever attend them.

Sydney E. Magaw.

**THE LORD GIVES US PLEASURE**

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

My husband Russell and I have practiced tithing our income since 1939. We find much joy in so doing. We tithed not for the sake of a financial blessing, but for the spiritual joy of knowing we give back to the Lord at least as much as Abraham gave and the law required.

We do not consider it a proper Christian procedure to accept the allowance deductible from our income tax for religious work unless we actually have given that amount.

Husband and I have been working in a factory, besides doing a certain amount of farming. We set aside one tenth of our gross income. This amounts to approximately fifteen per cent of our net income, as we do not deduct expenses before tithing—neither the overhead for farming, nor the expense of traveling to and from our work, and that amounts to nearly one thousand miles per month.

The Lord gives us pleasure in serving Him in this way. We pray that God will bless and multiply every cent that we give. We also pray that those who are chosen to direct the use of this money will prayerfully seek His guidance in using it to the best advantage.

Laura Harman, Grabill, Ind.

**Question:** Does not the tithing system rob Christian giving of much of its spiritual benefit by becoming too mechanical in operation?

**Answer:** Not at all! Tithers continually testify to the spiritual uplift that they get from apportioning their tithe to the support of Christian projects according to the greatest need. Thus, to the tither, each need becomes another joyous opportunity to serve the Lord with his substance. To the non-tithers, these same needs often appear as intolerable burdens to be rejected completely or to be met only with groaning protest. Which attitude would you judge to be the more spiritual?

**MACEDONIAN CALLS FOR EVANGELISM**

"Macedonian" calls for gospel meetings are coming to me. I recently received a letter from Bro. W. L. Wallace of Town Creek, Ala., saying:

"I will be glad if you can come to hold a revival this summer. I will do all I can to arrange for a meeting. It will be hard to get a house, but we can build an arbor for your meeting. I believe much good can be done here; it is a new field. These people never heard of our Faith until I came here eight years ago. I have talked this Faith to the people, and quite a few are interested. I told them about your coming to hold meetings, and these interested ones said, 'We will help build an arbor and help pay on the expenses of Bro. Morgan's fare for the round trip.' I will do my best to collect enough money, here, to finance paying what you fail to receive from the Arkansas-Oklahoma Board and from other members who love the Truth."

Dear ones of the Faith, I knew Bro. W. L. Wallace before he left Arkansas. He has heard me preach, but, like myself, he is a poor man. I am eighty years of age, past, and have no income, but thank God, He has blessed me with strength in body and mind to preach His gospel of the Kingdom.

Bro. Ed Crowden, Mount Hope, Ala., has written similar appreciative invitation for my work. I pray that God will so bless that, in early fall, I may preach in Arizona, California, Colorado, and Oregon. Write me soon, if you desire preaching services. The Lord is coming!

Believing you will be happy to have a part in the last years of my evangelistic work, before the Lord comes or before I fall asleep in Christ, I am giving you who love the Lord this loving invitation to share in this gospel work of love, that others may hear the words of Truth. You may have a full part in the joy of helping others to be ready for the coming King of Glory by sending me a small part of the Lord's money with which He has given you to spend for His glory.

J. M. Morgan,  
Rt. 5, Bristow, Okla.

**SUMMER SCHOOL ENROLLEES**

Reported as planning to attend the summer session of Oregon Bible College, July 5-August 1, 1949, at Oregon, Ill., are:

1. Ruth Esther Johnson, Sac City, Iowa.
2. Marion Joyce Otto, Eden Valley, Minn.
3. ???

**YOUTH RALLY ENROLLEES**

Reported as planning to attend the National Berean Youth Rally, July 18-August 1, 1949, at Oregon, Ill., are:

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. W. Weldon Holland, Thorold, Ont.
4. Irene Richardson, Hammond, La.
5. Carol Jackson, Hammond, La.
6. Gilbert Kennedy, Hammond, La.
7. Billie Kennedy, Hammond, La.
8. Betty Kennedy, Hammond, La.
9. Fred Myers, Hillisburg, Ind.
10. ???

**LAYMAN'S CAMPAIGN ENROLLMENTS**

209. J. Arthur Johnson, Sac City, Iowa
210. Ruth Esther Johnson, Sac City, Iowa
211. Mr. & Mrs. Terry Ferrell, Holbrook, Nebr.
212. Mr. & Mrs. Delos Andrew, Oregon, Ill.
213. Ora Thompson, Buffalo, N. Y.
214. O. R. Anthon, DeForest, Wis.
215. Mr. & Mrs. L. A. Chaplin, Arkansas City, Kansas
216. Mr. & Mrs. Roscoe Dunbar, Delta, Ohio
217. W. H. Holland, Thorold, Ont., Canada
218. Irene Holland, Thorold, Ont., Canada
219. W. Weldon Holland, Thorold, Ont., Canada
220. Mary E. Elton, Cleveland, Ohio
221. A Nebraska Brother
222. Margaret Rankin, Bartley, Nebr.
223. Mr. & Mrs. Don C. Huffer, Michigan-town, Ind.
224. Mrs. J. C. Waller, Hickory Ridge, Ark.

**HERALD RECEIPTS**

Mrs. R. C. Juden; Charles F. Doll; R. D. Stanton; G. E. Marsh; Blanche Beeson; G. H. Loudenslager; Thomas McArthur; Mrs. Sarah Lloyd; Milford Heaton; Trostrud; J. W. Hammond (2); Frances W. McKaig; Mrs. Jeanette Reeves; Ellsworth Routson; Mrs. Jessie L. Groves; Mrs. Harry Payne.  
Mrs. C. C. Fuson; Dorothy L. Siple; Mrs. F. F. Millsap; J. C. Wilson; L. R. Trougeau; J. W. MacAllister; Mrs. Allen Johnson; Mrs. Blanche Freeman; Roscoe Finney; Bertha S. Logan; O. H. Berry; E. E. Giesler; Mrs. Ola Hornaday; John F. Green, Mamie I. France; Ruth M. Bauserman; Francis E. Burnett; Lonnie R. Anderson; Eddie Heh-meyer; Louis H. Ralston; Mary M. Smalley; Norman J. McLeod.

**NATIONAL BIBLE INSTITUTION**

Church of God S. S., Oregon, Ill.	3.52
Hope Chapel, South Bend, Ind.	10.00
Mr. & Mrs. Harvey U. Krogh, Jr.	5.00
Mrs. Marian Long	16.71
Mr. & Mrs. A. J. Hoke	100.00
Jessie M. B. Kauffman	5.00
Betty Lou Cunningham and Mrs. Jennie F. Martin	10.00
Mrs. Jennie Thorp	5.00
Mrs. Winifred Gould	10.00
Happy Woods Church, Hammond, La.	9.83
Blessed Hope Church of God Sunday School, Niagara Falls, N. Y.	9.00
Mr. & Mrs. A. E. Shaw	5.00

**OVER THE TOP!!!**

152. Homer C. Boyle	26.50
153. Frances I. Boyle	26.50
154. O. F. Marsh	52.00
155. J. Arthur Johnson	26.00
156. Ruth Esther Johnson	26.00
157. Mr. & Mrs. Terry Ferrell	26.00
158. Mr. & Mrs. L. A. Chaplin	20.50
159. Mr. & Mrs. Roscoe Dunbar	55.00
160. Mary E. Elton	26.00
161. A Nebraska Brother	30.00
162. Margaret Rankin	27.00
163. Mr. & Mrs. Don C. Huffer	54.00

## FONTHILL, ONTARIO

Since last sending in a news report, a birthday party was held for the entire congregation. It was held on Bro. Gordon's birthday, and he was crowned king of the evening's proceedings. Mr. Prout, of the village, was a guest, and it being his eighty-sixth birthday, he was given a silver crown. All the twelve tables were appropriately decorated, in accord with the months they represented, and centered with unique and delicious birthday cakes. Stunts and singing were much enjoyed by the one hundred twelve in attendance.

More recently, the Doreas Society held a mother-and-daughter party, having more than fifty present. A musical program was enjoyed, as well as interesting stories told by the mothers concerning their children. A table holding old family photographs was the center of attraction. Sr. Ida Eastman was the recipient of a dainty corsage, being the eldest mother in attendance. To Sr. Edward Goit went the flowers for the youngest mother. Sr. Ruby McCombs, who was soon leaving for Tempe, Ariz., also received a corsage. Sr. Gordon, the Doreas president, and assistants, climaxed the happy evening with refreshments.

The church members and neighborhood were saddened by the death of Sr. L. Railton. Many of our young active workers of today were led and guided by Sr. Railton's kind and gentle ways through primary-class days. We feel that many lives in this vicinity have been enriched by knowing Sr. Railton, as they have also been influenced by her late husband, and our revered brother and co-worker, Bro. Albert Railton.

On May 5, Bro. Gordon, assisted by Bro. J. Watkins of Oregon, Ill., conducted Sr. Railton's funeral service from the church to the Fonthill Cemetery, where she sleeps awaiting the resurrection morning. Though sorry for the cause of their coming, Bro. and Sr. John Railton were much enjoyed while here.

After many intervening years, we enjoyed welcoming Bro. M. W. Lyon back to our church, and did so appreciate the sermon and solo he gave. It was a pleasure to meet Sr. Lyon, and we wish for them much joy and happiness in the Master's service.

Our forty-fifth May meeting was held on May 29. The weather was ideal, and the attendance, strange to say, was 114 both morning and evening, with about ninety attending the afternoon service. Our pastor's subject in the morning was, "Faith Toward God." Communion followed his sermon. After a bountiful repast, the afternoon service was held, with Bro. Gordon speaking on "Contenting for the Faith." At each service, Sr. Page and the senior choir contributed special anthems, and four of our young men sang for us, both afternoon and evening.

Guests were present from Woodstock, Va., Syracuse, Cleveland, and Ancaster, as well as from various parts of the Niagara Peninsula. At 4:00 p.m., a service was held at the parsonage, which is now cleared of debt, to dedicate it to the Lord. Recently, it has been redecorated within and the exterior has been painted. The touch of Bro. Gordon's hand round and about the grounds is much in evidence, and his garden is thriving well. A parsonage report, read at this dedication serv-

ice, accompanies this news report. After supper, a sing-song of familiar hymns was much enjoyed. At the closing service of the day, Bro. E. H. Goit, Niagara Falls, N. Y., preached on "The Power of the Holy Spirit." We enjoyed hearing Bro. Goit speak again.

The May meeting was overshadowed this year by the deaths, the first part of the week, of two brothers in Christ who were friends of long years' standing to many of us here. Bro. Arthur Gilbey many years ago, was nurtured in the Truth at the Fonthill Church of God under Bro. F. L. Austin. For some years, he has been living at Stony Creek near Hamilton. He fell asleep in Jesus at his home on May 23. Funeral services were held in Hamilton, and he was laid to rest in Fonthill Cemetery.

Bro. Gordon will be sending in the obituary of Bro. Howard Beemer, Sr., who also died on May 23. I will add only that he was a loyal faithful church member, and a valued member of the church board. He will be greatly missed. Sr. Beemer kindly permitted us to use some of his beautiful floral tributes to beautify the front of the little church he loved so much.

Bro. W. Howard Beemer and his wife have been in our midst for the first time since their marriage. The Welland Bible class joined with us in Bible study on May 31, after which honor was paid to the bride and groom of Woodstock, Va., in a miscellaneous shower, at which time Bro. Gordon wished them a happy, fruitful life in the Lord's service.

A letter to the church brethren from Bro. Keefer, of Golden Rule Church, Cleveland, read by our pastor on Sunday, was much appreciated. We are so glad that Bro. Keefer and his wife, also Bro. and Sr. Hess, had such a happy time at the May meeting. Come again!

## Parsonage Report

For several years prior to 1941, our pastor (at that time, Bro. C. E. Randall) was having to move from house to house, and it was decided something should be done to correct this condition. A committee was appointed to look for suitable property. This next little account is taken from a report in the Church record book.

On June 11, 1942, a board meeting was called, in place of having Bible study, with the secretary in the chair (who was at that time the late Bro. Howard Beemer), to discuss the advisability of buying the Sloat property for a parsonage, for the time being, and which would be readily salable when the home promised by Bro. Haney (now deceased) and Sr. Haney is available—which we hope will be a long time in the future.

Moved by Sr. Haines and Sr. Beemer that, in case we bought the other property, we should have Bros. Holland and Beemer call and explain fully to Sr. Haney the immediate need of a parsonage. This was done and, finally, on July 15, 1942, this property was bought by the Church of God from J. C. Sloat for the sum of \$4500. A committee to canvas the members was formed, the members of which were Bro. J. Fletcher (chairman), Bros. I. Barnhart, F. Lane, M. Anger, W. Kirkwood, A. McClellan, and the late Sr. L. Railton. The committee did a good work, and a down payment of \$1100 was made. Then twice yearly (on Jan. 15 and July 15), a

hundred dollars, plus interest, was to be paid, with privilege of reducing the debt by larger amounts when possible. The committee soon chose Bro. Frank Lane to be the treasurer of the trustee board, and payments then were made to him.

After Bro. and Sr. Randall moved into the parsonage, repairing and remodeling was done to make the kitchen and dining room, especially, more convenient and sunny. This cost more than \$650. In this work, and in the after straightening up and important finishing touches, the labors of Bro. and Sr. Frank Lane were much appreciated. This work was accomplished during 1943, as well as \$500 being paid on the principal. By the end of 1944, the unpaid balance was reduced to \$2100. As in all things of this sort, the zeal and interest were higher when the parsonage was first bought and, consequently, the last few years, the money came in a bit more slowly. However, we are grateful to those who contributed to the down payment, and very thankful to the faithful families who planned, sacrificed, and saved in order to make a donation to help reduce the debt each time that January and July came around.

We would like to mention that the first \$100 to the parsonage fund was contributed by the late Bro. Beemer. A few weeks ago, just before he was taken to Hamilton Hospital, he had the Lord's work so much in his mind and heart that he told Bro. Holland he wanted to pay the last \$100, which was the amount still owed on the parsonage. He then gave Bro. Holland his check, which completed the payment of the mortgage. Now surely we are all glad we put forth this effort, as our pastor is assured of a home. We hope Bro. and Sr. Gordon will be happy in this parsonage and that God will bless and guide them in their leadership of His work here at Fonthill.

Appended: Our first elder, Bro. J. Fletcher, who with others transacted the business with Mr. Sloat, wishes it reported that, when Mr. Sloat learned his house was being bought for the church parsonage, he deducted \$500 from this original sale price of \$5,000, thus permitting the Church of God to buy the property for \$4500. Irene Holland.

## MRS. MISSOURI SHEETS

Mrs. Missouri (Black) Sheets of Portland, Mich., was born on May 23, 1878. She died on May 25, 1949, at the home of her daughter, Mrs. Orpha Jurgens, Grand Rapids, Mich.

Both she and her husband, Will, were baptized by immersion many years ago in a river on the prairie of Alberta, Canada. In recent years, she and her husband became members of the Blanchard (Mich.) Church of God.

She was a kind and loving mother and a faithful wife. She leaves to mourn her loss, her husband, Will; two daughters, Mabel Nelson of Dawson Creek, Canada, and Mrs. Orpha Jurgens, Grand Rapids; a son Audrey of Berrien Springs, Mich.; one step-son in Colorado; six grandchildren, besides a host of relatives and friends.

She was laid to rest in the Portland Cemetery to await the resurrection morn and the Master's call. Ellsworth Routson.





# ILLINOIS EVANGELIST

## JUNE CONFERENCE

The Restitution Church of God at Eldorado, Illinois (picture at left), will be host to the Illinois Quarterly Conference on June 25, 26. All members of the Church of God in Illinois are cordially invited and urged to attend. As is always true of Illinois conferences, there will be an abundance of good food, both spiritual and physical.

Those attending will be "provoked unto love and to good works." A spiritual uplift and new consecration will be the reward of all who come. Those of the northern and central portions of the State will be blessed by fellowshiping with those of the south. Neglect not this opportunity to come together! Each one is needed to make these conferences a success. Remember, also, to pray for the Lord's work in Illinois.

### NEWS FROM CHICAGO

The new Chicago Sunday School is growing. A contest, "Journey to Jerusalem," begins on June 5. It will stress faithful attendance, memory work, and bringing others. A Cradle Roll Department has now been added, and children are being enrolled by the superintendent.

The Chicago church is blessed with some sound motion-picture equipment. Every Sunday night during May, sound pictures wonderfully portrayed the life of the Apostle Paul, from conversion to death.

### THE MACOMB CHURCH

Services at Macomb have been meeting in the pastor's home since mid-April. We all are anxiously watching the progress being made on our new church building. It really is beginning to look grand. One would not know the old basement structure. We now have a white frame building on top of a red brick foundation. Its dimensions are twenty-four feet by forty-eight feet.

Work on the exterior is almost completed. There is a good bit to do on the inside, however, so we do not know how long it will be

until we can begin worshiping in it again.

It is with grateful hearts that we watch this church being erected. Our sincere prayer is that this structure may be instrumental in bringing many to a knowledge of the truth.

Our pastor is to be in Omaha, Nebraska, June 13-24, to direct a vacation Bible school. Bros. John Mercer and Virgil VeNard will supply the Macomb pulpit in his absence.

Plans have been laid for our own vacation Bible school in mid-July. We hope to have the largest one yet.

### EAST OREGON CHAPEL

On Friday, May 27, a farewell party was given at the Chapel, East Oregon, Ill., honoring Barbara and Gordon Landry. Many beautiful and useful gifts were presented to them. Gordon assumed his duties as pastor of the Ripley (Ill.) Church of God, June 19.

Gordon has faithfully served as superintendent of the East Oregon Chapel during the past three years. He has worked at The Restitution Herald office while attending Oregon Bible College. His mid-week lessons in Bible study have always been instructive and constructive. He has conducted a young people's class on Sunday evenings before wor-

ship service. His morning and evening sermons make you feel that you have been very close to God. Sixteen have been baptized by him into the saving name of Jesus Christ.

We shall miss Barbara and Gordon, but we feel assured they will be very happy doing the Lord's work among the congregation at Ripley. The writer has always had a warm spot in her heart for the Ripley brethren, having once attended conference there and remembering how kind and hospitable they were to all. Both Barbara and Gordon are of sterling qualities, and we highly recommend them as they launch out in their labor of love for the Lord. Mary Mae Nedrow.

### IT MAY BE SOON

Who knows? It may be soon that he will come. Don't let Him find us with our work undone! Or that we've wasted many precious days Walking in our willful, selfish ways. Only because of God's unfathomable grace May we behold our blessed Saviour's face. O hasten then—your days fill to the brim! Give time, and thought, and work today for Him!

Who knows? Before the setting of the sun He'll come—and find us with our work undone.

# THE RESTITUTION HERALD

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## *The Mountain Top*

*By Harvey U. Krogh, Jr., South Bend, Indiana*



HAVE you heard the story of an old man who one day climbed to the top of the mountain back of his little farm? He started early one morning. About noon, he reached the top where he had a wonderful view of the country below. He noticed that the new red barn he had built was not nearly so large as he had thought; the line fence between him and his neighbor was hardly visible, and their argument about its location now seemed foolish. . . . He thought of a number of other things, also. He had always felt quite strong: no one ever had shaken him off his balance, but when he stood up there on top of the mountain and looked down, he could feel himself sway a little. He felt slightly dizzy and sat down. Then, he noticed that the clouds looked more like silver than they

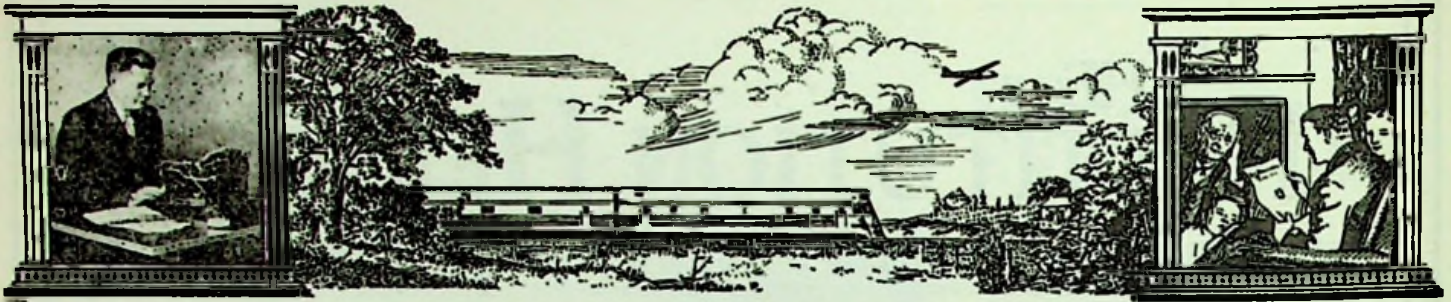
did from his barnyard; the sun seemed a little brighter, and he could see more clearly the hills on the distant horizon.

When the old man reached home that evening, he was a better man because he had been closer to God than ever before. Maybe you had a similar experience. Of course, it was not *exactly* like this: maybe you have never seen a mountain, but sometimes reading the Bible is like being lifted up away from the affairs of everyday life. One often gets a different perspective when he sees from a higher standpoint.

When a person gets too close to a beautiful painting, he sees only rough brush marks, and the beauty is gone. Only when one sees the whole picture from a distance, can its full grandeur and color be appreciated. So it is with God's plan as revealed in the Bible, also the pattern of our own life seen as God wants us to see it.

We read in Acts 15:18, "Known unto God are all his works from the beginning of the world." When we think of this in connection with the words of the Psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God"—I say, when we think of these things, we get a new sense of stability. There is a feeling of permanence and security. God is not a fancy: here today and gone tomorrow, but He is the ever-living Creator of the universe. He has said to men, "Be still and know that I am God."

When one becomes acquainted with God and His program, he begins to see events as a part of a great pattern. In one's life, the event of the moment is *(Please turn to page 12)*



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## *The Holy Spirit*

A friend, hopeful of guarding a zealous one from fanaticism, recently asked us to write about the Holy Spirit.

The Holy Spirit, as revealed in both the Old Testament and the New Testament, has wrought wonders, but not to man's losing control of his emotions and reason.

## *Early Manifestation of the Spirit*

God's Spirit was active in creation: for, when "darkness was upon the face of the deep," the "Spirit of God moved upon the face of the waters" (Gen. 1:2). God's Spirit gave life to Adam. (2:7.) It especially empowered men. "The Spirit of the Lord began to move" Samson (Judges 13:25); it "came mightily upon him" (14:6; 15:14). "The Spirit of God came upon Saul" (1 Sam. 11:6). David pleaded with God, "Take not thy holy spirit from me" (Psalm 51:11). God "put his holy Spirit in the midst of them [the Israelites]" (Isa. 63:11, A.R.V.), and, "they rebelled, and vexed his holy Spirit" (v. 10).

## *Scriptures Inspired by Holy Spirit*

"No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1:21, A.R.V.). Said Jesus to His apostles: "The Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Thus, Jesus needed not to write to preserve His teachings! Thus, too, New Testament writers used words often so nearly alike that critics accuse one of having copied from another! The disciples *remembered alike* after Pentecost: their memories and their words being inspired by the Holy Spirit. "Every scripture inspired of God"! (2 Tim. 3:16, A.R.V.)

## *Jesus Conceived by Holy Spirit*

Asked Mary, "How shall this be, seeing I know not a man?" Gabriel replied: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35). Gabriel informed Joseph, "That which is conceived in her is of the Holy Ghost" (Matt. 1:20).

## *Jesus Received Unlimited Measure*

Speaking of Jesus, John the Baptist said, "I saw the Spirit descending from heaven like a dove, and it abode upon him" (John 1:32). The Apostle John said, "God giveth not the Spirit by measure unto him" (3:34), but "hath given all things into his hand" (v. 35). "All power is given unto me," said Jesus. (Matt. 28:18.)

## *Holy Spirit Baptism*

Fulfilling John's prediction (Matt. 3:11) and Jesus' promise (John 14:26), the apostles on the Day of Pentecost "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Cornelius and kinsmen and friends received a similar outpouring of God's Spirit: "on all them which heard the word," on "the Gentiles also was poured out the gift of the Holy Ghost." (10:44, 45.) Thus, though Jesus was absent from His workmen, He was "working with them, and confirming the word with signs following" (Mark 16:20).

## *What About Today?*

Must the Spirit of God continue this day to hover over the face of the deep in creative work? Does God today breathe into the nostrils of every Adam? Goes there today a Samson with gate upon his shoulders? Do Saul's descendants hew oxen into pieces for tragic trinkets? Shall another Bible yet be inspired? Shall another virgin bear a son? Need there be another Pentecost? After grand confirming signs of the apostolic days, shall God continue confirming the Confirmed?—His Word, the Bible!

Seek not, therefore, the signs of yesterday, but seek today's fruitage of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." "Live in the Spirit"; "walk in the Spirit"! for "as many as are led by the Spirit of God, they are the sons of God." Certain manifestations of the Spirit have ceased, vanished away, failed (1 Cor. 13:8). "Now abideth faith, hope, charity, *these three*" (v. 13). Full revelation of God's will concerning them appears in the *Spirit-inspired Bible*.

# Our Father's World

By Harold J. Doan, Chicago, Illinois

**I**T IS SAID that "this is a man's world," and *that* may be. At least, the world is much indebted to its men. Men have reared families, have explored the world and opened new lands, protected their lands and families and personal liberties even to the extent of giving their own lives. Men, twelve of them, most of them fathers, carried the gospel to the world, again at the expense of their own lives. Fathers have ruled nations, taught the world and raised sons to be presidents, doctors, missionaries, soldiers.

In the eyes of God, as taught us by the Scriptures, man was placed above woman, to be the head of the house, provider and instructor for the family in the same capacity as Christ leads and loves the church. We sometimes wonder, knowing this, why the Bible then says so much concerning the character and spiritual requirements of mothers, and is so silent concerning the duties of fathers. After some thought, we have come to this conclusion: that God teaches fathers by demonstration, which is the best way after all. It is obvious that if a father would strive to maintain the same relationship between himself and his children as God does between Himself and His children, *that* father would be a model of parenthood.

Psalm 91 is a marvelous picture of God's watchful protection of His beloved children. We read (vv. 2-4): "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

God is our refuge and fortress, to protect us not only from physical harm, but also from spiritual harm. He will deliver or protect those who trust Him implicitly from physical harm from a fellow, from pestilence and disease, and from the snare of the fowler, which more literally means from the traps or snares of Satan. God is with us at all times, probably giving us more strength to overcome spiritual harm than physical harm.

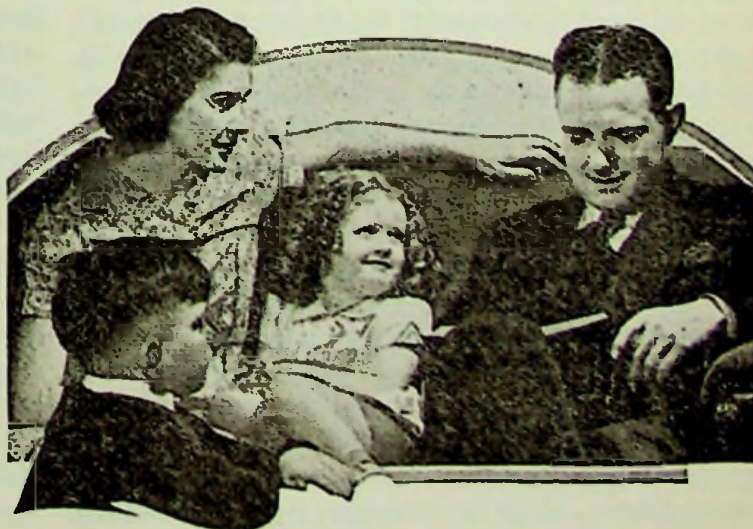
Herein can earthly fathers take their cue and learn their lesson. It seems to be natural instinct for a father to protect his family from harm, even at the risk of his own life. Many a father has heroically died in an attempt to save his family. In India, a father wandered about in a jungle for three days, armed only with a spear, when he learned his son

had been carried away by a man-eating tiger. He had no hope of saving the boy: he wanted only to see that his son was properly buried, according to his beliefs. The heroism and courage of a man defending his family is traditional. Only recently a man offered to forfeit his life by moving into a leper colony, so he could be near his wife, who had contracted the incurable disease. This quality is most admirable, yet it is not carried far enough. Remember, God protects not only the physical, but the spiritual welfare of His children. When Junior is trapped in a burning house, has fallen in the river, or is treed by an angry goat, father rushes to the rescue without thought for life or limb. But when Junior is beset by some equally dangerous spiritual evil, father laughs it off, saying boys will be boys, or lets the school principal or the Sunday school teacher take the responsibility. To warn your child about swimming in the river, and not warn him about the dangers of sin, is to complete only half your duty.

The goal of God is to have a well-rounded child, physically, mentally, and spiritually strong. His protection of His children is aimed toward that end. That same goal should be the aim of parents—a mentally, spiritually, physically strong child—which means warning and protecting that child against sin as well as against running into a busy street.

Another office filled by both earthly father and heavenly Father is that of provider. God does provide adequately for His children. He promises no luxury, no "keeping up with the Jones's," but He

*(Continued on page 5)*



# Lessons on History of Church Doctrines

## The Judgment

By Norman J. McLeod, Pontona, California

*Memory verses: "Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:45, 46).*

(1) To judge may mean to criticize or condemn. (Matt. 7:1; 1 Cor. 2:15; Rom. 2:1; 3:7; 14:4; 1 Cor. 11:31; Rom. 14:3; 1 Cor. 10:29; Col. 2:16.)

(2) To judge may mean to rule or govern. In Acts 17:31, the word "judge" does not mean to condemn, because "Christ came not into the world to condemn the world, but that the world through him might be saved" (John 3:17). In ancient Israel (and modern America), the judge had executive duties as well as judicial. By writ of injunction, the American judge can carry out his decrees. In ancient Israel, the judge had the executive functions, likewise. Hence, often a judge is referred to in the sense of a ruler. (Ex. 2:14; Psalm 2:10; 50:6; 94:2; 148:11; Isa. 1:26; Acts 7:27, 35; Matt. 5:25; 2 Tim. 4:8; Psalm 9:8; 10:8; 67:4; 72:4; 96:13; Isa. 2:4; 11:3, 4; Joel 3:12; Micah 4:3; Matt. 19:28.) If in those passages the word "rule," or "govern," is substituted for the word "judge," the sense will conform to the teachings of God's Kingdom on earth. (See also Isa. 32:1; Acts 17:30, 31; Dan. 7:22. In the last-mentioned reference, it is the saints that are to do the ruling.)

(3) To judge may mean to punish, or may refer to persecution. (Isa. 34:5; 1 Peter 4:17ff; Gen. 15:14; 1 Sam. 3:13; 24:10; 1 Cor. 11:32; Matt. 10:15.) This last mentioned verse brings out an erroneous concept of the Judgment that is often preached in our own church: if we substitute the word "punishment" for the word "judgment" in that verse, we at once gather the true sense of it: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of punishment, than for that city." (The day of Sodom's punishment is long past; the punishment of "that city" was still future in the time of Christ.) When "that city" comes up for punishment, it will be seen that the punishment that Sodom and Gomorrah received was light. It does not say that they may appear at the Great Judgment at the Last Day. The same use is noted in Matthew 11:22. The judgment referred to in 1 Peter 4:17ff is the persecution that came upon the church at Jerusalem that scattered those people to spread the gospel throughout the land of Palestine and, later, to every part of the Roman Empire. Much the same sense is used in Matthew

5:21ff. The judgment here referred to is not the Great Judgment of the Last Day, but the temporal judgment of the courts of the day.

If we note verse 25, we see that Jesus said, "Agree with thine adversary quickly." The word "adversary" there used is in the nearest sense to our name of title "district attorney." He is the one that shall bring you before the court if you do not make a settlement out of court right away. It would be ridiculous to ask you to agree with the "Adversary," "Satan," or the "Devil"! Where else in the Scriptures would you find the latter sense? Certainly, Jesus would not ask us to agree with Satan!

Earlier in that chapter, Jesus had said that if you call your brother "Raca," you shall be in "danger of the council." That can refer to nothing else than the Sanhedrin. If you say "Thou fool," you are in danger of being condemned as a criminal and having your body cast out on the rubbish heaps outside the city of Jerusalem (in *Gehenna*). That is the "hell fire" spoken of there. Certainly, if you were delivered to the judge in the commonly accepted sense of the word "judgment," the statement in verse 26 could in no wise be explained: if you "went to hell" in the usual sense of the word, you would *never* come out, regardless of paying your last farthing! We can say, then, without fear of contradiction, that the word "judgment" in that part of Matthew 5 is speaking of punishment—be it temporal or eternal.

(4) Judgment may mean reward. (Psalm 7:11; 43:1.)

(5) Judgment may carry the sense of "considered," or "believed." (Heb. 11:11.)

(6) Judgment may refer to the last great war before, or at, Christ's second coming. (2 Peter 3:7; Jude 6; Matt. 25:41, 46. The latter reference does not use the word "judgment"). Certainly, as a church body, we do not believe that everlasting fire spoken of in verse 41 is actually eternal torment. If we compare this with many other references, we soon see that the various writers were telling of that terrible time which is coming when there shall be the most terrible war ever fought. (Ezek. 38; 39; Zech. 14:1ff; and the two references given above.) In that light, also, refer to Malachi 3:2; 4:1ff; Isa. 63:1ff; Joel 3; and

then carefully compare it with the whole Book of Jude. The judgment referred to in all these passages is that of the great conflict that will be the day of perdition of "ungodly men."

(7) The "judgment" that is considered a fundamental doctrine is that referred to in the following passages: Ecclesiastes 12:13, 14; 2 Timothy 4:8; Romans 14:10; Hebrews 6:2; and then Matthew 25:31-46. This last may sound like contradiction to what we have just said, but if we notice that the righteous shall go into their reward of life eternal, then we see that the writer was speaking of the Great Judgment of the Last Day. (In this same sense, read also Lev. 19:15; 1 Cor. 4:4; Luke 19:22; Rom. 2:16; 2 Tim. 4:1.)

(8) Historically, the judgment ideas of Christianity came from the pagan teachings of Egypt and Persia particularly. In Egypt, the idea arose that when an individual died, his soul went down below and there was required to take the passage of the underground Nile. At first, the passageway was considered to be very hazardous, but eventually a system of charms was evolved (contained in what was known as the "Book of the Dead") which enabled the soul to make its passageway easily. If the passageway of the underground Nile was made successfully, the soul then could go to the celestial regions and enjoy the bliss of sailing the celestial Nile—which the Egyptians saw in the Milky Way. Later evolved from this the idea of the judgment of souls, good and bad, before the passageway of the underground Nile could be taken. The heart was removed from the deceased in the underworld, and weighed against a feather. If the heart outweighed the feather, the soul suffered torments. If the feather outweighed the heart, all was right and the soul then could go on its unhindered way.

In Persia developed the idea of two gods: the god of good and the god of evil. There was a constant war between these two gods, until eventually the god of good would overcome the god of evil, and then the latter was to burn with fire. From this story came the idea of the Devil and eternal torment. Later elements were added from the Greek ideas of *tartarus* and *hades* with the judgment before gods of the underworld. (These ideas were discussed under the heads of "Eternal Torment" and "Immortality of the Soul.")

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"Jesus went about all Galilee, teaching their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23)—"throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1).

## OUR FATHER'S WORLD

(Continued from page 3)

promises provision of necessities. We read the words of Jesus in Matthew 6:31-33: "Take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To those who trust Him implicitly and who look to Him first and to themselves last, God promises provision of everyday needs. God cares for His own in every way.

The position of the man as head of the home and provider for the needs of his family is not one which has evolved, or which has developed as a tradition. God ordained that this arrangement be made. Woman was made subject to the man, and the man was told to work to provide for the woman and for their children. This office of provider has been ever since one of the chief responsibilities of the fathers of the world. Jacob, who was definitely a family man, having two wives, twelve sons and several daughters, was fully aware of this responsibility when, having worked many years for his father-in-law and employer, Laban, he asked, "Now when shall I provide for mine own house?" Most of the fathers of the Bible were good family men who considered their duty to God well fulfilled if they could rear good children for the Lord, and provide well for their families. It is the will of God that this be so. Paul said to Timothy: "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" (1 Tim. 5:8). That the father take this responsibility seriously is as essential to the good of the family as is God's protection for His children's needs.

The long-suffering love and patience of the heavenly Father for His children should also be suggestive to earthly parents. God's patience is almost without end. His love is unfathomable. We need only look at His dealings with the children of Israel to prove this. The chaotic history of this nation shows that almost continually they seemed to enjoy doing those things which their Father had forbidden. He chastised them often, but always received them again with gladness. John explained a little more about the love of God in 1 John 4:7-10, saying: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through" (Continued on page 12)

# The Kingdom of God with Power

(In Two Parts—Part Two)

By Herbert F. C. Hill, Toronto, Canada

"To him that overcometh will I grant to sit with me in my throne," promised Jesus, "even as I also overcame, and am set down with my Father in his throne." Let it be noted here (Rev. 3:21) that *two* thrones are mentioned: first, His Father's throne where He now officiates on behalf of the saints at the right hand of God, the highest place of power, crowned with glory and honor; second, as shown in Revelation 11:15, 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."

Jesus finished the work God gave Him to do: overcoming sin and death, leaving us an Example to follow. Although we "have not resisted unto blood, striving against sin," we are under strict discipline by our heavenly Father, for "whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." Let us "put on the whole armour of God, that (we) may be able to stand . . . in the evil day." "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."

The Lord Jesus and His forerunner John the Baptist publicly announced in the hearing of many people that the Kingdom of heaven was "at hand," that is, about to be introduced. What actually was "at hand" was this present dispensation of the Holy Spirit, and that is precisely what John announced in clear words when he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear [to lace]: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11, & cp. Luke 3:16). The Lord Jesus after His death and resurrection referred to this announcement, using the same words (Acts 1:5), and telling His disciples that the event which John had proclaimed (baptism of the Holy Spirit) would take place "not many days hence." (See also Joel 2:28, 29.)

An explanation of the Spirit appears in Jesus' words to the woman of Samaria at the well at Sychar (John 4), a chapter productive of good fruit. The application of the Spirit to water is repeated many times in the Scriptures. Water and the Spirit are very closely related. The most profound example is exhibited at the Lord's baptism when He was immersed by John the Baptist and John

say the Spirit descending on Him like a dove and heard a voice which said, "This is my beloved Son in whom I am well pleased." Jesus tells us to "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

A splendid application to the church is found in Exodus 12, when the children of Israel left Egypt. We learn by the instructions given them by Moses, their leader, our own duty to perform. They had instructions to kill a lamb, to roast it with fire, to eat it, to let nothing remain until morning, and "that which remaineth of it until the morning ye shall burn with fire." All this could have been done, but unless the blood was applied, there was no deliverance—but certain death. What a picture for present-day Christians! Are you feeding on the Lamb? Has the blood been applied? Are your feet shod with the preparation of the gospel of peace? Jesus will return on the morning of the seventh thousand-year Day.

Paul said to Timothy: "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." Jesus spoke in parables and the disciples asked Him, "Why?" Jesus replied: "It is given unto you to know the mysteries of the kingdom of heaven, but to them [non-believers] it is not given." In all the Lord's parables, there is a deeper meaning which, when understood, clears up many difficulties. For example: Jesus said, "Beware of the leaven of the Pharisees," which was hypocrisy and belief in natural immortality of the soul, and warned His disciples against that leaven. (Matt. 16:11, 12; Luke 16:19-31.) God shall send them "strong delusion, that they should believe a lie"—probably the lie, "Thou shalt not surely die." If it were possible that the trial of Jesus Christ could be witnessed again under the same conditions, these Pharisees (and we have them today) would be with the multitude crying, "Away with him, crucify him. . . . We have no king but Caesar."

Another parable spoke Jesus, recorded in Matthew 13:3-8. "A sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the

sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. The interpretation of this parable is found in the same chapter—verses 18-23.

On examination of these parables, we must admit that their import carries with them a present aspect. When Jesus gave answer to the Pharisee's question, demanding when the Kingdom of God should come, He said, "The kingdom of God cometh not with observation . . . the kingdom of God is within you." The Emphatic Diaglott expresses it more plainly: "The kingdom of God is not with outward show; nor shall they say, 'Behold here! or there!' for, behold, God's Royal Majesty is among you" (Luke 17:20, 21). In Colossians 1:27, Paul said, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

We come now to the trial of Jesus Christ. The pages of history would be searched in vain for another instance where a person charged with a capital offence was subjected to trial successfully by two differently constituted tribunals, and this unique feature of the trial of Jesus Christ was more extraordinary because the two tribunals before which He was successfully arraigned were of diverse nationality: one Jewish and the other Roman; and also diverse orders, one civil and the other ecclesiastical. He was arraigned first before the Jewish Sanhedrin over which Caiaphas presided, he "being the high priest that same year" (John 11:49), and then before the Roman governor, and so it must needs have been in order that the Sanhedrin might be fulfilled which foretold the manner of His death. (Matt. 27:35.) The closing events of the Lord's life had been clearly foretold by the prophets, thus in Psalm 2 we read,

"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 [Christ], saying, Let us break their bands asunder, and cast away their cords from us."

There is no uncertainty as to the fulfillment of this prophecy, for the disciples, after reciting these verses of the Psalm, said:

"Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:24-28).

Thus the great confederacy of Jews and Gentiles, kings of the earth and rulers, having stood up in defiance

against Jehovah and against His Christ, succeeded only in accomplishing what His eternal counsels had decreed before to be done. We will all agree that the way—and only possible way—to the throne of David for Him, and the only possible way of salvation for them or us was the way of the cross, the way of His death and resurrection: that Christ must needs have suffered those things ere He could enter into His promised glory (Luke 24:25-27) and be the Saviour of the world. All believers in the Lord Jesus Christ are agreed that the things whereof He spoke to the two on the road to Emmaus, things which were predicted of, and suffered by, Him, are the foundation truths of our most holy faith.

I earnestly entreat all who love and consider carefully the testimony of the four gospels as to what He actually preached and taught in the days of His ministry to Israel and particularly concerning the nature of the Kingdom He came to establish, which has been a stumbling block to many. Already there is ample proof in this article as to the present aspect of what Jesus preached, and, as His second coming is so near, let us make our calling and election sure.

The betrayal by Judas was an envious plot. The enemies found it difficult to formulate a charge against Him to put Him to death, as the testimony of the false witnesses did not agree. At last, however, two witnesses were found whose testimony agreed, but the charge was trivial; they merely said that Christ had spoken against the Temple, saying He was able to destroy it and to build it again in three days. (Matt. 26:60, 61.) Our Lord made no answer to this charge. What He actually did say is given in John 2:19-21, namely, that they would destroy "the temple of his body," and that He would "rear it up in three days." Finally, they charged Him with blasphemy by making Himself the Son of God, and the high priest said, "What further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" They answered, "He is guilty of death." (Matt. 26:63-66.)

In Luke, we read the whole multitude arose and led Him unto Pilate, and they began to accuse Him. Pilate, hearing the evidence, said, "I find no fault in him." Under the Roman law, it was not a crime for a man to make himself the Son of God, so the Roman governor passed it by. Let us note the turn given the proceedings by the high priest and elders in accusing Jesus. It was needful, now, that Christ should be charged with a political offence and one of a capital nature. Accordingly, the charge lodged against Him was that of forming sedition; that is the gravest crime that can be committed against a constituted government; it is a crime against the very life of the State.

In Matthew's account, it is *(Continued on page 12)*





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**PUBLIC WORKS PROGRAM.** According to the "Southwest Jewish Chronicle," a "million-dollar public works program sponsored jointly by the Israeli Government and the Jewish Agency, is being launched to help solve the two-front problem of unemployment and lack of housing for immigrants. The program includes reconstruction work in abandoned Arab villages, establishment of new auxiliary farms, and improvement and building projects in Tel Aviv, Jerusalem, and Haifa."

**CELEBRATION.** Beginning on Sunday, June 19, Mizrahe Organization of America, a religious-Zionist movement, will observe "Israel Week," in celebration of Israel's independence and admission to the United Nations. A full week's observance will be held.

**AN OBITUARY.** We have just read an obituary of a dentist of Montreal, Canada, in which the closing sentence read: "The Easter message reminds us of Personal survival and celestial reunion."

What the writer meant was, that the doctor did not die, but, because of the resurrection of Christ, he survived death and enjoyed a family reunion in heaven. Does the Easter message, or the message of resurrection, insure anything of the kind? The resurrection of Christ does insure the resurrection of those who have died or will die, but in no way does it bring to the individual believer the assurance or hope that death is the gateway to celestial reunion. The poet may have written: "There is no death, what seems so is but transition," but the Scripture steadfastly affirms: "It is appointed unto men once to die."

**A FLEXIBLE CHURCH.** Writing in "London Quarterly and Holburn Review" (Jan., 1949), Eric G. M. Fletcher, M.P., said: "If the church and the churches are to play their part in guiding the destiny of mankind in the critical years ahead, religion must not be static but must march with the events of history. Theology must keep abreast of the profound social and economic changes that are shaping human destiny. Perhaps the most important task, and certainly the most exciting task, for Christian men and women today is to think out and reinterpret the lessons of Christian duty in terms of current problems and social relations."

In this same connection, the editor of "The United Church Observer" remarks: "If the church is to fulfill her divine purpose, she must hold fast to the fundamentals of her faith and, at the same time, be flexible enough to adjust her thinking and her actions to meet the needs of a changing world structure."

These views partake of the thought that it is the mission of the church to convert the

world, and, in achieving this end, the church should adjust itself to changing conditions so as to appeal to the masses by an interpretation of her faith in the light of "profound social and economic changes" that are shaping human destiny.

With the gospel being made a flexible message, it is no wonder that it has so many uncertain sounds these days. If there ever was a time when the need was great for men of courage to "contend for the faith once delivered to the saints," it is now.

**CHURCH STRUGGLES.** Up in the Province of Quebec, a strike has been going on in a place called Asbestos. The Roman Catholic Church, under the leadership of the archbishops of Montreal and Quebec, has called on every congregation in their diocese to take up collections for the benefit of the strikers.

We do not know anything about the merits or demerits of the issues involved in the strike. What we do know is this: the Scripture states that a bishop is not to be a "striker." The meaning of the Greek word is the same as the English. He is to be peaceable, conciliatory, willing to suffer wrong rather than do wrong. We assume the bishop or elder is to possess this characteristic as an example to his flock, to the end that its members, too, shall lead peaceable lives and be no strikers. This rejoinder was written for those who have come out of the world and become separate. The church and its members are to solve their problems in and after the Christian manner. The world has its own ways of doing things, and if the church wishes to keep her ways of life above that of the world, she must "abstain from all appearance of evil."

**PAGAN IDOLATRY.** Undoubtedly, Francis Xavier was a great Roman Catholic. He was co-founder of the order of the Jesuits. It was he and Ignatius Loyola that coined the saying: "Give us a child for the first seven years of his life and you can have him then, but he will remain a Catholic." He lived in the fifteenth century and for a few years labored in Japan where he won many converts to the Roman Church. Lately, supposedly, one of his forearm bones contained in a gold, glass-paneled reliquary, was taken with great pomp and ritual by dozens of religious dignitaries of the Roman Church to Japan, where it is reported thousands of people paid homage and worshiped this relic on its seventeenth day tour of the Island Country.

Roman Catholics venerate and worship old bones long since dried. They are a relic, bone-worshiping people, as much or more than any pagan people anywhere in the world. It is idolatry of the worst sort, and it is no wonder that in Europe and Asia they are losing members by the millions. Hundreds of priests are

leaving the Church, annually—more about this next week.

**RELIGIOUS EDUCATION.** Writing in "Liberty," Dr. Charl Ormond Williams gives an outline of a research made into the teaching of religion in one thousand communities. She states:

"When classified by types of programs, the tabulations show:

"14.1 per cent have formal religious education classes in the public schools during school hours.

"5.8 per cent of the school systems reported religious classes held in the buildings after regular school hours, but with no official school participation.

"34.8 per cent report that individual pupils were released to attend classes outside of the school, but with the public school keeping a record of attendance.

"33.3 per cent excused individual pupils for outside classes, with the public school keeping no record of attendance.

"2.9 per cent dismiss all pupils on a given day, that is, provide a shortened school session—but the school system assumes no further responsibility for religious education.

"5.5 per cent of the school systems reported programs not classified under the foregoing types: most of these were combinations with varying degrees of official school participation."

It was estimated that about 200,000 students took part in these classes—out of an enrollment of one million students.

**ZION REPENTS.** Zion, Illinois, is the home of the Christian Catholic Apostolic Church, which was founded by John Alexander Dowie in 1896. He was succeeded by Wilbur Glenn Voliva, who was known more perhaps for his views on the earth being flat than for his religious teachings. Under Voliva, Zion, Illinois, was a quiet place on Sunday with all business establishments closed. Even smoking was prohibited in the town. With the death of Voliva, these Blue Laws were more or less forgotten, and the city became quite open on Sundays. By referendum, however, the people voted to enforce the Sunday closing laws. The enforcement will "ban delivery or sale of milk, newspapers, and groceries; prohibit the sale of meals, ice cream, or other refreshments for consumption off the premises; force the closing of Zion's one theater and bowling alley."

The nation is becoming so blatantly disrespectful of the weekly day of worship, it is stimulating to know that there are a few somewhere that regard the day as unto the Lord. It is almost a patented saying: "The better the day, the better the deed"; but this does not justify the hilarious misuse of the day of worship.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).*

### Home

"No quarrels mar its loveliness,  
No frowns make dark the air,  
No heavy hearts are sad at dusk,  
For love is living there.

"Each room is bright, and sunbeams dance  
With joy along the floor,  
And there is peace and sweet content  
Awaiting at the door.

"The garden sweet is blossom-grown  
With kind thoughts for its guides,  
And home is filled with happiness,  
For in it, Love abides."—*Grayce Krogh.*

### Some Values of the Scriptures

We are told that the Scriptures were inspired of God. There are many ways to use the Scriptures. They teach the way of Christ and God, for doctrine means "teaching." Through reading of the Scriptures, we are shown our faults—the Word is a lamp. It also is a good mirror, showing ourselves to be what we truly are. The Scriptures not only blame and reprove us, but aid in correcting our shortcomings and sins. Lastly, as stated in our golden text, the Scriptures were given "for instruction in righteousness."

Mix with the instruction faith and purity; add temperance and brotherly kindness, for we are told to be kind one to another. Then we will become more like Jesus the longer we try to live like Him, and be pleasing to Him. If we are being instructed, we will study to make use of what we read and are told. (2 Tim. 2:15.)

One verse of great value states: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

No one can hide from God. He knows those who are sincerely trying to please Him. When we take upon ourselves the name of Christ, let us also take up His cross and our own of service and faithfulness. A Christian cannot

continue to do sinful acts. He must not do those things that are wrong. As it is written in our text (2 Tim. 2:15-26), "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the name of the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes."

### Christian Giving

Christian love is unselfish. Because we are doing God's work, we must give of our time, talents, and money. We cannot give enough time or use our talents to the extent we are free from giving money. We are not commanded in the New Testament to give a certain amount. We have, however, the example of the ancient fathers. They gave a tithe of their substance—of all they owned.

We study about the Israelites, who are God's chosen people. Someday, we are told in the Word, they will have God's will and desires in their hearts and will do His way. We, today, are endeavoring to do His will. Then why not give Him a tithe of our possessions? Jesus said to the Pharisees, about tithing, that they should tithe, but should also show judgment and mercy. (Luke 11:42.)

If all our boys and girls and men and women gave a tithe as a starting place—for we are also to give offerings—would not our church work prosper? Systematic giving, regular giving, like regular "pay days," count up, and can build up a home or a church. Tithing was such a sound principle, that God put it in the laws He gave to His own Israelitish people. What does your Bible say about doing good? James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

### So Happy!

We introduce Sharon and Neil Guiles of Milwaukee, Wis.; and Glenn and Henry Fisher of Niles, Mich. Their names were sent by their mothers.

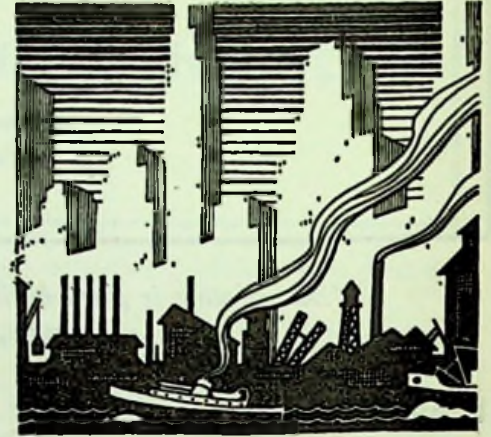
### Happy Birthday Wishes

Kathryn Barnett, June 29, age 5, Holbrook, Nebr.  
Robert M. Bottolfs, July 1, age 4, Hammond, La.  
David Hall, July 2, age 14, Michigantown, Ind.

THE BEREAN PAGE

Alva G. Huffer, Editor

# Chicago Berean Crusaders



Scattered throughout the United States and Canada are groups of diligent Bible students known as Berean Societies. In rural areas, villages, and large cities, Bereans meet regularly to "search the scriptures" and to develop Christian leadership.

The largest city in which a Berean Society has been organized is Chicago. The Chicago Bereans are young people of high school and college age who have attracted to their meetings youth of many nationalities. In this city of virtue and vice, parks and slums, cathedrals and taverns, Berean opportunities are unlimited.

The Bereans in Chicago have named themselves Berean Crusaders. Their organization is a department of Truth Seeker's Church, which is located at 5052 West Division Street. Their pastor, Brother Harold J. Doan, for many years has been active in Berean work.

The Berean Crusaders meet every Sunday at 6:00 p.m. After studying their Berean lesson, led each week by a different Berean, they enjoy refreshments and recreation. For several years, they have met in the church's attractive recreation room at 553 North LeClaire Street. During the warm summer months, the group plans to hold many of its meetings at some of Chicago's many beautiful parks and beaches.

Having access to Chicago's world-famous places of interest, the Berean Crusaders have no difficulty in planning interesting trips and social gatherings. Recently, the group planned a bicycle trip and wiener roast.

As Berean young people in other local churches are doing, the Berean Crusaders have sponsored special projects to assist in the work of their church. Recently, they presented to their church an attendance record board, contributed more than fifty dollars to the church building fund, and repainted and redecored the recreation room.

The Berean Society in Chicago is affiliated with the National Berean Society. The Berean Crusaders recently contributed extra money to the National Society's missionary fund. The National Berean Society is contributing to the

support of Brother James Mattison, who is doing missionary work in Texas—near Mexico.

Mr. Bill Miller, a Chicago Berean, reports that his group is working on a play entitled, "The Awakening of Brother Tightwad." This drama, teaching Christian stewardship, will be presented at the Chicago church in September. Possibly, it will be presented at other churches, too.

Thus, depending on Christ's leadership and upholding His Word, the Chicago Berean Crusaders continue to crusade for Christ in "America's Second City."

## Baton Rouge Berean Society

It is with great joy that through the Berean Page we announce the organization of the Baton Rouge Chapter of the National Berean Society.

The first meeting was held in Louisiana's capital city, April 22, 1949, in the home of Mr. and Mrs. Clayton Needham, 2602 Lupine Street. Ten persons were present. It was agreed to elect officers at the next meeting.

Officers elected were: Miss Laura Mae Bankston, president; Mrs. Clayton Needham, vice president; Mrs. J. S. Foretich, secretary-treasurer; and Mr. and Mrs. Vernis Wolfe, teachers.

Lessons are taken from Berean Bible Studies, Senior Series, Book One, entitled "The Gospel Plan." We meet every Friday evening at the home of either Mr. and Mrs. Needham or Mr. and Mrs. Foretich. The attendance has been increased from ten to fifteen. The children's class, taught by Mrs. Wolfe, was begun on May 13.

Jorge R. Roque, Reporter.

"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 . . . all are of the dust, and all turn to dust again" (Eccl. 3:19, 20).

# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



M. W. Lyon

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.



Delbert A. Jones

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

With what church are you associated? .....

## THE KINGDOM OF GOD WITH POWER

(Continued from page 7)

recorded that Pilate questioned Christ, saying, "Art thou the King of the Jews?" in which the Lord's reply is given in the words, "Thou sayest it." This was an acknowledgment of His identity and His sovereignty. . . . .

Pilate sent Jesus to Herod. He had desired for a long time to see Jesus, because he had heard many things of Him, but soon He was back before Pilate. After the Jews demanded a third time that He be crucified, Pilate said to them, "Why, what evil hath he done?" and, "I have found no cause of death in him. I will therefore chastise him, and let him go." (Luke 23:13-15, 25.) But the "voices of them and of the chief priests prevailed," and "Pilate gave sentence that it should be as they required." "He released unto them him [Barabbas] that for sedition and murder was cast into prison." Thus, the man who had been guilty of the very thing (sedition) that was falsely charged against the Lord, was released, and He, the innocent One, was condemned in his stead. What a striking illustration we have here of the mighty fact that He suffered once for sins, "the just for the unjust," that all our iniquities were laid upon Him! Pilate knew "for envy they had delivered Him," and not for any crime against the State. (Matt. 27:18.)

We now reach the point where Pilate listened to the Lord's own testimony as to the character of the Kingdom He had proclaimed. It is recorded in these words: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). He was born a King, indeed, and the "King of the Jews," too (Matt. 2:2), but not to establish the Kingdom until first He fulfilled His place as the atoning Lamb.

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## OUR FATHER'S WORLD

(Continued from page 5)

him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." So great was God's love for His children that, though they had chosen to alienate themselves from Him, He gave Jesus to die on the cross that we might find a way back to Him and to life. God is love, and He first loved us—before we even knew Him.

Love is not always shown by lavish gifts and unending indulgence. The greatest love may be shown by attempts to correct through chastisement. In Hebrews 12:5, 6, 9, 10 we read: "Ye have forgotten the exhortation which

speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Furthermore we have had fathers of (Continued on page 15)

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## THE MOUNTAIN TOP

(Continued from front page)

magnified by its closeness, and he loses sight of the whole picture. Like the miser who has his money so close to his eyes he cannot see anything else, present interests sometimes blind us to the real values in life.

Some people have possessed a wonderful ability to evaluate life and all interests in their true proportion. I am thinking of one in particular, Stephen, the first Christian martyr, who valued the promise of eternal life, righteousness, and the preaching of the gospel of much greater importance than anything that might happen to him. Stephen knew progress of the church depended upon someone's steadfastness at a time its enemies were about to prevail. Therefore, he fearlessly told his opposers about God's plan and about Christ whom they had rejected and were rejecting. Christ meant "all the world" to Stephen. The work of the church was truly important to him, and he counted his hope of supreme value.

This ability to weigh the importance of interests is not confined to a select few. You, too, may *climb the mountain!* By frequent trips to the lofty heights of God's fellowship, one learns to think of things as seen from that vantage point. The better that anyone becomes acquainted with the heavenly Father by diligently studying the Bible, and the more he fellowships with God in prayer and with His children in Christian service, the greater will be his power to see all interests in their proper light. Little barns he builds will not seem so large, and his selfish worldly ambition will appear as foolish as it really is. The clouds of sorrow, trial, and disappointment will have a silver lining. The Son of God, like the sun in the sky, will be seen in greater beauty; and God, like the everlasting hills, will seem closer. Little things of the moment will hold their rightful place if viewed from God's standpoint.

You and I have problems to solve every day, but they will not be so difficult if we will view them from the mountaintop of God's Word. World-shaking events will tend to jar your faith, so, in all things of this life, remember the whole glorious picture that God is painting. Resolve today to let everything that happens to you, or that affects you in any way, be judged from the mountaintop of God's Word.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- July 5 - August 1—Summer Session of Oregon Bible College.
- July 10-24—Southern Youth Rally at Gatesville, Texas.
- July 16-24—Texas Conference at Ater.
- July 18 - August 1—National Berean Rally at Oregon, Ill.
- July 21-24—Arkansas - Oklahoma Conference at Walnut Grove Church, Havana, Ark.
- July 30 - August 7—Evangelistic meetings (J. M. Morgan) at Lord's Schoolhouse, five miles north of Morrilton, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 11-?—Evangelistic meetings (J. M. Morgan) near Mount Hope, Ala.
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 21-28—Eastern Nebraska Conference (J. R. LeCron, guest speaker) at Omaha.
- August 18 - September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31 - September 4—Ohio State Conference at Lawrenceville.

## GRAYTOWN, WISCONSIN

Saturday, June 11, Raymond Brown, Dale Ward, and I traveled to Graytown, Wis., holding services on Sunday morning and afternoon. Raymond preached in the morning, and Dale and I preached in the afternoon. We enjoyed a very inspirational time.

Raymond will return to Graytown to work with the brethren during the summer. We pray God will guide and direct him in his work there, and that he will do great things for the Lord. He is a young preacher on fire for the Lord, and we know the brethren at Graytown will greatly appreciate his work.

On Sunday afternoon, June 12, Mrs. Verl Goodwin came forward and accepted Jesus Christ as her Saviour. She was baptized immediately after the service, putting on Jesus Christ and starting her walk in the new life. We pray God's richest blessing on her as she starts that new, wonderful work of life.

Bud Goodwin.

## BROWNTOWN (VA.) BIBLE SCHOOL

The Brownfown (Va.) Bible School (June 13-24) was conducted in the Browntown Union Church. Teachers were Mrs. Nina Hicks, Mrs. Ruth Beemer, and the writer. Classes convened from 2:00 - 4:00 p.m., daily, Monday through Friday, for the two-weeks' period. Attendance and interest were good.

Howard Beemer.

## MARSHALL, ILLINOIS

Bro. and Sr. Harry Goeckler and daughter Sylvia of Hector, Minn., visited relatives and friends at Marshall, Ill., June 1 and 2. On the evening of June 2, Bro. Goeckler preached at the Salem Church of God.

Bro. Ernest Graham, recently graduated from Oregon Bible College, brought the Salem Church gospel messages in both song and sermon on June 5.

Born to Mr. and Mrs. Lawrence Gaskill (nee Ruth Goeckler), Fort Wayne, Ind., a son, Lawrence Edward Gaskill, Jr., on June 11. Congratulations! Osby D. Claypool.

Bro. and Sr. C. E. Lapp's new address is 28 - 36 St., S.W., Grand Rapids, Mich.

## THAT ALL MAY KNOW

Some months ago, I asked the executive board of Southlawn Church of God, Grand Rapids, Mich., to endeavor to secure a capable and experienced minister to relieve me as pastor of the church. My primary reasons were two:

First was a consideration of health. An arthritic condition, somewhat hindering full activity, is apparently intensified by the humidity and dampness of this climate.

Second, recognizing a great need among our churches for intense evangelistic work, not in any way to replace but to add to the work being done, and, believing that the Lord has called some to be "evangelists" and some "pastors" and that the two are basically widely separated fields, I desired to be free to devote full time to such evangelistic work.

I am now pleased to report that the Southlawn executive board has been successful in employing a capable and experienced leader in Bro. Robert Hardesty, now pastor at Omaha, Nebr., who will begin his work here on September 1, 1949.

Southlawn Church, one of our best, enjoys a position of high esteem within a growing suburb of the city, and, being composed of a relatively large group of talented, active, and sincerely Christian people, will continue to go forward in Christian service.

May God's richest blessings attend church and pastor as together they "press toward the mark."  
John L. Denchfield.

## YOUTH RALLY ENROLLEES

- 10. Carol Macy, Covington, Ohio
- 11. ? ? ?

## SUMMER SCHOOL ENROLLEES

- 3. Howard Thomas, Flat River, Mo.
- 4. Neil E. Thut, Falls Church, Va.
- 5. Harry Payne, Oregon, Ill.
- 6. Bud Goodwin, Oregon, Ill.
- 7. Kyle Davis, Wenatchee, Wash.
- 8. Curtis Simpson, Grandville, Mich.
- 9. ? ? ?

## TEMPE, ARIZONA, CHURCH OF GOD

We shall first mention our new parsonage, now under construction. The sheathing is now on, and the building is of the frame-stucco type. It has a combined living room and dining room, pastor's study, two bedrooms, combination bath, kitchen, garage and service room, all under one roof. Floors, except kitchen and bathroom, will be oak. It will be a substantial and beautiful addition to our church property. It is expected to be completed and ready to occupy by September 1.

Our vacation Bible school closed a one-week's session, June 11. Seventy-two pupils were enrolled. Mary Alice Pigg acted as a most efficient superintendent. She was assisted by a faithful corps of teachers.

Since our last report, Bro. Ray Saylor went to Rochester, Minn., for medical treatment. Since coming home, he and his wife have gone to Alpine, an Arizona mountain resort, for a period of rest away from the summer heat.

Bro. Don McCombs, recently moved here from Bowmanville, Ont., was called back to Canada, Friday, June 17, by the death of his father.

The marriage of Mary Ann Corbell, daughter of Bro. and Sr. Victor Corbell, was reported by Bro. C. E. Randall, so no further comment is needed.

Bro. Carl Bunch and wife are vacationing in California. His son Joe and family are at the same time visiting relatives in Oregon, Ill. Sorry that he did not go at General Conference time, instead of now.

Jerry Cooper, after a second round of chest operations, is back to Saint Luke's Sanatorium, Phoenix, and continues to improve.

Bro. William Lindsay, who had a close call, had a period of treatment in a Phoenix hospital, and is now improving nicely at home.

Sr. Celeste Kitts, who seems to have more than her share of hospital trips, is at home again and improving slowly.

Others of our church group not named are away and more are to follow soon, thus leaving our church attendance rather depleted for the summer. Laurence Howell, Secy.

"Sr. May Moore, Bartley, Nebr., died on Thursday, June 16. Her cheerful Christian attitude of life will be sadly missed by her many friends."—Icel Stedman, Arapahoe, Nebr.

## NATIONAL BIBLE INSTITUTION

Betty Lou Cunningham (MF)	5.00
Bertha S. Logan	10.00
"A Family"	2.00
An Isolated Sister	13.00
O. H. Berry	2.50
Mrs. Kate Olmstead	7.50
Mrs. Virda Sitler	10.00
Alice Young	5.00
Amy Young	10.00

## INDIANA YOUTH COUNCIL

Young men and young women in Indiana, zealous to assist in a more evangelistic effort in the Church of God, recently organized into the "Indiana Youth Council of the Church of God." Bro. Donald Overmyer, 605 Clement, La Porte, Ind., is the president. The new youth movement, closely affiliated with the Indiana State Conference, had charge of the Saturday and Sunday program, June 18, 19, the first two days of the Indiana Annual Conference last week in session at the North Salem Church of God, five miles north of Plymouth. Tentative plans were started at a business session, Saturday afternoon, including appointment of committees, decision to publish a bulletin, to hold about three meetings during each year, and a decision to encourage organization of youth groups at places throughout the State, wherever opportunity permits. Speakers at the Indiana Conference during these first two days of the Youth Conference were Milon Hall, F. L. Austin, Sydney E. Magaw, and Harvey U. Krogh, Jr., the latter speaking in prelude to an instructive play presented by young people from the Hope Chapel Church of God, South Bend.

Anyone interested in this new effort on the part of Indiana youth will write, please, to Mr. Donald Overmyer. He will be glad to cooperate in planning and organizing a youth group in your church or vicinity. Or, communicate with Mr. Ferris Zechiel, Culver, Ind., who is president of the Indiana State Conference. Sydney E. Magaw.

Bro. J. M. Morgan will conduct a series of evangelistic meetings, July 30-August 7, at Lord's Schoolhouse, five miles north of Morrilton, Ark.; thereafter going to Alabama for similar efforts near Mount Hope (August 11-?) and at Town Creek (August 18-September 4).

## TITHING IS AN ACT OF WORSHIP

Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money, he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's day; he mingles with the Lord's people; he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. . . . We should teach that rendering the tithe means the identification of a man with his God.—Layman Tithing Foundation.

**Question:** Do churches whose members tithe "prosper" more than those composed of non-tithing brethren?

**Answer:** Not necessarily. Let it be remembered that "man does not live by bread alone." Neither do churches live by finance alone. Experience indicates, however, that where other factors are equal, the tithing congregation will "prosper" beyond their non-tithing brethren because they are not forced to expend valuable time and effort in money-raising activities, but can devote themselves "continually to prayer, and to the ministry of the Word."

## HUFFER - DAVIS

The Hillisburg (Ind.) Church of God was the scene of a lovely wedding when Miss Bonnie Huffer became the bride of Mr. Kirby Neal Davis, Sunday, June 5, 1949, at 2:30 p.m. Pastor Fred Hall read the single ring ceremony before the background of ferns and garden flowers with lighted tapers in two three-branch candelabra. The bride is the daughter of Mr. and Mrs. William Huffer of Michigantown, Ind. The groom is the son of Mr. and Mrs. I. S. Davis of Wenatchee, Wash. The bride graduated from the Michigantown (Ind.) High School with the class of 1949. The groom graduated from Oregon Bible College on June 2, 1949.

Preceding the ceremony, William Dick of Oregon, Ill., played two favorite selections of the bride and groom's, "Clair de lune" and "Moonlight Sonata," along with other popular wedding selections. Kyle Davis sang "The Lord's Prayer." The wedding march was played as the bridal party entered.

The bride, given in marriage by her brother Alva, was attired in a lovely white crepe gown and a lovely lace veil, carried by the bride's niece, Barbara Davis. The bride's bouquet was of red roses. The bridesmaid, Miss Shirley Huffer, cousin of the bride, wore a lovely blue net gown. She carried a bouquet of roses and mock orange blossoms. The two flower girls, Arlene and Diana Davis, nieces of the bride, wore blue gowns of dotted swiss and carried bouquets of roses and mock orange blossoms.

Kyle Davis, brother of the groom, served as best man. Ushers were William Davis and Meredith New.

A reception was held at the bride's home immediately after the ceremony. The bride and groom cut the three-tiered wedding cake decorated with rose buds and topped by a bouquet of roses. The bride's chosen colors of blue and white were carried out in the decorations. Misses Betty Dick and Betty Kirkpatrick, cousins of the bride, assisted in serving the cake and punch to over a hundred guests.

The couple left immediately after the reception, through the usual shower of rice, for a short wedding trip. They soon will make their home at their new pastorate in Corvallis, Ore. Mrs. Fred Hall.

## MRS. WILLIAM HENDRICKSON

Funeral services were conducted by the writer for Mrs. William Hendrickson, who died on Sunday morning, June 12. She had spent seventy-one years in and near Eden Valley, Minn. Her only child died in infancy, but she took two children (Fred Bennett and Mrs. Mabel Weis) and reared them as her own.

A large crowd attended the funeral services in the local church. The choir, composed of Mrs. Grace Ruhn, Mrs. Grace Mills, Glen Hoskins, and Norman Ruhn, accompanied at the organ by Miss Marion Otto, rendered appropriate song selections. The writer contrasted the present life with that which is to come.

She sleeps in Eden Lake Cemetery until call of the Master. Walter Wiggins.

## ANNUAL MINNESOTA CONFERENCE

The Eden Valley Church of God entertained the seventy-fifth Annual Conference of the Churches of God in Minnesota. Activities began with a Bible school under direction of Sr. Verna C. Thayer, national children's evangelist, of Oregon, Ill. The school was well attended and we hope this will become an annual event. The children very much enjoyed the school. We hope a good foundation has been laid for Christian character, helping them to be able to resist the evils of this present world. Sr. Thayer also preached a sermon for us adults on Sunday morning, June 5, which was well received.

Sunday morning, June 5, the pastor conducted dedication services for the sound system given in memory of Walter Coulter. At close of the service, our hearts were made happy to receive Betty Lou Coulter (Mrs. Wilbur Coulter) and Leland Wendroth, who dedicated their lives unto the Lord.

Bible school began on Monday, June 6, and continued through Friday, the 10th, overlapping the Conference which began on Wednesday evening and continued through Sunday, the 12th. Bro. Harold Doan, the speaker each evening, also preached two sermons on Sunday, speaking both morning and afternoon. At close of the Saturday evening services, Eldon Tritabaugh and Tommy Zirkelbach presented themselves unto the Lord, and on Sunday morning we received Mrs. Russel Thoms, Mrs. Richard Hoskins, and James Plesland. Early in the afternoon, a large crowd gathered and witnessed these young people putting on Christ, the pastor assisting them in baptism. These seven were received into fellowship of the church at close of the afternoon service. These blessings made this one of our best conferences. The attendance was good from the first night, onward. Bible study sessions were conducted by the several pastors of the Minnesota churches.

We have been blessed; our faith has increased. We hope to meet again in 1950, if the Lord tarries. Maybe our next conference will be in Jerusalem. Until then, let us "occupy until he comes." Walter Wiggins.

This week's news begins on page 13.

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**W. HOWARD BEEMER**

W. Howard Beemer, of Saint Catharines, Ont., fell asleep in death, May 23, 1949, at the age of sixty-eight years. For the last fifteen years, he lived a retired life, because of a heart condition; and during the last six months, he was confined to his bed most of the time. Through all his suffering, his faith was strong. With joy he looked for the coming of his Saviour.

In 1935, he was baptized by Bro. C. E. Randall into the saving Name of Jesus Christ. To the end of his life, he remained a faithful member of the Church of God. He taught a class in Sunday school for a while, and it was a great pleasure to him to have so many young people in his class. They were called "Upstreamers."

For a number of years, he was secretary of the church board, and at the time of his death he was chairman of the board of trustees. He leaves, besides his sorrowing wife, one son, W. Howard Beemer, Jr., who is pastor of the Virginia Churches of God, and a brother Archie, of Hamilton, Ont.

The funeral was held on Thursday, May 26, from the family residence, 40 Glenridge Avenue. After a prayer at the home, the funeral cortege proceeded to the Church of God at Fonthill, Ont., where an impressive service was conducted by Bro. G. J. Gordon, during which Bro. and Sr. Holland sang two beautiful hymns, "The Touch of His Hand on Mine" and "Sweet Hour of Prayer." Interment was made in the cemetery at Fonthill. He rests peacefully waiting for the call of his Master to come forth to life and immortality.

Irene Holland, Reporter.

Anyone desiring a copy of "The Guiding Light of God's Truth Made Plain." by J. M. Morgan, write to the author at Bristow, Okla.

**STELLA BIRD McCOWN**

Mrs. Stella McCown, Little Rock, Ark., was born on January 10, 1906, and died on May 28, 1949. She was married to George Malcom McCown, February 14, 1925.

She became a member of the Church of God of the Abrahamic Faith in 1926. She lived a consistent Christian life, and was a zealous worker in the church, and did not waiver in the Faith. She had been in failing health for some time, but continued to work in the Sunday school and church, regardless.

Sr. McCown is survived by her husband; one daughter, Margaret Jenkins of Sioux Falls, S. Dak., one brother, Richard Stanton; two sisters, Mrs. Della Small and Mrs. Lucile Check, all of Little Rock, Ark., Rt. 7; also one grandson. With these, she leaves to mourn her death a host of relatives and friends. She was loved by all who knew her.

Funeral services were conducted by the writer, May 30, at the Oak Grove Church of God, where she was a faithful member. The writer spoke words of comfort concerning the resurrection. We "sorrow not as those who have no hope."

She was laid to rest in the Dawson Cemetery to await the resurrection, where she shall hear the voice of the Son of God and come forth to eternal life.

H. Scott Smith, Pastor.

**WORD FROM "JERRY"**

It has been some time since I have written to The Herald, and I have had quite an ordeal since. However, now I believe the worst is over and, within six months to a year, I will be as well as I ever can be. I wish to thank all of you who remembered me with cards, letters, and gifts of various kinds, but especially do I thank you for the prayers offered on my behalf, for I feel that God heard and answered them. May His blessings be yours.—Gerald L. Cooper, Saint Lukes Sanatorium, 501 N. 18 St., Phoenix, Ariz.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. George M. Hoke	\$100.00
Hazel H. Blyth	7.50
Omaha, Nebr., Church of God	18.40
Dorothy Magaw	4.00

**HERALD RECEIPTS**

F. L. Austin; Hazel Reed; C. R. Stearns; Pearl V. Huston; Mrs. Nora E. Pearson; Marvin Cooper; Emma Sissle; Mrs. Fannie S. Knight; Mrs. C. R. Appleby; Howard Beemer; Mrs. E. Seroggins; Edna Gruber; Iva M. Boyd; Mrs. C. Morgenson; Roderick Ballard; Clement D. Richey; Floyd L. Moore; Lucy Lee Bankston; Mrs. G. M. Siple; J. E. Waterman; G. H. Tabor; Hazel M. Blyth; Mrs. Harold Simpson; Mrs. C. Lee; Mrs. Robert Zeller; Ruth Hoskins (3); Mrs. J. D. Shelly; Virida Sittler (5).

GOD'S WAY is the right way. Let's TITHE!

**SMILE**

By Russell Currens  
Burr Oak, Indiana

Smile while you work;  
Smile when you play.  
Smiles cost you nothing  
And brighten the day!

You can smile if you will;  
It's so easy to do.  
Smile when in trouble,  
And trouble will leave you!



**"THE TIME IS FAR SPENT,  
THE DAY IS AT HAND."**

Romans 13:12.

**VIRGINIA CONFERENCE**

The Annual Virginia State Conference is scheduled to convene, August 18-28, at the Maurertown, Va., Church of God. The guest speakers and teachers will be Bros. James M. Watkins and Harry A. Sheets and Sr. Verna Thayer. All visitors will be most welcome.

(Mrs.) Ruth V. Fogle, Conf. Secy.  
Hayfield, Va.

**LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949**

- 225. The Willing Workers, Blood River Church, Hammond, La.
- 226. Elnora Waldo, Blackwell, Okla.
- 227. Harold Starbuck, Rockford, Ill.
- 228. Ida Vogel, Saint Louis, Mo.

**OVER THE TOP! !!  
1948-1949**

- 164. Elnora Waldo \$26.00
- 165. Harold Starbuck 55.00
- 166. Fred Smith 26.00
- 167. Ida Vogel 26.00

**ONE GOD: THE GOD OF THE AGES**

"One God: the God of the Ages," by R. H. Judd, with introduction by G. E. Marsh, contains seventeen chapters and sells for \$1.00. The book seeks to honor the Scriptures. Its teachings are based on wide and honorable research. It gives reasonable answers to many difficult questions. In explanation of difficult passages, it appeals to your God-given common sense, and to your inherent recognition of that which is true.

Apply to National Bible Institution, Oregon, Ill, U.S.A., or to the Author, Fulten Cottage, Rt. 3, Colthorne, Ont.

**OUR FATHER'S WORLD**

(Continued from page 12)

our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." The chastening of the Lord is for the purpose of bringing us unto righteousness. If nothing evil happened to us as a result of sin, would we believe it was wrong? When we can see that our evil leads us unto unhappiness and punishment, we are most likely to hear and obey God's desires.

Here, then, is the application. A father should be kind and merciful to his child, should have patience with him and forgive him, but he should also love him enough to correct him, for his own good.

God is the model Parent. If your association with your children is patterned after God's association with His children, you can rest assured you have done your duty as a Christian father. When you have protected your family from physical and spiritual harm, provided for its physical and spiritual needs, and shown love in patience and guidance, you have adopted God's plan for rearing godly children.



# OREGON BIBLE COLLEGE

## *Last Call to Summer Session*

**JULY 5 - AUGUST 1**

Where? Oregon Bible College, on the banks of beautiful Rock River, Oregon Illinois.

The Cost. Fifty dollars for board, room, and tuition. Cost for books should not exceed four dollars.

Entrance Requirements. Entering students must have had at least three years of high school training, or its equivalent, unless the applicants are more than twenty-one years of age, or are veterans whose time in military service interrupted their high school work. Applicants must be able to submit testimonials of good moral character and must be willing to abide by the current College rules and regulations.

**The Courses.**

A. Inspiration of the Bible. The purpose of this course is to help Bible students meet the criticisms of skeptics and to increase the faith of the student himself. "How God Inspired the Bible," by J. Paterson Smyth, will be used as the basic text.

B. Training for Active Service. The purpose of this course is to train the summer-session student to fit into a working congregation and to learn to work where he is needed and qualified.

C. Teaching by the Storytelling Method. Practical experience relating Bible narratives for the purpose of teaching will be the chief activity of this course. The Bible will be our text.

D. Christian Discipleship. As the name implies, this course will train for Christian service in and out of the church. "How can I serve my Master more effectively?" "What must I do to inherit eternal life?" and, "How can I be a true steward of God's gifts?" are typical questions that we hope to answer in this course. The Bible will be our only text.

**The Daily Schedule.**

7:30- 7:55 a.m.—Chapel

8:00- 8:50 a.m.—"Inspiration of the Bible," Otto E. Dick

9:00- 9:50 a.m.—"Training for Active Service," J. R. LeCrono

10:00-10:50 a.m.—"Teaching by the Storytelling Method," Otto E. Dick

11:00-11:50 a.m.—"Christian Discipleship," Otto E. Dick

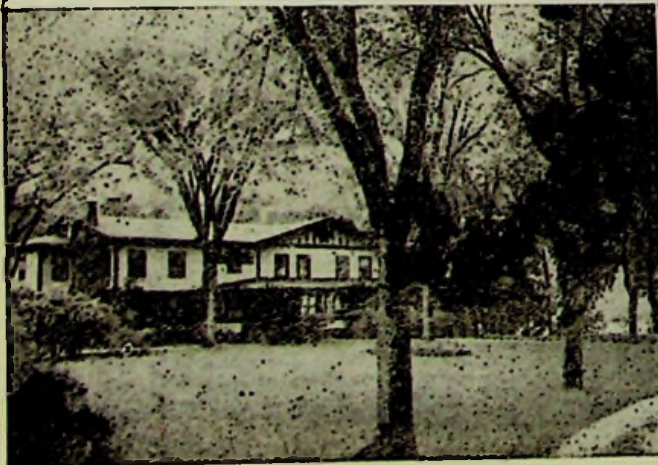
12:00 noon—Dinner

6:15 p.m.—Supper

Advantages. Here young people may have the opportunity of further Christian development in the beautiful setting of the College campus. They will have the opportunity of participating in local church services and in the special evening services of the National Berean Youth Rally.

Credit toward a College degree will be granted for work done during the summer session. One semester hour credit will be awarded for the successful completion of each course.

To Enroll. Send your enrollment to Otto E. Dick, Superintendent, Oregon, Bible College, Oregon, Illinois.



**ENROLLMENT BLANK**

**OREGON BIBLE COLLEGE SUMMER SESSION**

July 5 - August 1, 1949

Please enroll me as a student in the Summer Session of Oregon Bible College.

Name ..... Age .....

Address .....

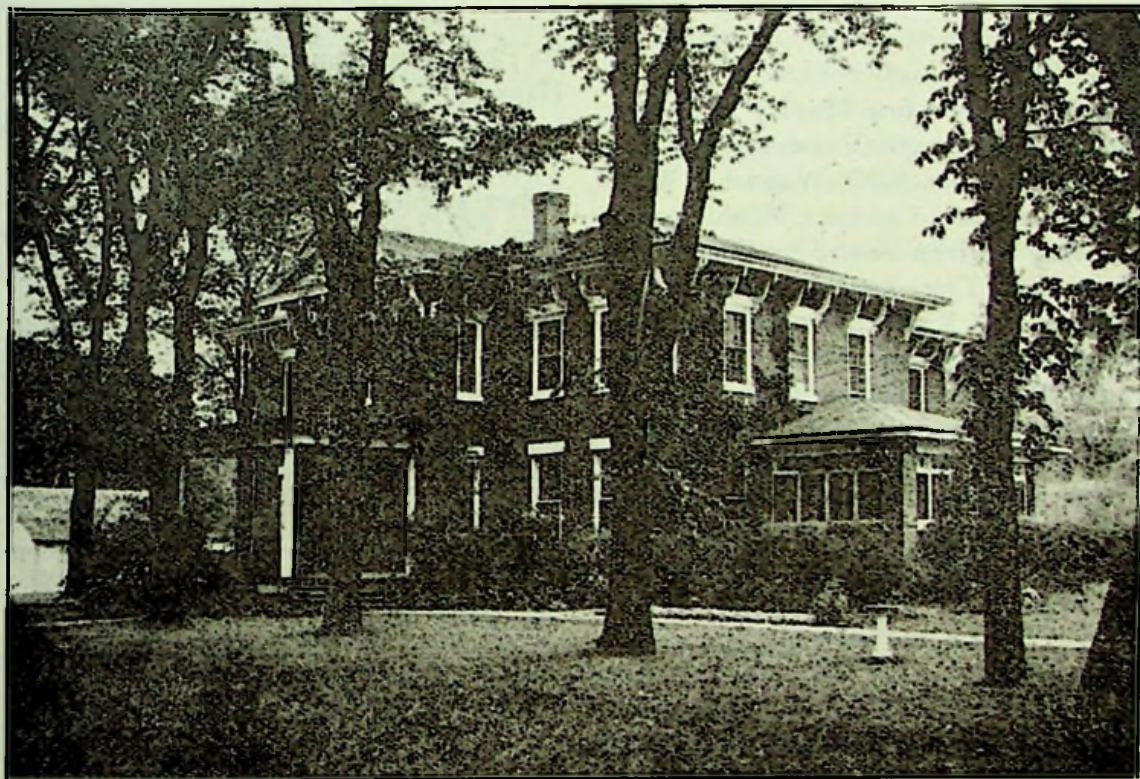
Education .....

# THE RESTITUTION HERALD

VOLUME 38

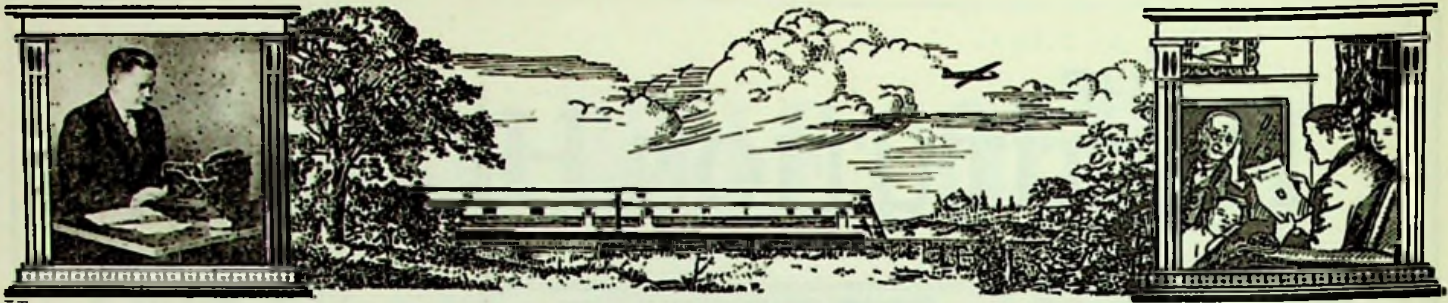
OREGON, ILLINOIS, JULY 5, 1949

NUMBER 39



## GOLDEN RULE HOME

Golden Rule Home, owned and operated by the Churches of God throughout the United States and Canada, was established under direction of National Bible Institution (organizational headquarters) nearly twenty-seven years ago. It was dedicated on December 31, 1922. "The Home," on a quiet corner of Franklin and Seventh Streets, in Oregon, provides a pleasant and Christian residence for aged and alone ones. Here, retiring ones in their sunset years of life share Christian companionship and cheer. During the past twenty-seven years, more than a score of Christian brethren throughout the Country have taken advantage of this opportunity. At present, there are eleven residents. Brother and Sister Gordon L. Hess are the superintendent and matron. See page 15 for the names of present residents and a picture of the Hess family. . . . When attending General Conference, visit Golden Rule Home for a friendly chat. Outward hangs the latchstring. Pull it!



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Wenatchee Radio

Once each week since the first Monday in October, 1947, a Church-of-God evangelistic message has been broadcast from Radio Station KPQ, Wenatchee, Washington. Brother Lyle Rankin, Cashmere, Washington, in charge of this work, has been assisted by Gary France, James Rankin, Virginia Cole, Ronald Rankin, Barbara and Lettie Voorhees, Mrs. Vivian France, and Mrs. Lyle Rankin.

At present, the Wenatchee program is being broadcast at 4:15 p.m., each Monday. Page 9 (this issue) presents a radio dialogue submitted by Brother Rankin and heard by the KPQ radio audience. The Wenatchee radio evangelism is scheduled to continue until next April. Washingtonians, are you listening? Supporting?

## Radio Everywhere

Radio provides an excellent way of preaching the gospel, *everywhere*. Jesus foretold that the gospel of the Kingdom must first be proclaimed at least "for a witness" to "all nations" before He will return to establish that Kingdom. (Matt. 24:14.) "Then shall the end come." Do we love the appearing of the Lord? Do we want Him to come? To qualify for the crown *requires* that we "love his appearing" (2 Tim. 4:8). If we love His appearing, we must proclaim His coming "in all the world for a witness unto all nations." How? How? By home missionaries and foreign missionaries, by printed page and *by radiol*

With the speed of God's light, voices of men who know and preach the truth can leap all seas and cross all forbidding boundaries, can encircle the earth from east to west and north to south, can probe slums of cities and reach lone and weary travelers. How far! how fast! and to what innumerable hearts goes the gospel sermon when sped electrically to the four winds, there wafted as only God can know and direct and bless to hungry souls who otherwise would not hear! . . . Stay, O man of God, near your *microphone!*

Many Church-of-God ministers have enjoyed during

the past year some measure of success in radio preaching: Harold Doan in Chicago; Lyle Rankin and Gary France in the great Northwest; Alva Huffer at Morristown, Tennessee; Timothy Pearson at Hammond, Louisiana; Robert Hardesty at Omaha, Nebraska; A. M. Jones at Saint Cloud, Minnesota; Harvey U. Krogh, Jr., at South Bend, Indiana, and, undoubtedly, several others.

## Chicago Radio

Of special interest and widest possibilities in the radio field of preaching is the Chicago broadcasting effort. Of the several radio efforts, the Chicago work is the only one being maintained solely by the General Conference of the Church of God. It enjoys advantages of a comparatively powerful station and a densely populated coverage. Here, each Sunday morning (8:15, D.S.T.), Brother Harold Doan, or a guest minister, broadcasts a Church-of-God sermon to at least fifteen thousand souls. The response from his listeners has been encouraging; none can tell the Harvest Day. A pleasant association has been developed with the WAIT radio management that can be invaluable, if not now forfeited. Pray, as many of the radio audience are praying, "May God continue to bless your Chicago broadcasting work."

Turn now to page 6 where, if you did not hear it, you may read Brother Doan's last Sunday-morning's radio sermon. . . . So little do we do, that this radio doing ought not be left undone.

## Only Twenty-eight Days

Less than one month intervenes today and the first day of the Illinois Bible School and General Conference, scheduled for August 2-14, 1949, at Oregon, Illinois. Only twenty-eight days to wait!—twenty-eight days to prepare and arrive. As always, unless better, attendants will receive the best available in Bible teaching and preaching. Here, too, brethren from many states and Canada will fellowship and grow in appreciation of the "church of the living God, the pillar and ground of the truth." *Come to General Conference!*

# The Day of His Preparation

By D. G. Harvey, Kokomo, Indiana

*"Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts" (Psalm 145:3, 4).*

**D**ID YOU EVER wish you were Aladdin?—you remember that lucky boy who found the magic lamp which granted his every wish. We of this generation, however, have greater blessings than Aladdin ever could have dreamed. None of the mighty Pharaohs of Egypt, nor the Caesars of Rome, nor any of the kings or rulers of the nineteenth century could enjoy the comforts of the average working man's home today. Our generation is greatly blessed, for it is our privilege to see the "*day of his preparation*" (Nahum 2:3). From the Flood until about one hundred years ago, few changes had been made. Life was simple! A sailboat, a horse, or a good pair of legs were the only modes of travel. Think of the hardship of the long months by wagon train to the California gold fields in 1849. Today, men can cover the same route in four days by train, plus enjoying the comfort of sleeper and dining-car service. Or, if one is in a hurry, he may go by airplane in a few hours. In the days of '49, very few were able to read. Then came this day foretold: "O Daniel, shut up the words . . . to the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4).

The writer is stunned with amazement when he thinks of the seemingly impossible changes during his lifetime. Could Washington, Boone, Bowie (brave men in their day) stand near one of America's highways tonight, their hearts would quake with fear. *Think of it!* the automobile was unknown forty-five years ago. In my boyhood days, I many times *ran* to see one of the new horseless buggies pass by. Nahum (2:3-5) described both the automobile and interurban car, the latter having come and passed away. Airplanes overhead today create little interest, but in the early twenties we almost broke our necks when one passed overhead. Today, by radio control, airplanes fly without the touch of human hands on the controls. "Who are these that fly as a cloud, and as the doves to their windows?" asked Isaiah. (60:8.) Did he, by the Spirit, see the planes of our day? Today, we turn a knob to get music and voices from the air unknown thirty-two years ago. Now, one sees radios in most homes; even television is becoming common. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" (Job 38:35.) We can, today, Job!

Why! Telegraphy is only one hundred six years old; the telephone is only seventy-two years! Believe it or not, only one hundred five years ago, laws were passed in the good old U.S.A. against the "newfangled bath tub." One could not bathe between November 1 and March 1!

Why, then, did Solomon write, "There is no new thing under the sun"? I believe all these new (?) devices that man has discovered were before in the mind of God. Further, everything made by man is made of the ninety-two elements of the earth—and they are not new. How could this be? For example, having only twenty-six letters in the alphabet, men will produce with that small number almost unlimited books, papers, letters—in fact, all sorts of records and communications! God foresaw that less than one hundred years would be sufficient for man. He needs nothing new.

Aladdin never dreamed of the marvels of our day, all of which point to the "Day of his preparation"—the Day wherein our Lord is making ready.

## *His Kingdom Is Coming*

For six thousand years, man has tried to bring peace to the world, but oh! how he has failed! Each new invention could have been a vastly greater blessing to mankind. Men are selfish, though, and these blessings often have been used to destroy. *War! War!* With each plan for peace comes a more severe war. Remember *The Hague*, 1913. "No more war"! Result? World War I. Then came the *League of Nations*. "Never again," we were told. Same result—War No. 2! Now we have the U.N. That, too, will fail. Laws do not change the nature of men or nations.

Peace can come only when there is but one world-wide Government, with justice, peace, and plenty for all people. Then the "desire of all nations shall come" (Hag. 2:7)—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). *A great world-wide Kingdom!* A Kingdom having just rulers: Jesus Christ, *the Son of God, and His Church!* "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. 23:3). "For he cometh to judge (Please turn to page 10)

# God Has Time for You

By Harvey U. Krogh, Jr., South Bend, Indiana

**T**HE world's great scientists do not have time to visit with you and me. We likely could not get an appointment with a noted sculptor or a famous musician. I doubt if we could get an interview with the president of the United States.

There is however, someone who is far greater than any of these men: One who has time not only for you and me, but for all who have time for Him.

He designed the pattern of the atoms and gave them their power and character. Scientists are only beginning to learn a few things about the tremendous power that God has stored in them. God also made all the laws of science by which men work. He made the images that sculptors try to copy. He made the colors and all the beautiful scenes which artists try to paint. That we may see all these things in their beauty, God made our eyes, more versatile and efficient than the costliest cameras. He also made our ears, the most perfect sound recorders of the highest fidelity.

It is evident that God has had time for us in the past, considering the comforts, the blessings, and the opportunities He has provided for us. When we search His Word, we find that He has made wonderful provision for us in the future, if we have time to consider Him and His plan. Revealed in God's Word are these evident facts:

Our first parents brought sin into the world; death came because of sin; and death was decreed upon all of us, for all have sinned. Death, no matter how we understand it, will end our present state, and all the things we have held so dear will no more be ours. The great blight on the human race is that all our joys and pleasures are not lasting. Youth and beauty fade; health and strength wane, and change and decay blight everything about us.

God has planned, however, that this is not the end for those who have time to consider His program. God promised our first parents that One would be born who would redeem us from sin and death. He renewed that promise to Abraham and to Isaac and to Israel, and the great theme of the prophets was the restitution that will be

*Our Gracious Father, designer and creator of all things, we pause to thank Thee for the privilege of calling Thee "Our Father." We are grateful for Thy loving concern for us and our well being. May we show our appreciation in a way well pleasing to Thee. Give us only that strength we need to fulfill Thy will. Keep us in the way best for us and those about us, and may we be so conscious of Thee and Thy wonderful blessings that we always will give thanks for all things. This we ask in the name of our Saviour.*

accomplished by this promised One.

In due time, a maiden conceived by the power of God and brought forth a son who was not under the penalty of death. He was the seed of the woman, the seed of Abraham, the Son of David, the Son of God, who lived a sinless life and died on the cross—giving His life a ransom for many.

Because He was not worthy of

death, the grave could not hold Him. God raised Him from the dead and gave Him all power in heaven and in earth. Not long after His resurrection, He ascended to heaven to await "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." In due time, God will send Christ back to bless and rule the earth.

We, now, have a High Priest who can sympathize with our weaknesses because He was tempted in every respect as we are, yet without sinning. His office and work during this Age are thoroughly explained in the Book of Hebrews. He is head of the church, whose members are being called out in this Age to be co-rulers with Him when He comes to rule the nations. Seeing that He now lives forever, He is able for all time to save those who draw near to God through Him, since He always lives to make intercession for them. Christ has entered into heaven now to appear in the presence of God on our behalf. God has time for us, because His Son gave Himself for us. When Jesus was still with His disciples, He promised that whatsoever we would ask the Father in His name, God would grant it.

Do you have time for God? or, is your day so filled with the cares of this life that you hardly think to give thanks for even a few of the multitude of blessings you are constantly enjoying? Is your interest centered on the things which will perish with the using? Do you read everything else available before you turn to read God's Word? Have you seriously considered the glorious truths He has revealed in the Bible? Do you believe them with all your heart? Jesus said, "He that believeth and is bap-

tized shall be saved." In view of the fact that God has so abundantly blessed us in the past, can you doubt that He will in due time fulfill every promise He has made?

God has time for you! Do you have time to seek His guidance and help in this life and thus prepare for eternal life which He has promised those who serve Him? God

will help you bear your burdens and solve your problems. He will carry your care, if you will let Him. He loves you, or He never would have allowed His Son to die for you. His plan of the Ages is built around His children! Ought not His children build their plans around Him? Take time to know God.

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## *Lessons on History of Church Doctrines*

### The Consecrated Life

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By Norman J. McLeod, Pomona, California

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*Memory verses: "So tighten your loosening hold! Stiffen your wavering stand! And keep your feet in straight paths, so that limbs that are lame may not be dislocated but instead cured. Try to be at peace with everyone, and strive for that consecration without which no one can see the Lord" (Hebrews 12:12-14, Goodspeed's Translation).*

(1) Hebrews 10:20 speaks of the *new way* which Jesus "consecrated for us" by His sacrifice. There is now no more need for sin offerings, because in Him our sins have been remitted. The old way of sacrifice of animals, of ritual and formalism, was superseded by the *new way* which had been prepared by the prophets and all the various worthies mentioned in Hebrews 11. Then it was manifested by Jesus, the Son of God, and consecrated by His lifeblood.

(2) Hebrews 12 exhorts us to the new consecrated life. All through the Book, the writer had been contrasting the old covenant with the new covenant, and that contrast was brought to a climax in chapters 12 and 13. Having all these witnesses to the way that Christ *consecrated*, it behooves us to live that *consecrated* life. Though the word "consecrated" is not used in the King James Version, it is there in thought. Goodspeed has expressed it beautifully: "So tighten your loosening hold! Stiffen your wavering stand! And keep your feet in straight paths, so that limbs that are lame may not be dislocated but instead be cured. Try to be at peace with everyone, and strive for that consecration without which no one can see the Lord" (Heb. 12:12-14).

By this language, *consecration* becomes exceedingly important, for without it we shall not see God! Without that consecration which is born of that enduring faith exemplified by the holy men mentioned in Hebrews 11, we are lost. "Take care not to refuse to listen to him who is speaking. For if they could not escape because they would not listen to him who warned them here on earth, how much less can we, who reject him who is from heaven!" (V. 25, Goodspeed.) A lack of consecration is tantamount to rejection.

What, though, do we mean by "consecration"? It is determination; it is devotion; it is sacrifice; it is faith; it is consideration for the other person less fortunate than we are. "Therefore, let us too, with such a crowd of witnesses about us, throw off every impediment and entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of the happiness that belonged to him, submitted to a cross, caring nothing for its shame, and has taken his seat at the right hand of the throne of God." (See Goodspeed, 12:1-3.) If we have our attention centered upon the Saviour and His life, then sacrifices are as nothing for the attainment of the goal that is set before us. That intent following of the lead of Christ is the disciplining force that we need in our lives.

Some years ago, I was impressed by the statement of a lecturer who was speaking of the German Army: "You cannot discipline an army through its feet. Discipline is a thing of the mind, the will, and the emotions." So could we say of Christian discipline: It is not found in creeds, in belonging to church, in ritual, but in devotion, determination, in submission to the will of God, in keeping our eyes on the goal in spite of privation and sacrifice.

(3) During the early church period, many carried ritualistic consecration into the church, in place of the true devotion that Christianity demands. These people withdrew themselves from the world in mistaken notions that, if they withdrew from the world, they could devote their entire time to meditation on God's Word. Thus arose great orders of monks and nuns. So clearly were these mistaken notions of consecration, that we note their very vows were not in accord with the Word of God.

Later arose those reformers (Continued on page 7)

# Prepare for Life!

By Harold J. Doan, Chicago, Illinois

Radio Broadcast via Station WAIT, Chicago, July 3, 1949

THE APOSTLE PAUL first met Timothy in Lystra or Derbe, adjoining cities in Asia Minor. Here, Timothy, who had been reared in the faith by his mother Eunice and his grandmother Lois, became a disciple of Paul's and journeyed with him for several years. Though he was a young man, his previous training and his time with the Apostle gave him knowledge and experience necessary to his later work. It is believed that between Paul's first and second imprisonment in Rome, Timothy was sent to Ephesus to take charge of the church and to put down apostasy and immoralities that had crept into the church in the absence of Paul and his lieutenants. It was a difficult position for Timothy, who was younger perhaps than most of the church officers, and younger than the false teachers who were leading the congregation astray. So, soon after he had arrived at Ephesus, Paul, who must have known Timothy's terrible burden, wrote him these letters of comfort, admonition, and encouragement, to strengthen his hand as he attempted to right the listing church.

Paul's words to young Timothy who was surrounded by enemies of truth and decency, have application to us who are similarly surrounded. Timothy must have been victorious in his battle for the church at Ephesus, for years later the Apostle John, writing Revelation, recorded these words of Jesus concerning the church at Ephesus as it then was, "I know thy works and thy labour and thy patience, and how thou canst not bear them which are evil . . . and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (Rev. 2:2, 3). We, too, can be victorious in overcoming the "sin which doth so easily beset us," and in overcoming the adversaries of the world who would lead us into apostasy, if we heed these admonitions of Paul, which Timothy read and obeyed.

One of Paul's admonitions to Timothy is this program's signature verse: "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). Timothy had "cut his teeth" on the Scriptures, knowing and studying

them from the time he was a child. In his First Letter, Paul had said to Timothy, "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." Mere knowledge will not save, but when our study of the Bible is in humility and sincerity, it can lead us to ever-increasing faith in Christ Jesus who can save us. So, in his admonition, Paul warned Timothy to continue his earnest and honest study, for it would increase his faith and give him authority in his perilous situation.



Harold J. Doan

Paul's warning fits us. One of the best ways to keep your faith strong, to dispel doubt and error, is to study the Scriptures, daily, like the noble Bereans and like victorious Timothy. Daily Bible reading can give you comfort, can help you solve life's daily problems, will increase your faith in Christ, will give you a worthy testimony, will give you an "answer for the hope that lieth within you," will elevate your thoughts from the gutter to God, will prepare your mind for prayer, will answer many of your most perplexing questions, will make you more receptive to the Spirit of God, will make you more sensitive to the will of God, and will increase your knowledge for teaching others. Can Shakespeare promise this? Blow the dust off your Bibles, my friends, and cash in on this wealth of God, hidden right there on your bookshelf! Timothy was advised to study as a first step toward victory over sin and sinners! So are we!

Next, Paul advised Timothy to "shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:16). In American vernacular, Paul might have said, "Son, do not talk too much about nothing. Steer clear of long-winded discussions about non-essentials." Brother Norman McLeod's analysis of this scripture shows that Paul was warning Timothy against involved theological arguments, about unrevealed details of the future, genealogies, and contemplation of "what might have been." Is it not true that we all waste much of the Lord's time, and alienate many good people from our fellowship, by just such vain babbling and foolish questionings? We

rather like William Penn's slogan, "In essentials, unity; in non-essentials, liberty."

Paul wrote on—"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2:22). The verse before had said, "If any man therefore purge himself from these, he shall be a vessel to honour, sanctified, and meet for the master's use, and prepared unto every good work." If one would be victorious in this life, well prepared for life with Christ now and in the Kingdom, it means a separation from foolish babblings, separation from teachers of error like Hymenaeus and Philetus mentioned by Paul (v. 17), separation from worldly lusts and sins. By daily Bible study, these evils are pointed out for us. To overcome the adversary, we must leave youthful lusts—the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16) behind—living instead in righteousness, faith, charity, and peace, in fellowship with all the church. Separation from the world and its evils was essential to Timothy in his besieged position, and it is necessary to that small minority of people who today are keeping alive the gospel of Christ. We cannot both serve sin and overcome sin. We cannot serve sin and be prepared for the life to come.

Then Paul wrote, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (vv. 25, 26). It is said, "No one ever wins an argument, especially a religious argument." The purpose of our study is partly to prepare us to teach others the gospel, in humility and gentleness. If we have only studied enough to gather the facts of the Bible, without catching its spirit, we are not yet "apt to teach." This is a part of our preparation for life, and a part of our battle to overcome sin. We must learn to instruct, to testify, to witness, in gentleness and humility, winning back to Christ some who have fallen. It is not enough that we ward off the fiery darts of Satan; we must go into the very camp of evil, with the "sword of the Spirit, which is the word of God" (Gal. 6:17), ourselves taking a few captives for Christ.

"Bringing in the sheaves; bringing in the sheaves  
We shall come rejoicing, bringing in the sheaves."

Can we sing this with truthfulness as well as harmony? A part of the preparation of this life, a vital part of the battle, is to win others as well as maintaining our own righteousness.

Thus was Timothy advised, for the building of his character, to prepare him for eternal life, and to help him

win victory over the sin and apostasy which surrounded him. Thus are we also advised, that we may grow, be prepared, and be victorious. Study the Word daily, with prayer and thanksgiving. Avoid foolish discussions and questions which can serve only to shake your faith and dim your vision. Flee from worldly lusts, living rather in righteousness, peace, faith, and charity among the pure in heart. Instruct others; witness before them in gentleness and humility, winning them for Christ from the camp of Satan. In doing this, you will someday say, as Paul said to Timothy, "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).

*Prayer:* Our Father, we are thankful for thy Word, preserved for us through the centuries, that we may study to know Thy purpose and Thy will. As we come to understanding, give us also gentleness and humility, to avoid foolish questions, to flee from worldly lusts, and to witness with zeal, yet kindness. May men see in us thy Son—and be won to Him as we have. We pray in His Name. *Amen.*

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"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. . . . Bless the Lord, O my soul."

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## LESSONS ON HISTORY OF CHURCH DOCTRINES

(Continued from page 5)

who stayed within the church and formed orders of "Friars." Though much improved in their ideas over the earlier monks who withdrew at first into the desert, and later to monasteries, they, too, had mistaken notions of consecration in that they still clung to vows which were not in accordance to the Word of God. Their consecration was determined, devoted, in an outward sense disciplined; they endured great sacrifices for the propagation of what they thought was the will of God, but their consecration lacked concentration upon the goal, the way which Christ opened to us. Their life was a fashion of discipline by the formal type of thing; belief in the consecration of the church as the way of God, rather than the way which Jesus consecrated with His blood. (Heb. 10:20.)





# News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**TWO-WAY ROAD.** When a Protestant joins the Roman Catholic Church, especially if the person is prominent in public life, much publicity is given to it by the Catholic press, but little is said if a Roman Catholic turns Protestant. Then it is a hush-hush affair.

Not long ago, a Roman Catholic priest in Phoenix gave up his priestly orders and donned civilian clothes. He was ordered to leave his present field of activity where he has been superintendent of a hospital. He declined, sent in his resignation from the priesthood, and is reported as getting married in the near future. This is just one instance. Christ's Mission, New York City, reports eleven priests have come to the Mission for help in getting settled into normal Protestant life so far this year. The Mission spends \$100,000 each year in helping ex-priests adjust themselves to a normal Protestant way of life, with most of them seeking to marry and live a normal family life. There are more Catholics leaving the totalitarian rule of Rome than there are Protestants entering her folds.

**OPPOSING ISRAEL.** Aubrey S. Eban, Israeli representative in a letter to Arne Suende of Norway, this month's Council president of the United Nations, charged Britain as planning to re-arm Iraq and Jordan. The Council had imposed an arms embargo on shipment of arms to Israel and the Arab countries. "British delegate Sir Alexander Cadogan, on June 9, told acting UN mediator Ralph Bunche of Britain's intention to resume the shipment of small arms to Jordan and Iraq."

Britain has stalled or opposed the return of Israel to Palestine as a nation ever since she took over the mandate to fulfill the Balfour Declaration. Evidently, she has forgotten that she lost the choicest plum of all her colonial possessions, the Thirteen Colonies, when the Jews were disfranchised in England, and not until the time of Disraeli did England turn away from her fighting against the apple of God's eye. With her blessing resting on Abraham's seed, she greatly prospered. With her espousal of the cause of Israel under the Balfour Declaration and subsequent failure to fulfill her promises and commitments, world leadership has been lost and the Empire disintegrated. That ancient promise, "I will bless them that bless thee, and curse him that curse thee," holds true today as much as then.

**NEGLECTED DOCTRINE.** Writing in the June issue of "Words of Life," under the caption of "The Doctrines of Demons," W. H. Strutt has this to say:

"The Scriptures state throughout that there is no life after death apart from resurrection! . . . Yet it is sadly true that, as Dr. Albert Barnes, the great commentator, observed, 'The

doctrine of the resurrection is one of the most prominent doctrines of the New Testament, and one of the most neglected in our present system of teaching.'

"The reason is that the Platonic theory, that man is a deathless personality, has so permeated the religious world that death, which the Apostle speaks of as man's greatest and last 'enemy,' is by many orthodox preachers proclaimed to be the 'gateway of life.'

"How false is the position! And we see the evil effects of this heathenish philosophy in 'Spiritism,' and also in the Romish Church, with her purgatorial fires, and the revenue-producing masses and prayers for the dead.

"The most prominent feature of the Bible is its insistence that man is mortal. The Apostle James said, 'For what is your life? It is even a vapour, which appeareth for a little time and then vanisheth away.' It claims that God 'only hath immortality,' and that 'in the grave there is no knowledge or wisdom.'

"The Lord Jesus has promised to come again, to raise those who have died believing in Him as their only Saviour—and then bestow immortality upon them. This is the only hope for our salvation. All other plans are but evil cults which can only end in eternal death. 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'"

**APOSTATE EVANGELISM.** Some weeks ago, we reported on the evangelistic crusade that was being carried on by the Church of England to recapture some of the 95 per cent of the people of London who took no part in regular church work. "In 1947 the Lord Mayor had stated that only 5 per cent of London's 8,000,000 population went to church with any regularity."

The campaign among London's 600 Anglican churches was carried on by 15,000 missionaries and priests of the churches. Newsweek reported in part on the campaign as follows:

"For two weeks in May some 15,000 British clergymen and missionaries had invaded the homes of 5,000,000 Londoners, carried sand-wich boards in the streets, drunk a half pint in the pubs with men who hadn't been in church for years, and generally proclaimed the name of the Lord from the housetops."

Pub-drinking and cigarette-smoking preachers are not very wholesome channels through which to proclaim the name of the Lord. It is no wonder that the prophecy speaks of the religious world as "having a form of godliness, but denying the power thereof" in the last days.

**HEART-SADDENING.** I have just finished reading a report which Elder R. V. Lyon sent to Bro. Joseph Marsh, editor and publisher of the "Expositor and Advocate,"

Rochester, N. Y. The letter was written under date of November 10, 1858, and this old pilgrim of truth was lamenting the fact that there were so few preachers who were reflecting any light upon the way of "Life and Immortality." Would to God there were more today who felt the burden of the great message of "Life and Immortality," and who recognized its importance and had the courage to preach it in places where it is unknown. We quote in part from the report:

"It is a heart-saddening truth that darkness covers the earth, and gross darkness the people. I have had the opportunity of hearing three different preachers (one a Roman Catholic) since my arrival in this Province, and I must confess that they reflected about as much light upon the way of Life and Immortality as a dark lantern would to you traveler, who is winding his way through a dense wilderness at a midnight hour, whilst a dark, black cloud has closed in between him and the starry floor which our heavenly Father has hung out o'er our heads as evidence of His almighty power and goodness. I do not therefore wonder that the great multitude, who profess to be Christians, walk and talk like drunken men."

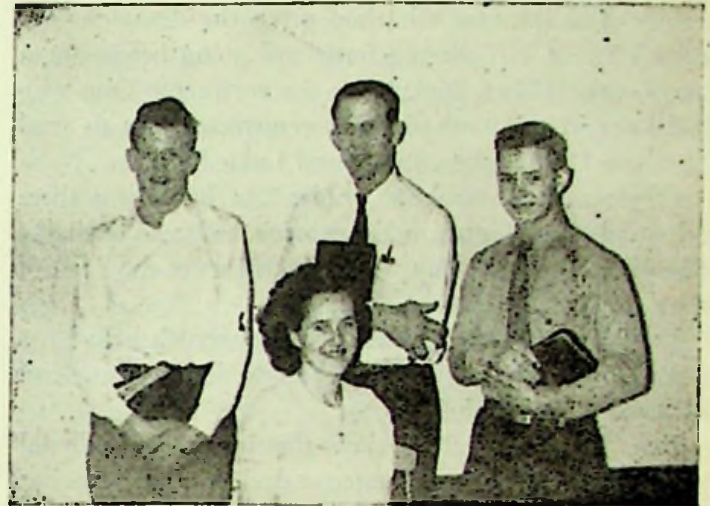
**RESURRECTIONISTS.** Better than a century ago, plundering of the graves of the dead was quite a thriving business. Those who rifled the graves for ransom purposes, or to sell the bodies to schools of medicine and surgery for dissection and demonstration, were called "Resurrectionists" or "Body-snatchers." Prices ranged from \$40 to \$50 for each body. In England, the first Anatomy Act was passed by Parliament in 1832, which provided "that schools of anatomy and teachers and demonstrators of anatomy shall be licensed; such schools and such teachers are empowered to receive as subjects for dissection the cadavers of persons dying friendless, in poorhouses, hospitals, and elsewhere." This bill practically did away with the "trade of the resurrectionist." In the United States, the plundering of graves for subjects of dissection is a misdemeanor for which the offender may be indicted by common law.

The application we wish to make of this is the use of the term "resurrectionist" or "body-snatcher." "Resurrection," as set forth in the Scriptures, actually means the snatching of the body from the power of the grave. "I will ransom them from the power of the grave" is the equivalent of saying, "I will resurrect them from the power of the grave." In the case of Jesus, the angel said to the women who came to the sepulcher, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Jesus was snatched from the grave by the power of God; therefore His body saw no corruption.

# Jesus' Resurrection

By Lyle Rankin, Cashmere, Washington

Radio Dialogue, Station KPO, Wenatchee, Washington



RADIO TEAM, Wenatchee, Washington. Left to right: James Rankin, Virginia Cole, Lyle Rankin, and Ronald Rankin

**T**HE SUBJECT of the resurrection of Christ is of such importance that without a belief in it, according to the Scriptures, one cannot hope to be saved or attain unto the life that Jesus came to make possible. So, we are setting forth more Scriptural evidence concerning Jesus' resurrection. With me, today, are Ronald Rankin, Virginia Cole, and James Rankin.

*Lyle.* First, we shall consider whether or not Jesus literally rose from the dead. So, we will start with Matthew 28. Now, where did the women go to seek Jesus?

*Virginia.* They went to the sepulcher.

*Lyle.* Why, do you suppose, did they go to the sepulcher?

*James.* That was where Jesus was buried.

*Lyle.* Well, what do you say? We should have some scriptures for these answers.

*Ronald.* Matthew 28:1 says they came to "see the sepulchre." Mark 16:3 records a part of their conversation thus, "They said among themselves, Who shall roll us away the stone from the door of the sepulchre?"

*James.* That would indicate that they were not just interested in seeing the sepulcher, but in seeing the One buried within it. Mark 15:47 says, "Mary Magdalene and Mary the mother of Joses beheld where he was laid."

*Lyle.* Virginia, will you read Matthew 28:2-4?

*Virginia.* "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."

*Lyle.* Was that a real stone and a real angel?

*James.* Yes, for Matthew 27:59, 60 says, "When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed."

*Ronald.* As for that being a real angel, the keepers or

watchers at the tomb became as dead men for fear of him.

*Lyle.* As far as any resistance power, they were as dead men; but they saw what happened, for verse 11 says, "Behold, some of the watch came into the city, and shewed unto the chief priests all things that were done."

*Virginia.* That would indicate that Jesus *was* brought forth from the tomb.

*Lyle.* Yes, and by reading onward in the chapter, one learns that they who heard the report of the watch bribed the soldiers into giving a false report about the resurrection of Jesus. They were to say, "His disciples came by night, and stole him away while we slept." This also would indicate that Jesus really came from the tomb.

*James.* Matthew 28:5-8 says, "The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word."

*Virginia.* How did the angel indicate the Lord had been in the tomb?

*Lyle.* He said, "I know that ye seek Jesus, which was crucified."

*Ronald.* It was the One who was crucified they were looking for.

*Lyle.* And it was the One Joseph and Nicodemus had taken from the cross and placed in the tomb, the women were looking for. Furthermore, the angel said, "He is not here, for he is risen, as he said. Come, see the place where the Lord lay." Now, had the real Lord been in the tomb?

*James.* The angel said He had.

(Over)

*Lyle.* Yes, the One who had given the disciples foreknowledge of His coming forth and going before them into Galilee (Matt. 26:32) was the very same One who had been in the tomb and was resurrected. Let us read Matthew 12:40; John 20:4-10, and Luke 24:13.

*Virginia.* Matthew 12:40 reads: "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."

*Lyle.* Now, was Jonah really in the whale's belly?

*Ronald.* Jonah 1:17 and 2:1-10 show that he was. Jesus believed it, and so do I.

*Lyle.* Now, Jonah 2:2 declares that Jonah was in "hell," and Peter on the Day of Pentecost declared that Jesus had been in "hell." The difference was: Jonah was alive, for the Lord prepared a great fish to swallow him, but Christ was dead, asleep in the tomb. Paul testified that Jesus was the "firstfruits of them that slept" (1 Cor. 15:20). When the disciples heard from the women that Jesus had been raised, Peter and John ran to the tomb to see. Ronald, will you read about it from John 20:4-10?

*Ronald.* "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home."

*Lyle.* The one that had been wrapped up for burial indeed was gone; the evidence was clear. Now, Jimmy, read Luke 24:13.

*James.* "Behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs."

*Virginia.* What same day?

*Lyle.* The day that Jesus had shown Himself to Mary, the same day that Peter and John had run to investigate the tomb.

*James.* Verse 14 says, "They talked together of all things which had happened."

*Ronald.* What things?

*Lyle.* The crucifixion of Jesus and the women's report of His resurrection.

*James.* Verse 15 says, "It came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him."

*Virginia.* Well, then, Jesus really was there, but there was a restraint upon their vision.

*Lyle.* Yes, Jesus Himself drew near and walked with them.

*James.* Verses 17-21 read: "He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done."

*Ronald.* Does that mean they were walking and talking with Jesus on the third day after His crucifixion?

*Lyle.* That is what it says. Read some more, Jimmy.

*James.* Verse 22 says, "Yea, and certain women also of our company made us astonished, which were early at the sepulchre."

*Virginia.* How early were they at the tomb?

*Lyle.* The first verse of Luke 24 says "very early in the morning." Matthew 28:1 says, "As it began to dawn toward the first day of the week." Mark 16:2 says, "Very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." John recorded this—"early, while it was yet dark." The evidence is: they started for the sepulcher while it was yet dark and arrived at the sepulcher at the rising of the sun. That same day is the one earlier spoken of as the third day since the crucifixion.

*James.* Luke 24:23-27 says, "When they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

*Lyle.* It was shortly afterward that the restraint on the eyes of the two was lifted, and they recognized Jesus. Then Jesus vanished from their sight. They then journeyed to Jerusalem where, after finding the disciples, they related to the disciples their experience. Read verse 36.

*Virginia.* "As they thus spake, Jesus himself stood in

the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your 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."

*Lyle.* Jesus Himself stood in the midst of them, and He showed them His hands and feet.

*Ronald.* Why did Jesus show the disciples His hands and His feet?

*Lyle.* Because they were pierced at the time He was hanged upon the cross. Jesus said, "Why are ye troubled? and why do thoughts arise in your hearts? . . . It is I"—*not a spirit* as they had supposed. "It is I myself: handle me, and see." Still the same Jesus! Now, how was Jesus described?

*James.* As the one who preached the gospel.

*Virginia.* The one that was nailed to the cross.

*Ronald.* The one that was wrapped in linen and laid in the tomb.

*Virginia.* The one the angel said, had lain in the tomb.

*Lyle.* That was the One showing His disciples His hands and feet to convince them He really had been resurrected from the dead.

*James.* "While they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."

*Lyle.* Jesus literally rose from the dead. When Jesus was raised, He was glorified with eternal or immortal life, being made alive "after the power of an endless life."

*Ronald.* "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:41-43).

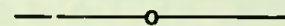
*Lyle.* To believe in Jesus unto salvation, one must believe that He died, according to the Scriptures, and that He rose according to the Scriptures. Paul wrote, "If we believe that Jesus died, and rose again" (1 Thess. 4:14). Another thing that the literal resurrection of Jesus assures is: He will come again, as literally, to reward His saints and together with them rule the world in righteousness for a thousand years. During that time, the work of restitution will be accomplished. Revelation 20:6; 2:26, 27.

*Virginia.* "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."

*James.* "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."

*Lyle.* Those in the first resurrection will be raised not only to eternal life, but they will have a work before them—not a vacation! Their reign with Christ over the nations left after the Armageddon struggle will be a thousand years. The result? The earth will be brought to perfection. Then God will come and dwell with a perfect people in a perfect earth. May God help you to be ready for such a great work!



## THE DAY OF HIS PREPARATION

(Continued from page 3)

the earth: with righteousness shall he judge the world, and the people with equity" (Psalm 98:9). "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). *Do you not want a part in the blessing of the nations? Now is the time to prepare!*

Church membership does not necessarily indicate one will be assured a part in assisting Christ as King. If we (you and I) have not become *new creatures* (changed persons), church membership will mean nothing. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

After almost six thousand years of misrule, during which time man has tried in his twisted, selfish way to bring peace, justice, and plenty to the world, he has failed. As we look upon that failure, you and I are not able to grasp in full the greatness of the Kingdom of God's Son. "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). . . . *Do you love God? Are you obeying His will? Do you pray, "Thy kingdom come"? Are you ready? Now is the time to prepare. This is the best time you ever will have to start. Think of the wasted years. The call is now. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else" (Isaiah 45:18).*

### Paul's Tribute to God

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen."

### God Talked to Cyrus

Cyrus was the founder of the Persian Empire. He made war successfully. He conquered the Medes, Babylonians, Assyrians, and others. Daniel the prophet lived for a while in his court. God called Cyrus to work for him. Cyrus helped to rebuild the temple. This was really the beginning of Judaism. (See Peloubet's Bible Dict.)

God talked about Himself. (Isa. 45:5-13.) He said, "I am the Lord, and there is none else, there is no God beside me." He told Cyrus how He had cared for him, although Cyrus had not known Him.

### Earth to Be Inhabited

Our golden text tells that the Lord our God formed the earth for the purpose of having it lived upon, or "inhabited." We read of the future when the earth will be full of God's righteousness. God said, "Drop down, ye heaven, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it" (v. 8).

The Lord wants peace. He wants no strife between Him and His children. We are clay; He, the Potter.

### Cyrus Saw His Future

The Lord said He had raised up Cyrus in righteousness and would guide him. Cyrus was to build God's city and to set His captives free. The Lord promised, "The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee . . . they shall

make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God" (Isa. 45:14).

### God's Love—Christ's Love

God loved the world so much He gave His Son Jesus to the world.

Jesus is compared to a bridegroom. The church, or those in Christ, will be His bride. The love of a "man for a maid" can be likened in many ways to Christ's love for the church.

1. He seeks out his loved one. (Jesus came to seek and save.)
  2. He enjoys the company of his loved one. (Jesus promised never to leave or forsake.)
  3. Gives gifts.
  4. Gives her opportunity to show her love. ("If you love me, keep my commandments," said Jesus.)
  5. Talks to his loved one. (Word of God.)
  6. Supplies her needs; helps her wherever she will allow him.
  7. Is kind, thoughtful, and forgiving.
  8. He will come for his bride. ("I go to prepare a place for you . . . I will come again.")
  9. They live happily ever after. (Eternal life.)
- Mortals are sinful, so the type is not perfect. Sometimes the union is adulterated or weakened for different (usually selfish) reasons. Christ's union with the bride of Christ will be perfect: pure, sinless, everlasting.

### So Happy!

We are happy to introduce as new ECE Club members: Clyde, Velma, and Elden Cox of Magazine, Arkansas. Their names were sent by their sister, Mrs. Gladys Cox Robinson. Membership cards are being sent to them.

### Happy Birthday Wishes

- Lowell T. Keenan, July 5, age 12, Wray, Colo.  
Robert W. Young, July 9, age 4, Hammond, La.  
William L. Young, July 9, age 4, Hammond, La.  
Marilon Nercier, July 10, age 11, Hammond, La.

# Why Organize a Berean Society?

"The Entrance of Thy Word Giveth Light"

By Mary A. Gcsin and M. W. Lyon



*The following well-written article is reprinted from the tract, "How to Organize a Berean Society." The remainder of the tract, presenting detailed instructions concerning "How to Organize" and "How to Work," will appear on next week's Berean Page.*

**T**WO purposes inspired the formation of the first Berean Societies, later organized, in 1914, into the National Berean Society of the Church of God. The first was that our young people might gain a more thorough knowledge of the Bible, with a resultant finer type of Christian life; the second, that they might have a means of developing latent capacities for leadership.

Acquaintance with the Book of books is an education in itself. History of the most fascinating kind, geography of the most interesting sections of the earth's surface, poetry of surpassing beauty, biography of the most famous men of all time, high adventure, gripping drama, thrilling romance—all these and more are to be found in a searching study of the Book that God has preserved through the centuries for man's pleasure and profit, and which has become the standard of the world's greatest literature.

Best of all, there is here the solution to the great question of the ages, What is man? and why is he here? Does this life end all? What of the future? Is there life after death? Where will eternity be spent and in what sort of surroundings? What does our Maker require of us in order to obtain the rich blessings He has designed for the human race? Every intelligent person desires to know the right answers to these perplexing problems. A Berean Society will aid you in answering them truthfully.

Leadership, that quality of character which all who aspire to success desire to cultivate, can be encouraged in

no better way than in frequent opportunity to lead one's own group. Methods are available which have been developed by prominent leaders, themselves once student leaders in their own Berean Societies. Leadership thus developed is not confined to conducting class periods, but branches out into adult Christian life in all its various phases of service in the church and in the world of affairs.

Frequently, a member of the Church of God finds himself separated by distance from his home church because of his work. Such a situation is ideal for the organization of a Berean Society. Gather your friends about you and present to them the benefits that may be theirs in such a fellowship. Many of the Churches of God now active can trace their existence directly to a loyal, efficient, wide-awake Berean class in years past. Even though you may not now be a member of an active church, that need not hinder you from organizing such a class, should there be none in your locality. Determine to make the most of all your opportunities. "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).

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## ALCOHOL ADVERTISING

"In the theater, on the radio,  
On the signboard, in the papers and magazines,  
I say what I am paid to say.  
"But in the laboratory, in the wrecked automobile,  
In the city jail, in the roadhouse,  
And in the veins of drunks, I tell the truth."  
—Maryland News.

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"I went by the field of the slothful . . . and, lo, it was all grown over with thorns" (Prov. 24:30, 31).

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## The Berean Department

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## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- July 10-24—Southern Youth Rally at Gatesville, Texas.
- July 16-24—Texas Conference at Ater.
- July 18 - August 7—National Berean Rally at Oregon, Ill.
- July 21-24—Arkansas - Oklahoma Conference at Walnut Grove Church, Havana, Ark.
- July 30 - August 7—Evangelistic meetings (J. M. Morgan) at Lord's Schoolhouse, five miles north of Morrilton, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 11-7—Evangelistic meetings (J. M. Morgan) near Mount Hope, Ala.
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 21-28—Eastern Nebraska Conference (J. R. LeCronc, guest speaker) at Omaha.
- August 18 - September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31 - September 4—Ohio State Conference at Lawrenceville.

### BAPTISM OF GRANDSON

We are happy to report that our grandson, Thomas G. Birkey, Minneapolis, Minn., while spending his vacation with us at Flag Center, Ill., asked for baptism by immersion, also wanting his grandfather to do the baptizing, which he gladly did. Tommy has been giving baptism serious thought for the past year. He has looked into the subject thoroughly, and very well understands the Bible on this subject. Before going to the river, on June 17, I had Tommy read the statement of faith compiled by Bro. S. J. Lindsay, and he was in full agreement with it.

That he may prove faithful until Jesus comes is the prayer of both his grandmother and myself.

Glenn M. Birkey.

### RIVIERA, TEXAS

We who are at Riviera, Tex., wish to thank all who helped in any way to send Bro. James Mattison to us. He is a very faithful worker in the Master's service: zealous, kind, and patient with all, even those who oppose him. He is always ready to give a reason for the hope that is in him. He has been a great inspiration to us, and I speak for all the household of faith here, as well as many others. That God may richly bless you is our prayer, and again we say. Thank you!

Pray for the Lord's work here in Texas.

Mrs. W. L. Robbins.

### MORNING STAR CHURCH OF GOD

South Bend, Indiana

Members of the Morning Star Church of God, South Bend, Ind., were very happy to have the T. M. Ferrell family and Sr. Ardys Johnson with us for our summer Bible school. We opened on Friday, June 10, with a registration of seventy students and closed, one week later, with an attendance of one hundred twenty.

We are encouraged in that several of the Bible school students are attending Sunday school. A great number of people in vicinity of Morning Star Church have no church affiliation; so, if only a few can be persuaded to attend, maybe we can be of service to that extent.

Bro. and Sr. Ferrell are an inspiration in these days of indifference. He gave us some very fine sermons, and all at Morning Star were pleased. We have hope that they may decide to come to us. It will be a great disappointment if they do not come, but we will continue to do what we can in our own poor way. Please pray for us.

Following is a list of our Bible school classes and teachers: Beginners (pre-school), Mrs. Lawrence Miller, Mrs. Carl Hubbard assisting; primary, Mrs. Norah Anderson; juniors, Mrs. Orpha Ferrell; Miss Ardys Johnson assisting; Intermediates, Mrs. Doris Rouch; young people, Bro. T. M. Ferrell.

Our meetings ended, Sunday afternoon, with a sermon—followed by Communion service. Several in our young people's group seem ready for baptism, but they have not yet taken the step. We trust the Father soon will draw them.

Dale E. Rouch.

### LITCHFIELD CHURCH OF GOD

A total of thirty-four students enrolled for the daily vacation Bible school at Litchfield, Minn. It was our very good fortune to obtain Mrs. Walter Wiggins and Marion Otto of Eden Valley to serve as conductor and pianist, respectively. On Friday evening, June 24, the children gave a program for the parents and visitors. A goodly number attended the well-presented "sample" of the work done.

The Litchfield Berean Society invited the Eden Valley Berean Society to attend a picnic and play soft ball, July 1, at Lake Ripley. A goodly number attended, and all had a grand time.

Bro. and Sr. Alton Shaw and two children of Kokomo, Ind., Bros. William Dick and Clarence Schier of Oregon, Ill., attended the Minnesota State Conference and visited in the writer's home.

Bro. Orville Westlund of Saint Cloud, Minn., a student of Oregon Bible College, will supply in the pastoral duties of the writer while he teaches in the National Berean Youth Rally and attends the General Conference.

The Sunday school is gradually increasing in number and interest. Delbert A. Jones.

### BLOOD RIVER, LOUISIANA

Vacation Bible school at the Blood River Church of God (La.) was a success. The average attendance was 105. Sr. Verna Thayer's class had an average of 56. We surely appreciate Sr. Thayer's work, and we feel that the seed she has sown will blossom, bloom, and bear much fruit in the near future. We are looking forward, hopefully, to having her with us again next year.

Sr. Louise Foretich of Baton Rouge has donated a breakfast set to the parsonage, for which we are very thankful. In addition, the Willing Workers (our ladies' organization) has installed a new refrigerator in the parsonage. Bro. and Sr. Timothy Pearson appreciate it, also.

The annual "pepper day" was given for the church on June 13. Collectors were Bros. Charles Hutchinson, James Forest, and Maurice Robinson. Bro. Hutchinson was credited with the most pepper. Proceeds from the sale of the peppers will help finance the new Sunday school building.

On June 25, the men of the church met and gave the church a new coat of paint. This will help the appearance of our church building—located near the highway.

The young people planning to attend the National Berean Youth Rally are counting the days until they can start their trip north, where they will see beautiful Rock River and famous Black Hawk Statue, visit the parks near Oregon, Ill., and attend the Bible classes.

At the last meeting of the building committee, plans were made to hire a sawyer and to begin felling trees to be used for the new building that is to contain new classrooms, a kitchen, and a large social room.

Melvin Richardson.

Bro. and Sr. C. E. Mills, Monroe, Wash., accompanied with their son Glen and his family, Aurora, Ill., visited recently at the Editor's home. We first met Bro. and Sr. Mills on July 10, 1931, at Andover, S. D., where we immersed Bethel, Arthur, and Glen. Come again, all.

### NATIONAL BIBLE INSTITUTION

E. F. Marsh	\$ 10.00
Oregon, Ill., Church of God	15.75
Dixon, Ill., Sunday School	10.00
Mr. & Mrs. John W. Williams	2.50
Mr. & Mrs. William A. Hanson	100.00
Maurertown, Va., Sunday School	24.45
Hope Chapel, South Bend, Ind.	28.08
Mrs. Nellie Ling	15.00
Mr. & Mrs. Delos Andrew	5.00

"While other churches in the valley are complaining that the hot weather is taking their audiences to the mountains and lakes, our attendance has gone up and is staying there. A week ago it was 73 and last Sunday, 72."—I. S. Davis in "The Church Letter," Wenatchee, Wash.

LOS ANGELES, CALIFORNIA

Bro. George P. Lichty of Pomona, Calif., has been engaged to assist with the Sunday morning preaching services. He has been with us twice and gave good strong talks on fundamentals of God's plan of redemption.

We were happy recently to greet Sr. Alta Pace and son Larry of the Cashmere (Wash.) Church as guests at our services. She is a sister to Srs. Effie Chandler and Ora Knott. Sr. Knott recently submitted to a very serious operation, but is now recovering nicely. Bro. and Sr. Knott may spend some time among friends in Washington, while she is recuperating.

Our Sunday school numbered 44 recently. Srs. Long and Stantial are planning to have a try at a vacation Bible school to make the acquaintance of new ones in the locality.

Both the southeast and northwest Bible classes continue to function on Wednesday nights with a membership of 12 and 14 respectively.

The church board decided at its last meeting to repair the eaves trough and paint the exterior of the church. This has been completed. The inside will get some attention a little later.

We are missing Srs. Stearns and DeNico, who are on vacation, but more than all else we miss Bro. and Sr. McCallister, who always have been so regular and loyal. Bro. McCallister, although able to be up, is too weak to withstand much exertion. Mr. Railsback is able to attend Sunday morning services, regularly, and eats quite heartily.

Emma C. Railsback.

LAYMAN'S CAMPAIGN ENROLLMENTS  
1948-1949

- 229. Mr. & Mrs. C. R. Barlow, Eldorado, Ill.
- 230. Herbert Edmister, Eldorado, Ill.
- 231. Mr. & Mrs. D. W. Kirkpatrick, Minneapolis, Minn.
- 232. Jorge Roque, Hammond, La.
- 233. Mr. & Mrs. Paul C. Johnson, Oregon, Ill.
- 234. Mrs. Paul Pearson, Bradford, Ohio
- 235. Mr. & Mrs. Thomas H. Davis, Eureka, Mo.
- 236. Mr. & Mrs. Ralph Lutton, Delta, Ohio

OVER THE TOP! ! !

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|-----------------------------------|---------|
| 168. Mr. & Mrs. C. R. Barlow      | \$30.00 |
| 169. Herbert J. Edmister          | 30.00   |
| 170. Mr. & Mrs. D. W. Kirkpatrick | 52.00   |
| 171. George McMurtrie             | 26.00   |
| 172. Helen McMurtrie              | 25.00   |
| 173. Mrs. J. C. Waller            | 26.00   |
| 174. Mr. & Mrs. Paul C. Johnson   | 52.00   |
| 175. Harold W. Simpson            | 26.00   |
| 176. Mrs. Harold W. Simpson       | 26.00   |
| 177. Mr. & Mrs. Harold T. Smith   | 52.00   |
| 178. Mr. & Mrs. Thos. H. Davis    | 30.00   |
| 179. Mr. and Mrs. Ralph Lutton    | 26.00   |

HERALD RECEIPTS

William Driver; Vesta E. Reed; C. R. Barlow; Herbert J. Edmister; Mrs. T. J. Ellis; Ella M. Siple; Leland Story; Mrs. Claudia Hoffman; A. V. Napper; Mrs. Alfred Anthon; Tandy J. Stinnette; Mrs. John Morris; Flem Anderson; Mrs. Lillie Deckard (2); Daniel Hayes; John W. Williams; Bob Roepke; Lawrence Vincent; Harold Doan.

THE FIRST—NOT THE LAST

"A tenth of his income was required of the Israelite to be set aside, and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. 'Upon the first day of the week, let every one of you lay by him in store as God hath prospered him' (1 Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would of taking the same sum from his neighbor's pocket. And here is proportionate giving—'as God hath prospered him.' Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, 'though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich.' In the light of such standards, who can say that at least we ought to give one tenth of our income to the Lord's work?"—Layman Tithing Foundation.

**Question:** Is there not a danger that those who tithe regularly may become self-righteous in this respect and develop a "holier than thou" attitude toward non-tithers, thus becoming like the Pharisees?

**Answer:** This danger is encountered in any phase of Christian service. Preachers sometimes adopt that attitude toward non-preaching brethren. Singers are sometimes scornful of those who do not sing. Those who attend church become sharply critical of those who do not. The fault lies not in the service rendered, but in the spirit in which it is rendered. Though tithers do sometimes develop this spiritual flaw, the answer does not lie in the discontinuance of tithing any more than in the discontinuance of preaching, singing, or attending church. We need humility in all lines of service.

WALLACE M. WOOLF

"Bro. Wallace" was born in Des Moines, Iowa, February 6, 1868, and died on May 29, 1949. He and "Sr. Lillian" celebrated their fiftieth wedding anniversary last year. He leaves his wife, a son, Gary, and a daughter, Mrs. Gracia Kennedy, grandchildren and great-grandchildren. He came to Lake Shore community (Felida, Wash.) sixty-seven years ago.

The Northwest Conference has lost its right-hand man. He indeed was the stabilizing character among us. Sincerest sympathy goes to the bereaved. We sincerely yearn that he may have the joy of greeting each one of them and us when he awakes in the resurrection morning. He certainly will be saddened if anyone of those whom he loved is not there to greet him with a cheery "Good morning."

Bro. H. J. Prosser, our great minister out here in the Northwest, preached a very appropriate sermon, after which Bro. Wallace was honorably laid in Park Hill Cemetery, which is on the bank of the great Columbia River. Alfred Anthon.

STRAUCH - BROWN

On June 17 occurred the marriage of Leonard J. Brown of Baraga, Mich., and Miss Helen J. Strauch of Atlantic Mine, Mich. The ceremony was performed by the writer at the home of the bride at 10:30 a.m., after which a bountiful wedding dinner was served to the guests.

The bride was attended by Miss Jean Niemi as her maid of honor, and Miss Grace Brown, sister of the groom. The groom was attended by his brother, Raymond L. Brown, as best man, and Douglas Strauch, the bride's brother. Miss Mary Brown, the groom's other sister, was at the piano, and little Janet Pierce, eleven years old, provided beautifully done solos for the occasion. A reception was held in the evening at the home of the groom, where many friends gathered to rejoice with the happy couple and wish them well.

Both young people are members of the Church of God. The bride is the daughter of Mr. and Mrs. Henry Strauch, and the groom is the son of Mrs. Laura Brown. He is an earnest worker in the Master's vineyard, having worked among the Indians in near-by Zeba with good results, and now is carrying on a mission at his home town of Baraga, which has had some fruitage already, and which we pray will grow under his leadership to much greater fruitage for the Master.

May God's continued and increasing blessing rest upon Bro. Leonard and his bride as together they serve our Lord and Master.

M. W. Lyon.

GOD'S WAY is the right way. Let's TITHE!



"THE FAMILY"—GOLDEN RULE HOME

"The Family" at Golden Rule Home consists of Mrs. Clara Chaffee (first resident to enter nearly twenty-seven years ago), Mrs. Olive Wood, Mr. and Mrs. George H. Loudenslager, Mrs. Elizabeth March, Mrs. Ida Orem, the Misses Elizabeth Ordnung, Jessie Wilson, and Jennie Mischler, Dr. G. M. Logan, and Mrs. Ida K. Farrell. . . . Mr. and Mrs. Gordon L. Hess, superintendent and matron, respectively, and their children Harold and Barbara, complete the "Family." Accompanying is a picture of Bro. and Sr. Hess and their children, and a picture of Golden Rule Home appears on the front page.



# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



M. W. Lyon

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.



Delbert A. Jones

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

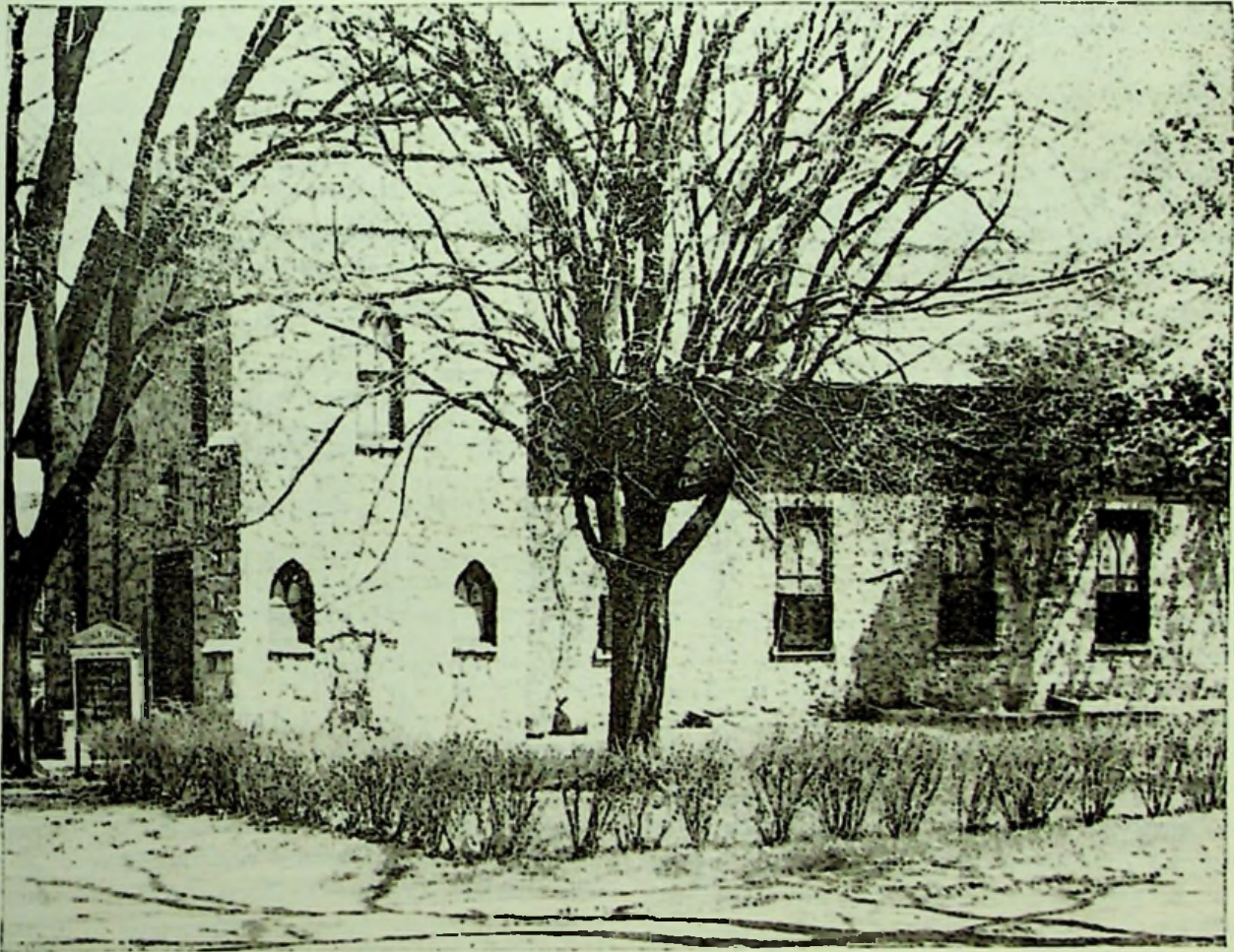
With what church are you associated? .....

# THE RESTITUTION HERALD

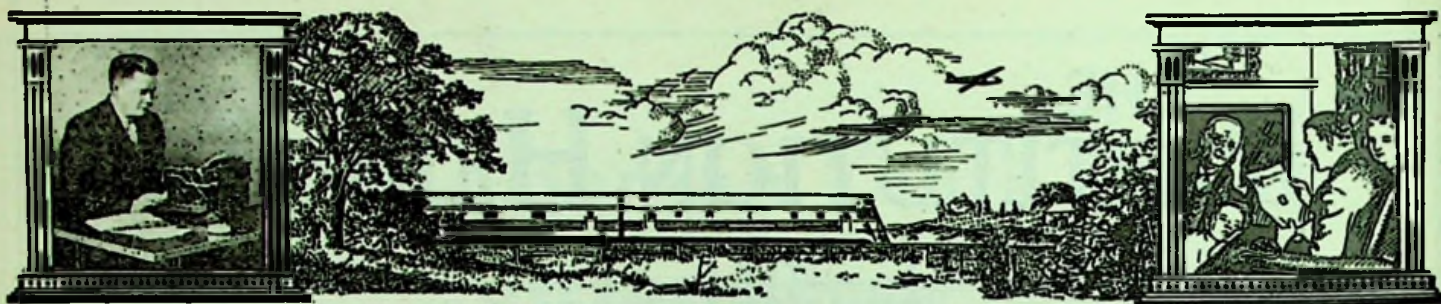
VOLUME 38

OREGON, ILLINOIS, JULY 12, 1949

NUMBER 40



THE CHURCH OF GOD at Oregon, Illinois, invites you to attend the General Conference and Illinois Bible School—August 2-14, 1949. The Twenty-Ninth Annual General Conference and the Fifty-Second Annual Illinois Conference of the Church of God (conducted jointly) are scheduled to convene, August 2-14, 1949, at the Church of God in Oregon, Illinois. The Oregon host church invites you to these feasts of spiritual food. Here, daily Bible classes, gospel singing, prayer, special features in vocal and instrumental music, Christian fellowship with brethren from many states and Canada, essential business sessions, and evangelistic preaching of the Word of God will strengthen you for the daily walk with Christ. . . . The General Conference business sessions are planned for Thursday, Friday, and Saturday (August 11-13). Further announcement and details, including the daily program appear on *page sixteen*. See, also, pages four and five re Constitutional Revision. . . . Shall we see *you* at the Conference?



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Only Twenty-One Days

Only twenty-one days, three short weeks, intervene today and the first day of General Conference and the Illinois Bible School and Conference, scheduled for August 2-14, 1949, at Oregon, Illinois. Both the front and back pages of this RESTITUTION HERALD, also pages 4 and 5, inform HERALD readers of plans and the program for these combined conventions. Everybody is invited. Every church should be represented. A concerted effort is being made to reduce mechanics and technicalities of the Conference, and to increase the *spiritual* vigor of all its meetings. . . . Come to General Conference! Bring your friend or family.

## Jesus and Life

Jesus said, "Beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Abundance of money or power without Christ does not enrich with true peace or satisfaction. True happiness, or true success, is intangible; money is handled, counted. He who would find true, abundant life can find it only in Jesus Christ. Well illustrative of the fruitlessness of apparent success without Christ is the following selection, "A Multi-Millionaire Takes Stock," and Richard W. Gray's introductory comment, here selected from *The Illinois Gideon*, but first appearing in *The Witness*:

Business men were taking stock as 1948 drew to a close and 1949 came over the horizon. Not long ago, Louis Lurie, "a real estate man who is reputed to be worth several dozen million dollars," circulated a mimeographed tract which follows. Columnist Billy Rose reproduced it in his syndicated newspaper piece.

### FOOD FOR THOUGHT

In 1923 a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

The president of the largest independent steel company.

The president of the largest utility company.

The greatest wheat speculator.

The president of the New York Stock Exchange.

A member of the President's cabinet.

The greatest "bear" in Wall Street.

The president of the Bank of International Settlements.

The head of the world's greatest monopoly.

Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years magazines and newspapers had been printing their success stories and urging youths of the nation to follow their examples. Twenty-five years later, let's see what happened to these men:

The president of the largest independent steel company—Charles Schwab—lived on borrowed money the last five years of his life, and died broke.

The president of the largest utility company—Samuel Insull—died in a Paris subway, penniless.

The great wheat speculator—Arthur Cutten—died abroad, insolvent.

The president of the New York Stock Exchange—Richard Whitney—served a term in Sing Sing.

The member of the President's cabinet—Albert Fall—was pardoned from prison so he could die at home.

The greatest "bear" in Wall Street—Jesse Livermore—committed suicide.

The president of the Bank of International Settlements—Leon Fraser—committed suicide.

The head of the world's greatest monopoly—Ivar Krueger—committed suicide.

All these men had learned how to make money, but not one of them had learned how to live.

## Possibly a Neon

Rickety old bulletin board at front of the church lawn! How well its unchanged wording during the last seven weeks announce carelessness and indifference! A coat of paint would help its exterior; new letters and figures should replace the faded and rusty ones to brighten the interior. Further, without extravagance, insert a light—possibly even a neon!

## Name on the Church

Many Churches of God have no sign, or name, above or near the front entrance. Brother Russell Currens, Burr Oak, Indiana, writes: "Please urge all our churches to have good-sized signs made and put up, so folks traveling will be able to find the right church they are looking for."

## Good Summer School

Brother Otto E. Dick, superintendent of Oregon Bible College, reports a good summer session, now in progress and attended by twelve consecrated students. See the news section (pages 13-15) for details.

# God's Love for Us

By Harold J. Doan, Chicago, Illinois

ROMANS 7 and 8 were written evidently for Jews who lived in Rome, in an effort to persuade them that the law was dead and could neither justify them nor destroy the power of sin in their lives. Paul used his own experience to illustrate the point. He told in Romans 7 how that when he was under the law, before his conversion, he knew what was right and what was wrong, but he had not power to do the right and resist the wrong. Though the law was good, it did not free him from sin and its power; it only made his sinfulness stand out more sharply in its white light of judgment. In this state, Paul cried out, "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7:24.) His answer was, "I thank God through Jesus Christ our Lord" (7:25).

This statement served to introduce Paul's eighth chapter in which he explained in great detail how he had been freed, justified, and sanctified: not by the law of works, but by the love of God as manifest in the death of Jesus, by his complete trust in that love and sacrifice, and by his reception of the Spirit of God. By the Spirit of God, not by strivings to maintain the law, Paul was transformed from a servant of the flesh to a servant of God.

Romans 8 tells of some of the forces which worked in Paul's life when the love of God was made known unto him; when he threw himself on the mercy of God with such trust as is seldom seen.

First, Paul told how the Spirit of God was working in his life since he found Jesus. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (8:3, 4). The law outlined righteousness, but it gave no power to be righteous. Since the death of Jesus that power has been made available, so that we not only can know to do good, but have power to do it. The Spirit of God is that overcoming power, by which we can cease to walk after the flesh, and display before the world in our own lives the righteousness of God. So, we see that even the power of victorious life is the gift of God's love, as we trust Him to guide us and submit ourselves to Him.

God's love is shown us in that He gave His own Son to die for sin and pour out His power to overcome sin.

Then Paul told of the hope that came to him because of the love of God and the assurance that came with it. "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are

saved by hope" (8:22-24). Though Paul had a portion of the Spirit and it was a source of great joy and comfort to him, still he suffered many physical discomforts and faced many trials and temptations. These were balanced by hope for the future resurrection of the dead and Kingdom of God, wherein these evils shall be no more. Under the law, before he realized the love of God and the salvation of Jesus Christ, Paul had had no hope: for the law, which he could not keep, condemned him. But now, under Jesus, he had hope so



Harold J. Doan

great as to enable him to endure all manner of suffering, pain, and shame. His hope so stabilized him that he could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (8:18). It was when Paul tasted the great love of God which had called him out of the world of sin and death, that his hope became strong and sure. Paul knew God would help him and sustain him until he realized his hope.

Last, but not least, when Paul knew of God's great love for him, and of His desire to save him, it caused him to put his trust in God, knowing that the mutual love was so great as to bring eventual good out of every situation. Paul's trust, his complete assurance in the goodness of God and His love, led him to say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (8:28). Again, he wrote, "If God be for us, who can be against us?" (v. 31). This great trust came from Paul's knowledge of God's love for him. He knew that the God who had provided a way of salvation in the death of His own Son would not neglect to help and sustain His children along

(Please turn to page 7)

# Revision of Constitution

## CONSTITUTION OF THE CHURCHES OF GOD IN CONFERENCE

**Preamble.** It is understood that a conference is a voluntary assembly of the Churches of God in the United States and Canada, meeting at a designated place and time to confer on all matters pertaining to the spiritual life and business of the churches.

### ARTICLE I

#### Time and Place of Conference

**Section 1.** The general headquarters of the Conference shall be located at Oregon, Illinois.

**Section 2.** Every person, upon becoming a member of the Church of God, shall become a member of the Conference at his option, through his church or otherwise.

**Section 3.** The Conference shall meet once each year at such time and place as may be determined by the Conference or its executive board, but in no case shall the date be fixed earlier than July 1 or later than August 31. Announcement of the time and place shall be made by the secretary of the Conference at least one month in advance by publication in The Restitution Herald. The Conference may be called at such other times as may be necessary, and may convene immediately, without notice, upon consent of a majority of the active churches.

**Section 4.** For the purpose of conducting business, this Conference is incorporated in the State of Illinois under the name of "National Bible Institution," a corporation not for profit.

### ARTICLE II

#### Delegates

**Section 1.** Each church of fifteen or more members, which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty of its active members or fraction thereof.

**Section 2.** The officers of the Conference, together with the ministers associated with the Conference and one delegate from each state or district conference, shall be considered as delegates-at-large and shall have the same powers as the delegates from the churches.

**Section 3.** A member who has attended at least four services, or who has made a financial or service contribution, during the year is considered an active member of his church.

**Section 4.** A credentials committee shall be appointed by the president of the Conference before every conference, and the committee shall have the power to confirm or disqualify any delegate according to the terms of this constitution.

**Section 5.** Each church shall certify to the secretary of the Conference the name of its delegate or delegates and alternates; this certification shall be accompanied by a list of the names and addresses of the active members to be represented. No delegate will be recognized in any conference session without having been

The 1948 General Conference ordered the appointment of a special committee to consider revision of the constitution of National Bible Institution and of the working rules of the General Conference. A number of suggestions regarding the appointment of delegates and handling of business was already at hand.

In the course of its work, the committee found difficulty in meeting standard requirements under parliamentary law without making an almost total revision of the existing working rules and constitution. In some instances, only the terminology needed change; e.g., "council board" was transliterated into "executive board" or "board of directors," since a council board and an executive board are two quite different things. In other instances, very considerable emendations or additions appeared necessary.

In accordance with the existing constitution (Article VI, Section 1), the proposed revision is being published by the committee in three consecutive numbers of The Restitution Herald. Proposals here made will be subject to adoption, amendment, or rejection at the next General Conference, convening at Oregon, Illinois, August 11-13, 1949. Churches, state conferences, ministers, and laymen should give special attention to these recommendations, and instruct their delegates to vote carefully upon them.

**Committee:** Robert H. Hall, Chairman  
C. E. Randall  
J. Arlen Marsh, Secretary.

recognized by the credentials committee. If any delegate is absent from any conference session, an alternate who has been approved by the credentials committee may be appointed to act.

**Section 6.** Any church which cannot send a delegate or delegates to the annual conference may appoint a delegate or delegates from the general active membership of the Church of God. However, any delegate appointed under this section shall have only one vote, and under no circumstances can any delegate represent more than one church or state or district conference. A notice must be sent to the secretary of the Conference containing a statement of the intentions of the church and the names and addresses of its active members to be represented, within fifteen days before the Conference convenes.

**Section 7.** Each delegate shall have one vote.

### ARTICLE III

#### Business Sessions

**Section 1.** All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. All delegates shall be seated in a section of the auditorium reserved

for them, and no delegate shall be allowed to vote unless seated in the reserved section.

**Section 2.** A quorum for the transaction of business shall consist of twenty-five duly qualified delegates. Robert's Rules of Order shall govern all questions of parliamentary procedure.

### ARTICLE IV

#### Officers of the Conference

**Section 1.** The officers of the Conference shall consist of a president, first vice president, second vice president, secretary, and treasurer. Each term of office, including officers and employees, is subject to termination upon a two-thirds majority vote of at least fifty delegates present at any conference session, for violation of Section 3 of this Article.

**Section 2.** No elected officer shall be a paid employee of the National Bible Institution.

**Section 3.** The qualifications of each officer shall be those given in 1 Timothy 3, Titus 1, and such other scriptures as teach the qualifications of church leaders.

**Section 4.** Nominations for each office shall be held by the Conference in session one day before the day set for the election, and shall not be closed with fewer than two nominees.

**Section 5.** Nominations shall be made from the floor; but voting shall be done by ballot, and no nominee shall be elected unless he receives a majority of the votes cast. In case a majority is not received by any nominee in the first balloting, balloting shall continue after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is reached.

**Section 6.** The term of office of the president and of the first and second vice presidents shall begin when all the business of the annual conference has been disposed of and shall continue for one year or until a successor has been elected and qualified. These officers shall not succeed themselves for two years.

**Section 7.** The term of office of the secretary and the treasurer shall begin when all the business of the annual conference has been disposed of and shall continue for two years or until a successor has been elected and qualified. These officers shall not succeed themselves for two years.

### BY-LAWS OF THE NATIONAL BIBLE INSTITUTION

(Authorized by the Conference of the Church of God)

### ARTICLE I

#### Purpose of the National Bible Institution

**Section 1.** The purposes for which the National Bible Institution is incorporated are:  
(A) That evangelistic work be extended to meet the needs of the Church of God everywhere, and to open up new fields of missionary activity.

(B) That publishing facilities be provided under capable editorial supervision for the issuance of all necessary literature.

(C) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry or other religious work.

(D) That a board of benevolences be organized to minister to individual needs as they may arise.

**Section 2.** The executive board and employees shall walk in a manner worthy of the calling wherewith they are called, "with all lowliness and meekness, with longsuffering, forbearing one another (throughout the church) in love; endeavouring to keep the unity of the Spirit in the bond of peace." In such oneness of spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following Biblical truths and kindred truths, viz.:

(A) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(B) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(C) That "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).

(D) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(E) That God "only hath immortality" (1 Tim. 6:16).

(F) That God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7).

(G) That "Christ was once offered to bear the sins of many"; as our High Priest, He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(H) That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psalm 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(I) That we "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(J) That "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" (Rom. 6:4).

(K) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(L) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "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 there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(M) That "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

(N) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(O) That "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

**Section 3.** The officers of the Conference shall be, ex officio, officers and directors of the National Bible Institution, and their terms of office shall be of the same duration.

**Section 4.** The work undertaken by the Institution shall be divided into such departments as may be necessary, each department to be provided with its own head, all under the supervision of the Institution.

**ARTICLE IV  
Duties of the Officers**

**Section 1.** It shall be the duty of the president to call and preside at all meetings of the Conference and of the board of directors of the National Bible Institution, and to perform all other duties properly belonging to the presiding officer, not otherwise provided.

**Section 2.** It shall be the duty of the vice presidents to assist the president when called upon to discharge the executive duties, and to act in the president's place in their order of precedence in case of the absence or disability of the president.

**Section 3.** It shall be the duty of the secretary to keep the minutes of all meetings of the board of directors, to keep a record of the activities and accomplishments of the Institution, to report such minutes and records to the Conference when requested to do so, and at any other time when called upon by the president or board of directors.

**Section 4.** It shall be the duty of the treasurer or of his authorized representative to receive all monies, to disburse the same, and to keep an accurate account thereof. It shall be the duty of the treasurer to keep safely all funds in the possession and control of the Institution, to make a complete annual report of the receipts and disbursements to the annual conference and to the board of directors upon request, to submit such reports for publication, and to see that the accounts of the Institution are kept so as to show its financial standing at all times. The treasurer shall furnish surety to the satisfaction of the board of directors.

**Section 5.** It shall be the duty of the board of directors to transact and administer the business of the Institution in accordance with these by-laws and Article I above. Meetings

of the board of directors shall be held at the call of the president, or at the call of two or more members of the board, notice having been given of the date and place of meeting a reasonable time in advance. Notice by mail, telephone, telegram, by publication in The Restitution Herald, or in person, shall be deemed sufficient. The board of directors shall have power to devise ways to accomplish the objects of the Institution as set forth in Article I, Section 1, above.

**Section 6.** The board of directors is empowered:

(A) To acquire and hold real property and personal property.

(B) To sell or otherwise dispose of property.

(C) To raise money by subscription.

(D) To receive gifts, donations, and bequests.

(E) To receive and hold monies in trust as foundations or endowments, the profits of which shall be used in maintaining the work of the Institution.

(F) To employ a competent general manager.

(G) To employ competent executive heads of the various departments, with the right to combine the work of two or more departments under one head.

(H) To fill temporarily by appointment any elective office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent, until the next annual conference, when the vacant office shall be filled by regular election.

(I) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

**ARTICLE V**

**Quorum for Doing Business**

**Section 1.** A quorum of the board of directors for transacting of business shall consist of not fewer than three members.

**ARTICLE VI**

**Financial Policy of the Institution**

**Section 1.** The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The board of directors shall be governed in the work undertaken by the voluntary support of those interested.

**ARTICLE VII**

**Amendment of the By-Laws**

**Section 1.** The by-laws of the Institution may be amended, altered, or revised by a two-thirds majority vote of delegates present at any Conference meeting, notice having been given of the proposed amendment or revision in at least three consecutive issues of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the conference by which it is to be considered. Said notice shall plainly state the nature and purpose of the amendment or revision. Publication in The Restitution Herald shall be deemed sufficient notice.

# PRAYER

By Mary Mae Nedrow, Oregon, Illinois



**WE** WHO believe in God are instructed to be earnest and constant in prayer, not using "vain repetitions" when we commune with God. Guard your footsteps when you go into the house of prayer. Said David the Psalmist: "As for me, I will come into thy house in the multitude of thy mercy: and in thy fear [reverence] will I worship toward thy holy temple" (Psalm 5:7). Some fail to realize they should show reverence when entering the portals of the house of the Lord and often enter noisily. Also, too many forget that the church, a *sacred* place, should be used only to the glory of God, and not as a "house of merchandise." David, in entreaty to God, said: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy." (Psalm 61: 1-3). David prayed to God daily. (86:3.) He prayed at evening, morning, and noon. (55:17.)

When Jonah was swallowed by a "great fish" that God "had prepared," he prayed to God, was delivered, and found himself upon "dry land." In like manner, Jeremiah cried out of the dungeon to God, and God delivered him. (Lam. 3:55; Jer. 37.) When the Moabites and the Ammonites "came against Jehoshaphat to battle," he prayed to God to deliver him and his people. He said: "If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence . . . and cry unto thee in our affliction, then thou wilt hear and help" (2 Chron. 20:9). God is truly a "very present help" to those who trust Him.

When Hezekiah was sick unto death, God said to him: "Set thine house in order: for thou shalt die, and not live." "Then Hezekiah turned his face toward the wall, and prayed unto the Lord." God heard his prayers and added unto his life fifteen years. (Isa. 38:1-5.) The patriarch Job, in his affliction, cried unto the Lord and confessed

his shortcomings. God heard his supplications and delivered him. Moses, Abraham, Isaac, Jacob, and all the patriarchs of old prayed to God.

Paul and Silas prayed and sang praises to God when they were in prison and their feet were fast in stocks. "The prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had . . . fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said: Sirs, what must I do to be saved?" Paul and Silas expounded to him the Word of God "and to all that were in his house. And he [the jailer] took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:24-33).

Joshua prayed and the sun stood still; Hannah prayed to the Lord for a son, and Samuel was born; Daniel prayed in the lions' den and the lions' mouths were stopped. He and the three Hebrew children prayed daily.

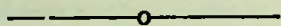
Tears often were shed in prayer: sometimes in sorrow for sin, sometimes because of grief. Jeremiah is called the "weeping prophet" because he cried so many times in sorrow because of the sins of the people—praying for their deliverance.

Jesus said: "Men ought always to pray" (Luke 18:1), and, "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25, 26). Jesus' first recorded prayer

was at His baptism. (Luke 3:21.) We feel, however, that Jesus communed with God from the time He was a little child. When the disciples asked Jesus to teach them to pray, He gave them the model prayer recorded in Matthew 6:9-13. Jesus prayed for His disciples and all future believers. (John 17.) He prayed in the Garden of Gethsemane before He was betrayed by Judas, one of the Twelve. (Matt. 26:36-42.) He prayed at the grave of Lazarus. He prayed on a mountain. (Matt. 14:23.) He prayed for His enemies while hanging on the cross at Golgotha.

Simeon prayed when he held the baby Jesus. (Luke 2:27-32.) Stephen, the first Christian martyr, prayed for his enemies, while he was kneeling amid a shower of stones. (Acts 7:59, 60.) Peter went on a housetop to pray. (Acts 10:9.) After the disciples witnessed the ascension of Jesus, they went to an upper room and held a prayer meeting. About one hundred twenty were present. (Acts 1:9-14.) The early Christians prayed that they might have the initiative to speak the Word. (Acts 4:23-31.) In Philippi, prayer meetings were held by a river side. (Acts 16:13.)

Jesus admonished us who are Christians to pray for those who "despitefully use" us and "persecute" us—always to be earnest and constant in prayer. A happy Christian is a praying Christian. "Confess your faults one to another, and pray one for another. . . . The effectual fervent prayer of a righteous man availeth much." Pray for guidance; for strength; for Christ's return; for the Kingdom to come; for peace; for the church and the brethren. Continue in prayer when you congregate at church, or in the quiet of your home. Pray for us.



## God Is with Me Everywhere

*By Sarah Kessler, West Milton, Ohio*

God is near me every day,  
Whether I'm at work or play;  
All my burdens He doth share—  
God is with me everywhere!

I should never have a fear,  
Knowing God is always near.  
No one can with Him compare—  
God is with me everywhere!

God is with me here at home,  
Or wherever I may roam.  
Midst my grief and care—  
God is with me everywhere!

## GOD'S LOVE FOR US

*(Continued from page 3)*

the way. Paul knew, as we know, that God would not provide such a costly atonement, only to abandon us to Satan in our times of trouble. Paul knew that no matter how bad things seemed at the moment, God still loved him, and, if he would be patient, all things would soon turn out for good.

Paul was sure of God's love for him, saying, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (8:38, 39). Paul could conceive of no situation in which God's love for him, because of his relationship to Christ, would ever cease. This knowledge caused him in turn to love God and trust Him in even the darkest hour.

Do you know that God loves you, even as He loved the Apostle Paul? He loves you—whoever you are, wherever you are, whatever you are. He loves you so much, that He gave His Son Jesus to die for you and open the way of salvation for you. God wants you to believe in Jesus and to accept His sacrifice. He wants you. With arms opened wide and with love unbounded, He is waiting for you.

When you come to God and taste of His love, and see His love and feel His love, you can expect to have the same forces working in you as worked in Paul.

God will give you His Spirit to take away the lusts of the flesh and enable you to overcome the powers of sin. You can expect to walk "not after the flesh, but after the Spirit," no longer under condemnation but free from the shackles of Satan.

You will receive hope—a sure hope—which will stabilize your life and help you to endure its discomforts. When you come to God through Christ, you will receive His promises of resurrection to new bodies and new life and of everlasting joy in the Kingdom of God on earth.

When you know God's love, it will give you trust. You will realize that He who loves you so much as to offer Jesus on the cross, loves you enough to bring you through darkness unto light, through pain unto health, through suffering unto joy, through death unto life. Such will be your trust that you will be unshakeable in your persuasion that God's love for you will endure all things and lead you to salvation.

If you know not the love of God that Paul knew, if it has not given you Spirit, hope, and trust, then throw yourself at the mercy of God now. Cease from sin, self, and servitude to Satan, and drink from the cup of God's love, partaking of the life of Jesus. Give yourself to God.





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**WORLD GOVERNMENT.** It has been some time since we submitted any material on the demand for a World Government. In the current issue of "The Dawn," reference is made to the subject and a member of the British Parliament is quoted in support of such a government and the urgency for such a step in order to meet the rising tide of world disaster that appears to be rolling in on a helpless society. Says "The Dawn":

"Mr. H. Ushome, Labour M.P., told delegates to the Rotary International Conference at Blackpool on May 1st that it was thought possible that World Government might be established by 1955. He said that only fast and successful work in this direction could save the world from disaster.

"He emphasized that if we do not quickly arrange to work together in a genuine world organization, the next war will be upon us.

"Thus is expressed the hope that is being echoed in many places today, that in some way the world's leaders may yet be able to save the professed Christian civilization from utter ruin. One of the prophecies describes this viewpoint, saying, 'We would have healed Babylon, but she is not healed.' Eventually all of society's doctors will learn that they are unable to cure this sick world of the fatal disease of sin and selfishness."

A fatalistic view is gripping the leaders of the world. They realize that we are moving steadily toward a crisis, and the only hope which they see for the corrupt human system of government is a world order. It is that or disaster! so they reason; and sure enough from a strictly human viewpoint they are right: but man's last extremity will be God's opportunity to introduce into the world the rightful Ruler to David's throne.

### REMEMBER

God liveth! (1 Tim. 4:14).

God knoweth! (Matt. 6:8).

God loveth! (John 16:27).

God careth! (1 Peter 5:7).

God planneth! (Psalm 40:17).

God worketh! (Rom. 8:28).

God supplieth! (Phil. 4:19).

"This is our God"! (Psalm 48:14).

—Good News Publishers.

**THE AUTHOR OF DEATH.** Paul, writing to the Hebrews, stated that Christ through His death opened up the way to "destroy him that had the power of death, that is, the devil." Then, in his Roman Epistle, he declared that the "wages of sin is death." This type of scriptures could be multiplied manifold, but these two should suffice to show that death is the result of sin and is an enemy of all mankind—an enemy which will be destroyed—but will be the last enemy destroyed. In the late issue of "Moody Monthly," a

glowing tribute is paid to the man who served as president of Moody Bible Institute from 1934 to 1947, when he was felled by the enemy Death. We give part of the preamble and resolution published in a recent issue of the Monthly as prepared by trustees of the Institution. It reads:

"Whereas in the inscrutable wisdom of God, who is all wise and cannot make a mistake and who is all love and cannot be cruel to any of His children . . . it pleased Him to take unto Himself our beloved leader and brother, the Rev. W. H. Houghton, D.D., LL.D., president of the Moody Bible Institute, Chicago, Ill., on June 14, 1947, and . . .

"Be it further resolved

"That we hereby express our sense of deep personal loss in the home going of Dr. Houghton."

We heartily concur in the thought that God is all wise, and never makes a mistake and is not cruel. Men, however, make mistakes, and we believe the authors of this memorial made a grievous mistake when they charged God as being the One responsible for the death of Dr. Houghton or anyone else. Death does not please God! It is written: "I have no pleasure in the death of him that dieth." Death is an enemy, is so described by the Scriptures, and some day Christ is going to destroy the real author of death—that is, the devil.

**MENTAL DRAWBRIDGES.** Some very helpful advice is given in a short article appearing in "The Friendly Adventurer," and we pass it on to our readers. It says:

"The feudal lord in the Middle Ages was a wise man. He built a huge, towering wall around everything he owned, his home, his barns, his mills, and then he built a deep ditch around the wall and filled it full of water. Now and then he would sally forth and wage battle, but he could always retreat to his home, pull up the drawbridge, and stick out his tongue at the whole world.

"We should take a tip from the feudal lords. When we enter our homes in the evening after the business fight of the day is over, we should pull up our mental drawbridges. We should separate ourselves from the problems, perplexities and difficulties of our tasks.

"Too many of us leave the mental drawbridges down and our fear and worry enemies pursue us into our homes. We are fighting them all the time, often far into the night. They give us no rest. They capture our home and we surrender to discontent and unhappiness. Pull up the mental drawbridge! Let peace and music and books and laughter and gay conversation rejuvenate—relax and inspire you for tomorrow's problems."

**UNBELIEF.** The trend of church life in our country sooner or later reflects the life of

the church as a whole. For example: the life of the church in England more or less portrays the life of the church throughout the world, and it can be said that the trend of church life in this country more or less reflects the life of the church throughout the world. That the nominal church is undergoing some radical changes must be apparent to everyone familiar with church life and the prophecies.

Recently a bill was introduced in the British Parliament empowering the Church of England the right to retire liberal bishops whose views and behavior threaten the welfare of the Church. Bishop Barnes, in speaking against the bill is quoted by "The Dawn," as saying:

"Vast numbers of educated people have left the church. Intellectually active young people are repelled by services and sermons in which statements are made which they cannot accept—such as that the world was made in six days. . . .

"Without theological changes the church will perish. It already shows disquieting signs of decay. A number of clergy and laity are seeking to forge a reasonable faith to convince the world: for instance, that in order to be a Christian, you need not believe in Adam and Eve."

This philosophy of religious life leaves every man to reason out what is truth according to conviction based on his environment entirely independent of the Scriptures of truth. More and more, the religious leaders are vomiting out the propaganda that it doesn't make any difference what you believe as long as you are sincere and conscientious in what you affirm.

**A GOOD OMEN.** The Commerce Department has released figures on the liquor bill which the people of the United States spent for intoxicating drink for 1948. The report indicates that the 8.8 billion dollars spent in that year was 9 per cent under what was expended in 1947. According to the Department, this is the first time in more than ten years that the liquor bill has shown a decrease.

If the voices of those who love sobriety and who are seeking things above would cry out against the evils of drink, great change could be wrought in the moral life of our nation. It was but last night that I was talking with a man who has suffered years from sinus trouble because a dentist who was under the influence of alcohol pulled a tooth for him and broke it off, and, in trying to get the root, forced it up into one of the antrums. He is now in Arizona seeking help from the climate here because a dentist drank too much. How much is too much? The first drink!

"Be not among winebibbers . . . for the drunkard . . . shall come to poverty."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).*

### "He That Believeth"

We might suggest the question "He that believeth what fact 'shall be saved'?" The verse just before our golden text has a statement which helps to explain our golden text. Jesus said, "Go ye into all the world and preach the gospel to every creature, He that believeth . . ." He that believes the gospel!

The gospel or "good news" at this time was especially that Christ had risen from the grave. What news!

Hear these words of Paul, "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" (1 Cor. 15:1, 2). What did Paul preach? That Christ died for our sins, was buried, rose again the third day. "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain" (vv. 13, 14). "But now is Christ risen from the dead, and become the firstfruits of them that slept" (v. 20). "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame" (v. 34). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (v. 58).

### Christ Appeared to His Disciples

It was the first day of the week (Sunday) at evening. The disciples were gathered in a room. The door was closed; one verse says "locked." They were afraid of the Jews. Then Jesus came in and said, "Peace be unto you." (See John 20:19-31.) Jesus showed the disciples His hands and His side. "Then were the disciples glad when they saw the Lord" (v. 20). He breathed upon them and said, "Receive ye the Holy Ghost." He gave them power to "forgive" or "fix" men's sins.

Thomas was absent when Christ visited the disciples. They told him they had seen Jesus. Undoubtedly, they told him how Jesus had showed them His hands and side. However, the account states briefly, "The other disciples

therefore said unto him, We have seen the Lord." Then Thomas made his well-known statement, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (v. 25). Thomas wanted proof, the same proof that Jesus had shown the other disciples, and perhaps a little more.

Again Jesus stood in the room and said "Peace be unto you." Then He addressed Thomas. He told Thomas to reach forth his finger and see His hands, and thrust his hand into His side. "Be not faithless, but believing," said Jesus. Thomas, beholding Jesus, answered, "My Lord and my God."

Then Jesus gave a lesson to us. He said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

John explained in the written Word: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Another time Jesus used His opportunity to teach a lesson was when He met the woman at the well. He used water to illustrate the *living* water. He said, "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

### So Happy!

We introduce to our ECE Club members Robert L. Jones of Chesterland, Ohio. His name was sent in by his mother. Why not send in your youngster's names for our Everyday Christian Expression Club? See their names in print as their birthdays arrive! We wish to extend to them our best wishes!

### Happy Birthday Wishes

Carroll May Guillery, July 11, age 4, Hammond, La.  
John E. White, July 11, age 5, Eldorado, Ill.  
James B. Davenport, July 11, age 6, Eldorado, Ill.  
Jeanette Avara, July 14, age 12, Hammond, La.  
James E. McLain, July 14, age 14, Delta, Ohio  
Bobbie Bolin, July 15, age 12, Pomona, Calif.  
John T. Young, July 16, age 2, Hammond, La.

# The Berean Page

Alva G. Huffer, Morristown, Tenn.

## How to Organize a Berean Society

By Mary A. Gesin and M. W. Lyon

1. Interest as many as you can, whether few or many. It does not take large numbers to organize a Berean Society. Three can organize and do good work, if they are really enthusiastic about it. If you have a local pastor, enlist his co-operation and guidance.

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

3. See that everyone concerned is present at that meeting, and be there yourself.

4. Choose someone, perhaps yourself, to act as temporary chairman, and state the purpose of the meeting. This should be done by one who is himself enthusiastic with the idea, and the work should be presented before those assembled in such a way that they will catch his interest and enthusiasm.

5. Form rules to work by, and adopt them. These rules should state the name and purpose of the Society, requirements for membership, if any, what officers there shall be, how long they are to serve, and the time and place of meetings. The usual officers are a president, vice president, secretary, and treasurer. One person can be both secretary and treasurer, or the two offices can be combined, so that if you have only three members, each office may be filled. There may also be provision made in the rules for any committees needed.

6. Elect officers as provided for in your rules. Choose them wisely, for the character and earnestness of your officers will largely determine the kind of success your Society will be. Consider the duties each officer will have to perform, and elect those who are not only qualified, but who you feel will lead the Society in enthusiasm and aggressiveness.

7. If your group varies widely in age, divide your membership into two or more classes: senior and junior; adult, senior, and junior; or senior, junior, and primary; etc. One set of officers may serve for the whole Society, pro-

vided they are representative of the whole group. Each class may have its own organization within the Society, if so desired. This completes your organization. You are now ready to go to work.

### HOW TO WORK

1. Get Berean lesson books enough for each member of the Society. These can be ordered from the National Berean Society, Oregon, Illinois.

2. Notify your state secretary, if you have a state Society, or if not, the national secretary, of your new organization and ask to be enrolled as a member Society. This is the most important, because of mutual benefit to be derived from such affiliation.

3. Meet regularly each week.

4. Have a definite hour of meeting, and start meetings promptly at the time appointed even if only two are present. Those in charge, particularly the leader and pianist, should be on the job at least ten minutes before starting time to get songs selected and other last-minute preparations made. Be as punctual in closing as in opening, and you will help to keep up interest in the organization.

5. Open and close all meetings with song and prayer.

6. Take your Bible to class with you, and use it in class.

7. Learn the books of the Bible, so that you can find references quickly, to save time looking them up in class. A short Bible drill before the lesson period is a great help.

8. Take turns in leading the meetings, so each one will be benefited by the experience. In case a large proportion of your membership is not familiar with the Church of God faith, it may be advisable for an experienced member to teach regularly for a while. In junior classes, you will need to have a regular teacher.

9. Study the lesson at home during the week, and come to class prepared to discuss it. This helps the leader and makes the lesson interesting. For helps on how to study the lesson and on how to lead a class, see Senior Book 1.

10. Learn the memory verses exactly, and have each member repeat them in class each week.

11. Read the secretary's report of the previous meeting, and attend to any business that should come before the Society. Use care to see that it does not encroach too much on the lesson period, or crowd it out altogether.

12. Take dues or offerings regularly, and remit the proper proportion to your state treasurer, if you have a state Society, or if not, to the national treasurer. The amount to be paid by each Society is one half of that collected by the Society.

13. Above all, make an earnest effort to live up to the Berean motto and slogan. Keep everlastingly at it no matter what happens or how few come, and God will bless every effort put forth honestly in His cause.

# National Berean Youth Rally

## Oregon, Illinois

### July 18 - August 1, 1949



M. W. Lyon

The annual National Berean Youth Rally will convene at the Oregon Church of God during July 18 - August 1. M. W. Lyon, national evangelist, will superintend the Rally, and Delbert A. Jones, pastor of the Litchfield (Minn.) Church of God will be the Rally dean. Bro. Jones has had four years of public school teaching experience.



Delbert A. Jones

Mrs. Clifford Weaver of Dayton, Ohio, a member of the Brush Creek Church of God, will serve as the Rally matron. Mrs. Etta Hurley of the church at Hedrick, Indiana, will be the Rally cook. Both Mrs.

Weaver and Mrs. Hurley have demonstrated a sincere interest in young people. If we may judge prospects by the quality of the Rally staff, we should have a most successful Rally.

Four forty-five minute classes will convene daily in doctrine, Christian living, methods of worship, and the life of Christ. Beginning at 2:30 each afternoon, games and outings will be planned under the supervision of Bro. Jones. Rally evening services will be conducted on Monday, Wednesday, Thursday, and Friday evenings, consisting of timely themes by special speakers, religious sound pictures, and a program by the Rally students.

Enrollment is open to all young people between the ages of 13 and 17 years, inclusive. The fee for tuition, board, and room is \$20.00. All students will be expected to co-operate in the matter of maintaining proper discipline and in the performance of duties necessary for the success of the Rally.

Who will be first to fill out and return the Rally enrollment blank below? We need at least fifty students for successful operation of the Rally. Send your enrollment now to Otto Dick, Oregon Bible College, Oregon, Illinois.

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Name ..... Date .....

Address .....

Date of birth ..... Age .....

Parents' names and address .....

Parents' names and address .....

Are you a baptized believer? .....

With what church are you associated? .....

## VIRTUE

By LaVonne Pearson, Hammond, Louisiana

**V**IRTUE is the moral excellence of man. In the study of virtue, one realizes that there are two types of virtue, cardinal and supernatural. Let us first consider the cardinal virtues, of which there are four. These are prudence, fortitude, temperance, and justice.

Prudence means caution. For an example, we read in 2 Chronicles 2:12 that Solomon was "endued with prudence and understanding." Therefore, it is understood the nature of Solomon was caution in all things.

The second cardinal virtue is fortitude. Fortitude is one's strength—his firmness of mind. "The Lord is the strength of my life" (Psalm 27:1).

Now to temperance, the virtue which governs one's every habit, for temperance means habitual moderation. Every day, we eat food, and surely there must be temperance in eating. As we limit ourselves to a certain amount of food, let us also have moderation in play and work.

Having explained the first three cardinal or main virtues, we have justice remaining to complete our natural virtues. Justice simply means rightfulness. In Psalm 82:3, we read that we are to do justice or rightfulness to the afflicted and needy.

The cardinal or main virtues having been completed, we will study the supernatural virtues. This sounds like a big word, but merely suggests theological or Christian virtues. Three Christian virtues are familiar to all of us: faith, hope, and charity.

Faith expresses one's belief in God.

Hope is a desire with expectation of obtaining that desire.

Last is charity, or one's Christian love. Probably the best verse to describe these three virtues is 1 Corinthians 13:13, saying: "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

**COST OF FEAR.** "Fear is the costliest commodity in the world," says the *Financial Post*. "In a society that is starving, we spend 27.4 billion dollars annually for armaments and for armies. How much is 27.4 billion dollars? It is just about \$16.00 for every person alive in the whole universe today."

The Bible says, "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" (Luke 21:26). (And Jesus offers *Peace!*)—C. E. Lapp in Pennellwood (Grand Rapids) Church Bulletin.

## TRACTS--BOOKS

### *Bible-Centered Gospel Messages*

We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and reprinted issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
An Important Biblical Discovery, Haupt, 8pp.	.25	1.60
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 2pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Covenant with Abraham, Lindsay, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
Hell—What Is It? 8pp.	.25	1.60
I Am, A. Marsh	Free for postage	
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
Position of Women in the Church		
Macy, 6pp.	.20	1.25
Resurrection, Magaw, 8pp.	.25	1.60
Sin in the Church, Railsback, 6pp.	.20	1.25
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Kingdom of God, Gockler, 6pp.	.20	1.25
The Kingdom of God, Gockler, Spanish edition	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
Tithing in the Scriptures, Gordon, 4pp.	.15	.85
Truths a Child of God Should Know, L. Lapp, pocket size, 6pp.	.20	1.10
We Have a Message, Lyon, 6pp.	.20	1.25
What Is Man? Patrick, 12pp.	.35	2.30
What Is the Tithe? Deuchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
Worshiping God with Music, Macy, 66pp.	.20	1.25

**National Bible Institution**  
Oregon      Illinois

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- July 18 - August 1—National Berean Rally at Oregon, Ill.
- July 21-24—Arkansas - Oklahoma Conference at Walnut Grove Church, Havana, Ark.
- July 30 - August 7—Evangelistic meetings (J. M. Morgan) at Lord's Schoolhouse, five miles north of Morrilton, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 11-?—Evangelistic meetings (J. M. Morgan) near Mount Hope, Ala.
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 21-28—Eastern Nebraska Conference (J. R. LeCrone, guest speaker) at Omaha.
- August 18 - September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31 - September 4—Ohio State Conference at Lawrenceville.

## THE SUMMER SCHOOL

The summer session of Oregon Bible College, now in session, enjoys an enrollment of twelve students:

- Barbara Claussen, Oregon, Illinois.
- Kyle Davis, Wenatchee, Washington.
- William Dick, Oregon, Illinois.
- Bud Goodwin, Oregon, Illinois.
- Dorothy Guillery, Hammond, Louisiana.
- Ruth Johnson, Sac City, Iowa.
- Sarah Kessler, West Milton, Ohio.
- Marion Otto, Eden Valley, Minnesota.
- Harry Payne, Oregon, Illinois.
- Curtis Simpson, Grandville, Michigan.
- Howard Thomas, Flat River, Missouri.
- Neil Thut, Falls Church, Virginia.

Instructors Otto E. Dick and J. R. LeCrone are teaching: "Inspiration of the Bible," "Training for Active Service," "Teaching by the Storytelling Method," and, "Christian Discipleship."

## MARSHALL, ILLINOIS

Bro. and Sr. Ernest Graham and son David spent Sunday, July 3, here at Marshall, Ill., where Bro. Graham preached at the Salem Church of God.

The Salem Church of God will observe its annual homecoming on August 14, commemorating the 62nd anniversary of building of the church. Bro. Harry Gackler of Hector, Minn., has promised to be with us. Everybody is invited to come for a good time in Christian service and fellowship. Osby Claypool.

## FOR SPECIAL ATTENTION

The particular attention of churches and state and district conferences is directed to the proposed revision of the constitution and by-laws of National Bible Institution and of the working rules of the General Conference. The initial draft appears in this paper.

Members of the executive board disagree with points raised by the revision; members of the revision committee are not altogether at agreement among themselves, but have endeavored to work out such compromises as seem just. Among other things, the executive board unanimously prefers the present term of office for board members to the term proposed by Article IV, Sections 6 and 7, of the revised constitution.

Article I, Section 2, of the by-laws is lifted verbatim from the existing declaration of understanding adopted by the General Conference at its organization meetings. Questions as to the propriety and correctness of paragraph (E) of this section have been raised on the ground that Jesus, also, has immortality now.

The revision extends churches the right to choose delegates outside their own membership lists (but within the membership of the Church of God) if they wish to do so. It eliminates delegate voting for the National Sunday School Association and the National Berean Society. Duties of secretary and treasurer have been brought more in harmony with actualities. These matters already have been raised on the General Conference floor in the past, and the reasons for the proposed revisions stated in some detail there.

J. Arlen Marsh, Secretary,  
National Bible Institution.

## THE TITHE A DEBT

"The distinction that the tithe is distinctly a debt and not a gift should never be lost sight of. The expression 'Give God the tithe' is not only wrong, but in a very literal sense is belittling God. You do not insult your banker by offering to 'give' him the interest you owe him, nor do you 'give' your grocer the amount of his bill. Yet neither is more of a debt than the tithe we owe to God."—Layman Tithing Foundation.

Question: Should not a Christian wait until he is free from debt before introducing a tithe to the Lord into his budget?

Answer: Many enthusiastic tithers have testified that they never were free from debt until after they engaged in a tithing program. The person who determines to wait until he is out of debt before beginning to tithe employs much the same line of reasoning as the one who refuses to be baptized until he is free from sin. He reckons without the grace of God.

## ELDORADO, ILLINOIS

The Illinois Quarterly Conference had its regular June meeting at Eldorado on June 25 and 26. Bro. Gordon Landry, new pastor at Ripley, led the opening Bible class on Saturday afternoon and preached in the evening. The Sunday morning service, led by the writer (from Macomb), was followed by the Communion service.

After a delicious dinner, Bro. Paul C. Johnson, (Oregon) presented some plain thoughts regarding our Lord's coming. The Conference was brought to its conclusion by the writer's sermon concerning God's tender care for His children. The meetings were fairly well attended, and all received a blessing.

Linford Moore.

## SAINT CLOUD, MINNESOTA

On Wednesday evening, May 25, the Saint Cloud Bible study and prayer service was held at the John Saatzer home on Pleasant Lake. At close of the lesson (led by Sr. Madge Savage on the subject of "Baptism and the Christian Life Following"), we assembled at the water's edge. The days in Minnesota are very long in the summer, and it was late twilight, which gave a soft glow to the waters. Five young people, taking their places with their pastor in the water, yielded themselves in obedience to the command of the Lord, whom they have elected to follow, in baptism. They are: Shirley Saatzer, Saint Cloud, Rt. 2; Douglas and Harold Hamilton, 20-37th Ave. N., Saint Cloud; Thomas Savare, Jr., and Bruce Savage, both of Waite Park. We pray that each of these earnest young people will go forward in the Master's service and fit themselves for His eternal Kingdom.

Misses Ruth Dell Savage and Mary Savage are visiting, this summer, in the State of Washington.

Bro. Orville Westlund, last year a student at Oregon Bible College, is very busy this summer. Aside from work he is taking at the State Teacher's College here to further his education toward his goal of preaching, he is supply preaching at Litchfield during the absence of Bro. Delbert Jones, pastor; is helping with the Berean work in the State; and, on Wednesday nights, has occupied the pulpit here and at Eden Valley.

Bro. and Sr. Harold T. Smith and children, Dale, Carol, and Evelyn, visited at the "parsonage" over the week end of July 4. We were very happy to have them here. Dale plans to attend Youth Rally at Oregon, Ill.

Bible school was conducted at the Saint Cloud Church by Bro. Delbert A. Jones, local ladies helping with teaching. Our attendance was not large, but what was lacking in numbers was made up in enthusiasm. It was a success in every way. Of the thirty enrolled, more than twenty had perfect attendance—and all asked for a longer session next year.

Mrs. A. M. Jones.

## Gleanings from the Field

"The field is the world."—Jesus.

Sr. Virginia Wagenaar, Byron Center, Mich., plans to attend the September term of Oregon Bible College. . . . Now, we want at least nine more freshmen!

Bro. M. W. Lyon, national evangelist, has accepted a call to the Omaha (Nebr.) pastorate, his new work to begin about September 1. The retiring pastor, Bro. Robert Hardesty, has accepted a similar call to the Southlawn Park Church of God, Grand Rapids, Mich.

Sr. G. E. Marsh, Cleveland, Ohio, has been caring for her mother, Sr. J. H. Williams, Rochelle, Ill., several weeks confined to her bed, but now strengthening.

Come to General Conference!

Bro. and Sr. Charles Pearson, campus superintendent and matron at Oregon Bible College, have returned from their vacation to College duties.

Born to Mr. and Mrs. Orval Dale Lynd, Jr., at Galva, Ill., a son, Ricky Lee, on June 20. Congratulations!

Bro. Paul C. Johnson expects to preach for the brethren of the Casey (Ill.) vicinity at the Restitution Church, Saturday night at eight o'clock and Sunday morning at eleven, July 16 and 17.

"We had a wonderful conference this year. Bro. Gary France, our guest speaker, brought six young folks whom we all enjoyed."—Mrs. Alfred Anthon, 435 Kings Rd., Corvallis, Ore.

### TRAVELING WITH US

The trail grows longer each day. We have journeyed many miles since you last "Traveled with Us." On May 23, we began our Bible school at Jordan, Mo., and continued the work until June 3. It was nice to be back at work with these folks again. We missed last year, due to whooping cough. But the zeal for Bible school did not become less, as we had a larger school than two years ago. The average attendance was forty-six. We had strong competition in the amount of rainfall, but feel we won out. If the cars could not go, the jeeps could! and we all got there just the same. The lessons, "Well of Salvation" and "Book of Life," were taught. The hospitality of these folks in Missouri cannot be surpassed. Bro. Francis Burnett is the pastor.

After the last class on Friday at Jordan, we started immediately for Eden Valley, Minn., arriving on Saturday, June 4. We welcomed the cooler weather in Minnesota, as it had been quite warm in Missouri. This was our first experience working with the people of Minnesota, but we sincerely hope it is not the last. Bible school was held there (June 6-11) along with the Minnesota Conference which began on Wednesday night. We had classes both morning and afternoon. The children brought their lunches and remained for the day. The lessons, "Well of Salvation" and "Book of Life," were taught here, also. Average attendance was forty-three. Again, we extend our thanks to Bro. and Sr. Walter Wiggins, the Sunday school which prepared such a lovely box of "eats" for us, and all who made us feel so welcome there.

A children's program was given on Friday night to a full house. Immediately after the program, Mary and I left for Louisiana, where we were scheduled to start Bible schools the following Monday. We drove all night on Friday, all day Saturday, and because we were so slowed up, by dense fog, we had to drive all night Saturday, arriving Sunday morning. We took turns "driving" and "nap-

ping" and did not feel too bad upon arrival.

Monday morning found us at the Blood River Church, La. The first day's attendance was 108, the highest attendance 120, average attendance 107 for the two weeks. Mary and I did enjoy our class so much. We began with 48 and reached the 60 mark. They really kept us busy.

In the afternoons, we conducted a school each day at Happy Woods, eighteen miles from Blood River. Our average attendance here was 64, and highest attendance, 67. This was our third year at Happy Woods and it seemed like "going home." The girls in my class here are "growing up" more each year, and I know I shall soon have to "graduate" them, but they will always be "my girls" anyway. We enjoyed working with Bro. and Sr. Timothy Pearson. Bro. Pearson is pastor of both churches. He even "let" me broadcast on his program while there, and was I ever "seared." Children's programs were held at both churches.

Early on Saturday morning, June 25, we started for Ripley, Ill. This is our first visit in Illinois since we left home, February 3. We are now at Ripley, holding a Bible school in the mornings, and another one at Coopers-town in the afternoons. As this journey is too long already, you will have to wait until our next trip to hear about the work here.

May God bless the seed sown.

Verna C. Thayer.

GOD'S WAY is the right way. Let's TITHE!

### HERALD RECEIPTS

Mrs. Benjamin Johnson; Irvin L. Barnhart (2); John R. Fiske; Emory Macy; R. H. Judd (2); Mrs. J. W. Leithliter; Mrs. John Sheaffer; Mrs. Orval Lynd; Sam Bottolfa; Gordon Landry; Mrs. James Buchanan; Sarah B. Manuwal; Mrs. Olive Deck; George E. Kieffer; Mrs. H. S. Tarbett; Elmer H. Magaw; Mrs. J. A. Kitts; Harrison Stephens; Warren E. Story.

### OREGON, ILLINOIS

Bro. and Sr. M. W. Lyon visited the Omaha (Nebr.) Church of God during the week end of July 2-4.

Sr. Benjamin Johnson, Stillwater, Minn., returning home from her father's funeral in Chicago, visited, July 1-3, with Bro. and Sr. Ernest Graham, Oregon Bible College.

Staying at the home of their grandparents (Bro. and Sr. William Densmore), sisters Shirley and Juanita Logsdon vacationed last week among Ripley (Ill.) relatives and friends, including Shirley's girlhood chum, Mrs. Karl Luthy.

Bro. Arnold Johns and his sister Janice drove to Scribner, Nebr., to help their father, Bro. Arthur M. Johns, to celebrate his seventy-eighth birthday on July 4.

Carpentering on a ranch in the foothills of the Sierra Nevadas—Box 52, Volcano, Calif.—is Ivan Magaw.

Bro. Leon Driskill is vacationing at Jordan, Mo., his home metropolis.

The new parsonage, now receiving its outer dress of siding, soon will be ready for occupancy. Bro. J. R. LeCrone (the pastor) and his family also are "ready."

Last week end, Sr. Leota B. Hanson visited several of her many friends at Ripley and Mount Sterling, Ill.

Church officers of the present church year are: elders, Otto E. Dick, Delos Andrew, Paul C. Johnson; trustees, Frederick M. Claussen, Paul C. Johnson, Delos Andrew; deacons, Frederick M. Claussen, Clifford R. Eyster, William Andrew, Harry Payne; deaconesses, Mabel Lindsay, Genniel Anderson; secretary, Paul M. Hatch; treasurer, Leota B. Hanson; organist, Lois Greenfield.

Sunday school officers are: Otto E. Dick, superintendent; Myrle Claussen, junior superintendent; Clarence Schier, secretary; Clifford R. Eyster, treasurer; Barbara Claussen, pianist.

East Oregon Chapel officers are: Leon Driskill, superintendent; Edna Van Fleet, treasurer; Eva Averill, secretary.

Some of the Dorcas ladies are busy getting bedding ready for conference, while the men and some of the ladies are busy getting the dormitory cleaned.

### LAYMAN'S CAMPAIGN ENROLLMENTS

237. Mr. & Mrs. H. T. Smith, Storm Lake, Ia.  
238. Blood River member, Hammond, La.  
239. Mr. & Mrs. Ivan Hughes, Largo, Fla.  
240. Mr. & Mrs. Loren Burnett, Tempe, Ariz.

### OVER THE TOP!

180. Mr. & Mrs. Ivan Hughes \$45.00  
181. Mr. & Mrs. Loren Burnett 26.00

### NATIONAL BIBLE INSTITUTION

Rockford, Ill., Church of God \$ 33.04  
Mrs. Benjamin A. Johnson 2.50  
N. Goodreau 6.00  
Mrs. James Galbraith 20.00  
Jessie M. B. Kauffman 5.00  
E. E. Warren 4.00  
Illinois State Conference 74.51  
Rockford, Ill., Church of God 37.73  
Hattie A. Woods 2.00  
Mrs. Anna Cochran 2.00  
Mrs. Marion L. Long 18.24

**MINNESOTA STATE CONFERENCE**

On Wednesday evening, June 8, 1949, the Diamond Jubilee (75th) Conference of the Churches of God in Minnesota convened at the Eden Valley Church of God. Bro. Harold Doan, pastor of Truth Seeker's Church of God, Chicago, Ill., was guest speaker each evening and at the Sunday morning and afternoon service. Bro. Doan delivered a series of very practical sermons, which were greatly enjoyed.

Sr. Verna Thayer, the national children's evangelist, and her assistant, Sr. Mary Catherine Railton, conducted the Bible classes for the children. Sr. Thayer was assisted by a number of the Eden Valley Church ladies. It is difficult to say who more enjoyed the introduction, the chorus singing, or story-telling—the children or the adults.

Classes for adults were held on Thursday and Friday at 10:30 a.m. and 2:30 p.m., and on Saturday at 10:30 a.m. Ministers from within the State conducted these classes.

At 2:00 p.m. on Saturday afternoon, Bro. S. O. Ross, Conference president, opened the 75th annual business meeting by leading the congregation in singing "Anywhere with Jesus." Bro. Harry Gockler then offered prayer for guidance of the Lord in the business meeting. Bro. Ross read Titus 2.

The secretary's report and the treasurer's report were read and accepted. Reports were given of the following churches: Mora, Minneapolis, Saint Cloud, Eden Valley, Litchfield, and the Emily area. A motion was made, seconded, and passed that the church reports be accepted as passed and that the written reports be filed with the secretary.

Churches represented by delegates in the election of officers were: Eden Valley, Saint Cloud, Hector, Litchfield, and Mora. Also present were a number of isolated members. Nominations for the State officers and the election were by ballot. Elected to serve for the ensuing year are: president, S. O. Ross, Litchfield; vice president, Harry Gockler, Hector; secretary, Walter Wiggins, Eden Valley; treasurer, John Peters, Paynesville.

Following discussion of the "Quarterly Letters," a motion was made, seconded, and carried to continue them for the coming fiscal year.

There was extended discussion of the Sunday school effort being made by Sr. Footo in the Orsippe School. The main point was how this new work could most appropriately be aided. As a result, Bro. V. R. Thomas was instructed to see what could be done to develop the work and report to the board.

It was moved, seconded, and passed to have the "Minnesota Trumpet" appear in The Restitution Herald at least four times a year, especially preceding a conference.

It was recommended that anyone who sees a possible field for a new religious work report the fact to a member of the Conference board.

Bro. Harry Gockler stated the Board is receptive to an invitation for the fall conference.

It was moved, seconded, and passed that the president appoint a delegate for General Conference business sessions from those who are at the Conference.

It was moved to adjourn, and the 75th annual business meeting was closed with prayer.

Sunday, June 12, was the last day of Conference, but in many ways it was the best by far. Sunday school was held at 9:45 a.m. The local teachers were in charge of the classes, but in many cases they chose substitutes from those in attendance. Bro. Doan again gave an inspiring message at the morning worship service. Communion following was in charge of Bro. Walter Wiggins. A basket dinner was served on the lawn of the church, Sunday noon. Following this bounteous feast, at 1:30 p.m., a goodly number journeyed to the north shore of Eden Lake to the Gaspar cottage. Here, in an impressive service, seven converts were baptized into Christ. They are: Mrs. Russel Thoms, Richmond; Mrs. Richard Hoskins, Eden Valley; Mrs. Wilbur Coulter, Eden Valley; Eldon Tritabaugh, Paynesville; Leland Wendroth, Eden Valley; James Flesland, Wahpeton, N. D.; and Tom Zirkelback, Eden Valley. May God's richest blessings rest upon each of these Christians.

At 2:00 p.m., Bro. Doan preached the final message of the Conference. Following the service, the ones newly baptized were extended the right hand of fellowship.

Delbert A. Jones, Secy.

We had to begin news on page 13 this week. Even then, several items were omitted.

**JOHNSON - MILLER**

The marriage of Miss Donna Johnson, daughter of Mr. and Mrs. Allen Johnson of Cambridge, Nebr., to Valarian Miller, son of Mrs. Esther Miller and the late Ralph Miller of Wellfleet, Nebr., was solemnized Wednesday, June 1, at the Church of God in Holbrook.

The writer performed the eight o'clock double ring ceremony in the presence of fifty guests before a background of palms, pink and white peonies and roses, lighted by candleabra. The wedding music was played by Richard Stagemeyer. Mrs. T. M. Ferrell, vocalist, was accompanied by Miss Janet Mollring of Holbrook.

The bride was attended by her sister, Miss Ardy's Johnson of Cambridge; and the groom's brother, Duane Miller of Wellfleet, served as best man.

Following a reception at the home of the bride's parents at Cambridge, the couple left for California on a two-weeks' honeymoon trip. They will make their home on a farm near Wellfleet.

The bride attended Summer Bible Training School and a summer session of Oregon Bible College in 1943 and 1947, and is a member of the Holbrook Church of God.

We pray that they will make a place in their home and lives for the Father in heaven, from whom all blessings flow.

T. M. Ferrell, Pastor.

**WANTED**—a young man interested in taking a part-time course in Oregon Bible College and part-time work in the print shop with a view to carrying on in the print shop. If interested, write National Bible Institution, Box 231, Oregon, Ill.

**BRISTOW, OKLAHOMA**

I closed our meeting on June 12 which began on June 1. The continued rain was a great hindrance and kept people away from preaching, but we had several present anyway, and with the best of attention.

We are happy to introduce readers of The Restitution Herald to Sr. Irma L. Morgan, 714 E. 8th St., Pawhuska, Okla., whom I baptized into Christ, Sunday, June 12, near Bristow. Sr. Morgan is the wife of Fred Morgan whom I baptized with his daughter and his brother (Troy E., now of Phoenix, Ariz.). Sr. Morgan needs your letters of cheer and words of Christian love. She had the misfortune of losing one of her dear little twin boys (seven years of age) by drowning in a creek a few weeks ago.

Also, I need your prayers and much-needed expense money, so I can carry this gospel-of-the-Kingdom work to a successful conclusion in the closing day of this evil Age—of my last years of gospel work. Send all letters to J. M. Morgan, Rt. 5, Bristow, Okla. I know that God will bless you for helping in this work of faith and love. J. M. Morgan.

**MORGAN - MARSH**

The Los Angeles (Calif.) Church of God was filled with relatives and friends of the bride and groom on the afternoon of June 19, 1949, when Earlene Morgan and Frank David Marsh were united in the bonds of matrimony, by the writer using the single ring ceremony. Mr. Earl Morgan, father of the bride, gave her in marriage. Her two sisters, Gloria and Reggie, served as matron and maid of honor. The groom's brother and a friend were his attendants. The music was furnished by Miss Barbara Stantial.

All these young people were former attendants in our Sunday school, and we were happy to be able to grant them the use of our Sunday school rooms for a reception, which followed soon after the marriage service.

The three sisters, each dressed in aqua colored wool suits with white accessories, made a very pretty picture.

The groom is a machinist who has lived with his parents on West 103 St., and the bride has been employed as a secretary in an insurance office.

After a honeymoon trip of probably a month to various places in Utah, they will reside in a trailer until completion of their new home in the vicinity of their parents' homes: Marsh's on 103 St., and Morgans' on 104 St. May God bless this union.

Emma C. Railsback.

**REVISION OF CONSTITUTION**

(Continued from page 5)

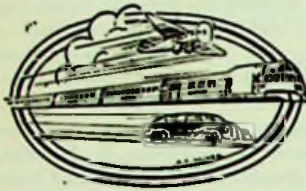
**ARTICLE VIII**

**Auditing of the Books of the Institution**

Section 1. The president shall appoint a competent auditor whose duty shall be to examine the books and other financial records of the treasurer and to make a full report of their condition in writing to the Conference at its annual meeting, or at such other time or times as may be required. Said auditor shall in no case be a member of the board of directors, or personally interested in the disposition of the funds of the Institution.



# Illinois Conference and Bible School



The Annual Illinois Conference and Bible School, and the General Conference will convene at Oregon, Illinois, on August 2-14. The 1949 Conference will be somewhat different than any we have had for many years. In recent years, the General Conference business meetings have been conducted nearly every week-day afternoon during the full two weeks of Conference. This year, these business sessions will be limited to the last Thursday, Friday, and Saturday (August 11, 12, 13). It is hoped that more lay-member delegates will be able to be present for these meetings.

This means that there will be one full week (August 2-10) to prepare ourselves for conducting the Lord's business. This entire week will stress the spiritual! There will be ample time for prayer, study, preaching, singing—yes, and for rest and recreation.

## The Daily Program

- 7:30 a.m.—Breakfast
- 8:00 a.m.—Ministerial Conference
- 9:00 a.m.—Devotions
- 9:45 a.m.—Morning classes
- 11:00 a.m.—Special sessions stressing Sunday school and Berean work
- 12:00 m.—Dinner
- 1:30 p.m.—Assembly and afternoon classes
- 3:00 p.m.—Recreation: games, excursions, rest
- 5:30 p.m.—Supper
- 7:30 p.m.—Evening worship service
- 10:15 p.m.—Off to slumber land

## Illinois Business Meeting

The afternoon of August 9 (the second Tuesday) is set aside for this important meeting. Do not miss it, Illinoisans!

## Class Periods

This year's classes have been well planned to give you a real uplift. You will not want to miss any of J. W. McLain's "Lectures on Prophecy." You will be inspired as you enter into a discussion of "Practical Problems That Confront the Christian" in M. W. Lyon's classes. Your children will be well cared for and trained in the way they ought to go by Verna C. Thayer and her staff—Ruby Railton, Grace Wiggins, and Gordon Landry.

*Note.* During the three days of General Conference business sessions, there will be classes for children and adults who are not delegates.

## Other Information

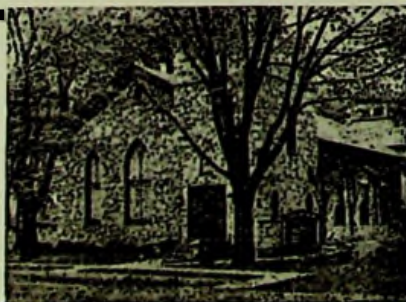
Brother Harold Doan will serve as superintendent of the Bible School. Sister Helen Lewis, who has provided such excellent meals in preceding years, has been employed as "Queen of the Kitchen." Sister Esta Starbuck has again been appointed music chairman, and will appreciate it if those blessed with talent to sing or play come prepared to present special numbers. Sister Leota B. Hanson is in charge of room rentals. Those wishing to rent rooms away from the dormitory should correspond with her at Oregon.

## Worship Services

The evening messages will be doctrinal with evangelistic appeal. You will hear such topics as "The Great Resurrection," "The Nature of Man," and "Israel in the News."

So you see an old-time, Bible-centered Conference is in store for all who come. A large crowd is expected. Brother Wayne Laning already is planning to bring a truckload from the Ripley-Macomb vicinity. But, whether you come by truck, car, bus, train, plane, or bicycle, don't fail to be in Oregon, Illinois, August 2-14!

At  
**OREGON**



**AUGUST**  
**2-14**

# THE RESTITUTION HERALD

VOLUME 38

OREGON, ILLINOIS, JULY 19, 1949

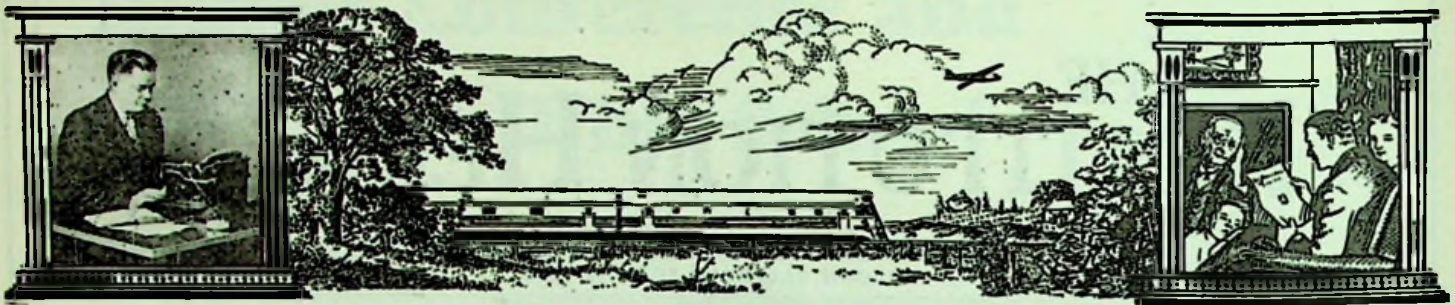
NUMBER 41



LION PIT, SAN ANTONIO ZOO, TEXAS

—Authenticated News.

More than 1750 animals and 1300 birds make the San Antonio Zoo picturesque and popular. Visitors, especially children, from entire Texas go to see these many, strange, and interesting creatures—all designed by the Omniscient Mind. At the popular lion pit, mighty cats of the African jungles, though captive, display unmeasured strength and regal grandeur. . . . The lion, prominent in Scripture, is a symbol of Israel in these last days, especially as Israel soon asserts himself as head—and “not the tail”—of Gentile nations. “Like a lion among beasts of the jungle, so shall the residue of Jacob be, among the mass of nations, like a young lion loose among the sheep, that tears and tramples them” (Micah 5:8, Moffatt). At the helm of that new nation will be Jesus Christ, “Lion of the tribe of Judah” (Rev. 5:5). Then, “Israel shall do valiantly” (Num. 24:18).



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## Good Evangelism

"Easy come; easy go" applies primarily, of course, to getting and losing money, but the proverb expresses a principle also applicable to gaining and losing church members.

Pioneer ministers of the Church of God were zealous to teach the basic principles of the Kingdom message to converts before their converts were baptized, before they received the sacred emblems, and before they were recognized as members of the Church of God. Members of other churches who believed in immortality of the soul, Trinity, reward at death by going to heaven or fervent hell, and kindred "Orthodoxology," instead of the gospel, were not recognized in much safer standing than were total non-believers. Effort was made to convert misinformed ones to the true gospel of Jesus' coming and Kingdom, then to baptize them into Christ, fellowship them, and, with their added strength, to go forward telling others of Jesus' second coming and His literal Kingdom. Baptism in unbelief of the gospel was no more recognized than sprinkling of babies.

To a very large majority of the pioneer ministers of the Church of God, entrance into the true *ecclesia* of God, "pillar and ground of the truth," was only by faith in the gospel, repentance from sin, and baptism into Jesus Christ—the many members of Christ's body comprising the true church.

Yes, growth in those earlier days was non-phenomenal, usually slow, but wholesome and sound. Members, not "blown about by every wind of doctrine," continued steadfastly as members of the Church of God until they fell asleep in death. (Typically: Brother James Martin, unable physically to preach, wrote from Bainbridge Island, Washington, "I can't preach any more, but I am still at my post.") Not one member in all the Church of God believed in natural immortality of the soul, resurrection and translation being the only, but precious, hope for life beyond the grave. Very few members, if any, were ashamed to be called "soul sleepers." Isolated members, unwilling to be absorbed, frequently started Bible-study

classes in their homes, teaching the gospel to one or several—and soon there *was* a Church of God to attend.

That was *not* pride. That was not obstinacy. That was not mere devotion to doctrine. That was *evangelism: good evangelism*—and the spirit of that evangelism should throb in a quickening pulse of the Church of God.

## Songbooks

First shipment of the new General Conference songbook, "Songs of Truth," has been received. The office does not yet know the price, but is relatively certain it will be less than \$1.50 per copy. Here is a songbook that will please you. Watch the news pages for further announcement—possibly next week.

In the meantime, check your church or conference needs. How many books will you desire? Church and conference secretaries may order immediately; bills for these orders will be mailed as soon as the price is known.

## Only Fourteen Days

Closer draws the General Conference, now only fourteen days in the future. By the time this *HERALD* is being read, the day will have arrived to study anew your road maps or to get a new railroad schedule of train service to Oregon, Illinois. You are invited. A large attendance is expected—two weeks from today, on August 2, 1949.

## Chicago to Minneapolis

Mr. E. Ritzman, 3021 Fremont Avenue So., Minneapolis, Minnesota, enjoyed hearing the General Conference broadcast from Chicago on Sunday, July 10. Ordering printed copies of Brother Harold Doan's sermon for that Sunday, our new Minneapolis attendant wrote, "The radio sermon was very interesting, and I wish to pass it on to friends." (Reprints of that sermon, "The Creator of All," are available from National Bible Institution at these prices: 5 copies for 25c; 10 for 40c; 25 or more at 2½c each.) The sermon appears on page four, this issue.

Is *your* radio in good condition? Turn its dial to 820, WAIT, Chicago, at 8:15 (D.S.T.) next Sunday.

# The Witch of Endor

By Raymond L. Brown, Oregon Bible College

**A**MONG difficult texts of the Scriptures, certain verses telling about the witch of Endor seem to scale the top of the list as being most difficult. In consideration of these texts, it seems the most logical procedure would be to examine the texts, verse by verse.

In 1 Samuel 28:6, we see a picture of king Saul in distress because he received no answer from the Lord about the coming battle with the Philistines; therefore he sought other means of finding out the secret of the near future. Probably the first thing that came to his mind was to find a woman who had a familiar spirit. (According to Young's Concordance, the Hebrew word for familiar spirit means "necromancer." Webster's Dictionary defines it as "the art of, or a device for, revealing the future by pretended communication with the spirits of the dead; hence, magic in general.") Saul, through impatience, accepted the same kind of sin that he had tried to destroy shortly before this time. (V. 3.)

After the servants of Saul told him about the woman of Endor, Saul disguised himself and went with two of his servants to the woman. Note the course of conversation between the king and the woman. "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee" (v. 8). The woman said, "Thou knowest what Saul hath done, how he hath cut off those that have familiar spirits . . . wherefore then layest thou a snare for my life, to cause me to die?" "Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing" (v. 10).

Concerning this passage of the Word of God, several questions have arisen and a considerable amount of reasoning given to the woman and to the promise by Saul. Saul's request for help needs but little explanation, so we will pass that quickly and discuss the words spoken by the woman. Observe the knowledge the woman had of the man to whom she was talking. The one who worked with familiar spirits probably observed that Saul was head and shoulders taller than anyone else in Israel. (1 Sam. 9:2.) Also, she undoubtedly noticed how Saul walked in authority and stood before her as a ruler. She therefore also remembered what Saul had done to people of her

kind, and she probably looked for revenge, because Saul was indeed her enemy. With all these things in remembrance, and having the promise that Saul would not harm her, she moved forward in her wicked act by asking him, "Whom shall I bring up unto thee?" He said, "Bring me up Samuel."

In verse 12, we see a picture of deceit as the mistress of witchcraft began her act of pretending she had communication with the dead. She cried with a loud voice, then turned to Saul and said, "Why hast thou deceived me? for thou art Saul." She had recognized him before!

Saul wanted to know the future, so he said, "Be not afraid: for what sawest thou?" "I saw gods ascending out of the earth," was her reply. Notice this last statement. Undoubtedly, this wicked woman believed in false gods. We Christians know there is only one God, the Lord Jehovah. If this were not so, there could have been spirits—"gods." The Scriptures then would be false, and our faith would

be false and profit us nothing. This, however, is not so: the Word of God is sure; our faith is true. The Scriptures do not teach us to follow after false gods made of wood or metal, nor are we to imagine that false gods can come up from the ground. The Lord Jehovah gave us an understanding through Moses, His servant, saying, "Thou shalt have no other gods before me" (Ex. 20:3). Why should we believe in something false, when truth can be found in the Word of God?

In verse 14, we read, "Saul perceived that it was Samuel." As regards this statement, the question occurs, How can a dead person be made into a god? According to the Scriptures, "there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" (Eccl. 8:8). Therefore, according to the Scriptures, Saul neither saw nor heard Samuel, but was as a goat taken to be slaughtered.

With the foregoing thoughts, one can see very clearly the events which followed. Samuel, supposedly, began to talk to Saul, telling Saul he would die. The woman was not idle while Saul was talking! The Scriptures tell us, "The dead know not any thing" (Eccl. 9:5). Therefore, the woman had to be the one (Please turn to page 12)



Raymond Brown

# The Creator of All

By Harold J. Doan, Chicago, Illinois

**G**REAT and supreme is Jehovah, our God, whose wisdom and power are beyond imagination. Men come to know God, imperfectly at best, by three means: nature, the Bible, and Christ. We observe God in nature; our knowledge of God is broadened by the Bible; and God is made understandable through Jesus Christ—the “express image of his person.”

David wrote, “The heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19: 1). David, looking up into the heavens, came to the inevitable conclusion that a Great Intelligence was behind such a creation. Abraham Lincoln agreed, saying that anyone who looked into the heavens and then denied God must be an idiot. We need not to prove God—His existence is self-evident—but the heavens do magnify His glory.

Leaning heavily upon the writings of Dr. Harry Rimmer, Arthur Zadde, and Dr. Cressy Morrison, we shall tell about a few of the marvels of nature which wonderfully emphasize the intricate knowledge of God.

Think of the expanse and speed of our universe. Dr. Zadde illustrates it this way. If the sun were the size of a pumpkin two feet in diameter, then the earth would be the size of a pea, a block away. The moon, also, would be the size of a pea, six inches from the earth, Pluto would be about two miles distant, and the nearest star, about the size of a pumpkin, would be ten thousand miles distant—*with nothing between!* Now blow this picture up to its true size and try to imagine the distance. Our sun is ninety-three million miles away, yet its heat comes to us in eight minutes.

The terrible speed at which we are safely traveling through the maze of heavenly bodies also gives cause for reverent wonder. The earth is revolving on its own axis at the rate of one thousand miles an hour. At the same time, the earth is traveling through space in its orbit around the sun at several thousand miles an hour. While the earth is thus traveling, it is going in still a third direction with the sun and the whole universe traveling around

*“The Creator of All,” radio message by Brother Harold Doan (WAIT, Chicago, 8:15 a.m., D.S.T., Sunday, July 10), intensely interesting with nature’s phenomena, challenges careless thinking to recognize and worship earth’s Creator. Enjoy this article; hand it to a friend. Be glad, also, to know while enjoying this message that an estimated fifteen thousand souls sat in his radio audience. . . . “Tune in” for his sermon next Sunday morning—820 on the dial.*

an unknown center at the rate of twelve hundred miles a second. Even at this speed, it will require 250 million years for the universe to make its circuit. In view of this, man has the audacity to set himself up as God because he has finally traveled faster than sound—perhaps one thousand miles an hour as his record.

What is the chance that this was an accident and not the design of an all-knowing God, your Father and mine? Dr. Morrison tells that if a person will take ten pennies, number them, put them in his pocket, then withdraw them and replace them one at a time, the chances are ten million to one against his drawing them out in order. What, then, is the chance our universe was just a “colossal accident”? How many times would one have to throw a font of type in the air before all the letters would come down set up to print a new and original poem? How many times, do you suppose, would the sun needed to have exploded into fragments to form our universe, without the creative genius of an omnipotent God?

Again, Dr. Morrison in his wonderful book, “Man Does Not Stand Alone,” gleams these amazing facts. If the earth traveled only half as fast as it does, it might be uninhabitable: broiled in the long day and frozen in the long night. If the moon were only a few miles nearer, two tides a day would submerge the earth. If the earth’s crust were only ten feet deeper, there would be no oxygen in our atmosphere, without which we cannot live. If the earth’s atmosphere were only a little thinner, meteorites by the thousands would break through every day, soon destroying us. Was this all accident? No, for God says, “I am the Lord, there is none else, there is no God beside me . . . I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded” (Isa. 45:1, 12). Kneel before such a God, O creature of dust and vanity!

Looking at the marvels of his own life and body, David exclaimed, “I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that

my soul knoweth right well" (Psalm 139:14). Our knowledge of the workings of the human body should bring us to the same awed submission David displayed.

Genesis 2:7 tells how God made man of the dust of the ground. A biologist informs that the fourteen elements which comprise man are those same fourteen elements which are found in ordinary dust. Accident or revelation? Do you know that when a cell dies in your body, it goes into the blood stream, makes a complete circuit of the body, and returns to the spot where it started, there breaking up to form a new cell? Truly, we are wonderfully made—by a Creator with unfathomable wisdom. Praise His name!

Even the animals and insects of God's creation cause one to marvel and praise. Both Job and Solomon, wise, observant men, learned from animals and insects much of the wisdom of God.

Did you know that every eel in the world was born in a great deep pool off the shores of Bermuda? Parent eels swim there from all over the world to spawn. From this pool all eels come, swimming to the very waters where their parents lived: not just to the country or continent, but to the very creek or pool or river or lake where their ancestors always had lived, until each succeeding generation went out to sea. European eels live about a year longer than American eels, in order to make the longer trip. Salmon return to the very spot of their birth to spawn. They swim up the very side of the river down which they swam as minnows on their way to the sea. If put in the wrong river, they know the difference, swim back to sea, and then find the right river!

When a wasp lays eggs in the ground, it knows that the young who hatch will need food immediately to live until they can fly and provide for themselves. So, the mother wasp, who knows she will die before her young hatch, catches a grasshopper and stings it in just the right spot to paralyze it without killing it, and buries it with her eggs. When the young hatch, the paralyzed grasshopper is ready, fresh food. Where did the animals and insects learn? Their instinct is the imparted wisdom of a great Creator.

We need not prove the existence of God, for it is infantile to imagine a world without Him. We do need, however, to realize more and more what a wise and wonderful Creator He is, and how worthy of our adoration. Well could Isaiah say, in view of this power of God, "Woe unto him that striveth with his maker" (45:9). The magnitude of God only serves to emphasize by contrast our own frailty and smallness. Who are we, indeed, to seek to improve upon God and correct His ways?

In addition to declaring the glory of God and by contrast declaring the minuteness of man, the wonders of

God's creation serve to make even more wonderful the fact that God is our Father, that He loves us as individuals, and cares for us enough to give His own Son for our salvation. The same great God who created the universe and orders it is interested in your life and your salvation, and wants you to be His child (Please turn to page 12)

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## "Present with the Lord"

By William Wachtel, Oak Park, Illinois

When will Christians be present with the Lord?

*"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).*

The foregoing verses, so often quoted by so-called orthodox groups to substantiate their belief that a Christian's soul goes to heaven at death, can easily be seen rather to take away the foundations for such belief. Let us examine the teaching of this passage of Scripture and seek to discover exactly what the Lord was telling His disciples.

First, it must be admitted by all Christians that Jesus has not yet returned visibly to the earth. Christians of all the so-called "fundamental" denominations believe that the Bible plainly teaches He will do so, in His second Coming, and most of them agree that He has not yet appeared the "second time" (Heb. 9:28).

By an examination of John 14:3, one sees that the disciples' being received unto Christ is contingent upon His coming again, which is still future. Therefore, it follows that their being with Him is also still future. We might paraphrase this verse thus: "In order that you may be where I am [or shall be], I will come again and receive you unto myself." It is then clear that one of the very reasons He is coming again is that His followers may be present with Him.

Rather than having an immortal soul which goes to be with Christ after the death of the body, we Christians have the Scriptural hope of resurrection to immortal life with our Lord when He comes. "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)—ever "present with the Lord" (2 Cor. 5:8).

# Revision of Constitution

## CONSTITUTION OF THE CHURCHES OF GOD IN CONFERENCE

**Preamble.** It is understood that a conference is a voluntary assembly of the Churches of God in the United States and Canada, meeting at a designated place and time to confer on all matters pertaining to the spiritual life and business of the churches.

### ARTICLE I

#### Time and Place of Conference

**Section 1.** The general headquarters of the Conference shall be located at Oregon, Illinois.

**Section 2.** Every person, upon becoming a member of the Church of God, shall become a member of the Conference at his option, through his church or otherwise.

**Section 3.** The Conference shall meet once each year at such time and place as may be determined by the Conference or its executive board, but in no case shall the date be fixed earlier than July 1 or later than August 31. Announcement of the time and place shall be made by the secretary of the Conference at least one month in advance by publication in *The Restitution Herald*. The Conference may be called at such other times as may be necessary, and may convene immediately, without notice, upon consent of a majority of the active churches.

**Section 4.** For the purpose of conducting business, this Conference is incorporated in the State of Illinois under the name of "National Bible Institution," a corporation not for profit.

### ARTICLE II

#### Delegates

**Section 1.** Each church of fifteen or more members, which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty of its active members or fraction thereof.

**Section 2.** The officers of the Conference, together with the ministers associated with the Conference and one delegate from each state or district conference, shall be considered as delegates-at-large and shall have the same powers as the delegates from the churches.

**Section 3.** A member who has attended at least four services, or who has made a financial or service contribution, during the year is considered an active member of his church.

**Section 4.** A credentials committee shall be appointed by the president of the Conference before every conference, and the committee shall have the power to confirm or disqualify any delegate according to the terms of this constitution.

**Section 5.** Each church shall certify to the secretary of the Conference the name of its delegate or delegates and alternates; this certification shall be accompanied by a list of the names and addresses of the active members to be represented. No delegate will be recognized in any conference session without having been

The 1948 General Conference ordered the appointment of a special committee to consider revision of the constitution of National Bible Institution and of the working rules of the General Conference. A number of suggestions regarding the appointment of delegates and handling of business was already at hand.

In the course of its work, the committee found difficulty in meeting standard requirements under parliamentary law without making an almost total revision of the existing working rules and constitution. In some instances, only the terminology needed change; e.g., "council board" was transliterated into "executive board" or "board of directors," since a council board and an executive board are two quite different things. In other instances, very considerable emendations or additions appeared necessary.

In accordance with the existing constitution (Article VI, Section 1), the proposed revision is being published by the committee in three consecutive numbers of *The Restitution Herald*. Proposals here made will be subject to adoption, amendment, or rejection at the next General Conference, convening at Oregon, Illinois, August 11-13, 1949. Churches, state conferences, ministers, and laymen should give special attention to these recommendations, and instruct their delegates to vote carefully upon them.

**Committee:** Robert H. Hall, Chairman  
C. E. Randall  
J. Arlen Marsh, Secretary.

recognized by the credentials committee. If any delegate is absent from any conference session, an alternate who has been approved by the credentials committee may be appointed to act.

**Section 6.** Any church which cannot send a delegate or delegates to the annual conference may appoint a delegate or delegates from the general active membership of the Church of God. However, any delegate appointed under this section shall have only one vote, and under no circumstances can any delegate represent more than one church or state or district conference. A notice must be sent to the secretary of the Conference containing a statement of the intentions of the church and the names and addresses of its active members to be represented, within fifteen days before the Conference convenes.

**Section 7.** Each delegate shall have one vote.

### ARTICLE III

#### Business Sessions

**Section 1.** All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. All delegates shall be seated in a section of the auditorium reserved

for them, and no delegate shall be allowed to vote unless seated in the reserved section.

**Section 2.** A quorum for the transaction of business shall consist of twenty-five duly qualified delegates. Robert's Rules of Order shall govern all questions of parliamentary procedure.

### ARTICLE IV

#### Officers of the Conference

**Section 1.** The officers of the Conference shall consist of a president, first vice president, second vice president, secretary, and treasurer. Each term of office, including officers and employees, is subject to termination upon a two-thirds majority vote of at least fifty delegates present at any conference session, for violation of Section 3 of this Article.

**Section 2.** No elected officer shall be a paid employee of the National Bible Institution.

**Section 3.** The qualifications of each officer shall be those given in 1 Timothy 3, Titus 1, and such other scriptures as teach the qualifications of church leaders.

**Section 4.** Nominations for each office shall be held by the Conference in session one day before the day set for the election, and shall not be closed with fewer than two nominees.

**Section 5.** Nominations shall be made from the floor; but voting shall be done by ballot, and no nominee shall be elected unless he receives a majority of the votes cast. In case a majority is not received by any nominee in the first balloting, balloting shall continue after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is reached.

**Section 6.** The term of office of the president and of the first and second vice presidents shall begin when all the business of the annual conference has been disposed of and shall continue for one year or until a successor has been elected and qualified. These officers shall not succeed themselves for two years.

**Section 7.** The term of office of the secretary and the treasurer shall begin when all the business of the annual conference has been disposed of and shall continue for two years or until a successor has been elected and qualified. These officers shall not succeed themselves for two years.

### BY-LAWS OF THE NATIONAL BIBLE INSTITUTION

(Authorized by the Conference of the Church of God)

### ARTICLE I

#### Purpose of the National Bible Institution

**Section 1.** The purposes for which the National Bible Institution is incorporated are:  
(A) That evangelistic work be extended to meet the needs of the Church of God everywhere, and to open up new fields of missionary activity.

(B) That publishing facilities be provided under capable editorial supervision for the issuance of all necessary literature.

(C) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry or other religious work.

(D) That a board of benevolences be organized to minister to individual needs as they may arise.

Section 2. The executive board and employees shall walk in a manner worthy of the calling wherewith they are called, "with all lowliness and meekness, with longsuffering, forbearing one another (throughout the church) in love; endeavouring to keep the unity of the Spirit in the bond of peace." In such oneness of spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following Biblical truths and kindred truths, viz:

(A) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(B) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(C) That "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).

(D) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(E) That God "only hath immortality" (1 Tim. 6:16).

(F) That God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7).

(G) That "Christ was once offered to bear the sins of many"; as our High Priest, He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(H) That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psalm 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(I) That we "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(J) That "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" (Rom. 6:4).

(K) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(L) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "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 there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(M) That "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

(N) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(O) That "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

Section 3. The officers of the Conference shall be, ex officio, officers and directors of the National Bible Institution, and their terms of office shall be of the same duration.

Section 4. The work undertaken by the Institution shall be divided into such departments as may be necessary, each department to be provided with its own head, all under the supervision of the Institution.

#### ARTICLE IV

##### Duties of the Officers

Section 1. It shall be the duty of the president to call and preside at all meetings of the Conference and of the board of directors of the National Bible Institution, and to perform all other duties properly belonging to the presiding officer, not otherwise provided.

Section 2. It shall be the duty of the vice presidents to assist the president when called upon to discharge the executive duties, and to act in the president's place in their order of precedence in case of the absence or disability of the president.

Section 3. It shall be the duty of the secretary to keep the minutes of all meetings of the board of directors, to keep a record of the activities and accomplishments of the Institution, to report such minutes and records to the Conference when requested to do so, and at any other time when called upon by the president or board of directors.

Section 4. It shall be the duty of the treasurer or of his authorized representative to receive all monies, to disburse the same, and to keep an accurate account thereof. It shall be the duty of the treasurer to keep safely all funds in the possession and control of the Institution, to make a complete annual report of the receipts and disbursements to the annual conference and to the board of directors upon request, to submit such reports for publication, and to see that the accounts of the Institution are kept so as to show its financial standing at all times. The treasurer shall furnish surety to the satisfaction of the board of directors.

Section 5. It shall be the duty of the board of directors to transact and administer the business of the Institution in accordance with these by-laws and Article 1 above. Meetings

of the board of directors shall be held at the call of the president, or at the call of two or more members of the board, notice having been given of the date and place of meeting a reasonable time in advance. Notice by mail, telephone, telegram, by publication in The Restitution Herald, or in person, shall be deemed sufficient. The board of directors shall have power to devise ways to accomplish the objects of the Institution as set forth in Article I, Section 1, above.

Section 6. The board of directors is empowered:

(A) To acquire and hold real property and personal property.

(B) To sell or otherwise dispose of property.

(C) To raise money by subscription.

(D) To receive gifts, donations, and bequests.

(E) To receive and hold monies in trust as foundations or endowments, the profits of which shall be used in maintaining the work of the Institution.

(F) To employ a competent general manager.

(G) To employ competent executive heads of the various departments, with the right to combine the work of two or more departments under one head.

(H) To fill temporarily by appointment any elective office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent, until the next annual conference, when the vacant office shall be filled by regular election.

(I) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

#### ARTICLE V

##### Quorum for Doing Business

Section 1. A quorum of the board of directors for transacting of business shall consist of not fewer than three members.

#### ARTICLE VI

##### Financial Policy of the Institution

Section 1. The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The board of directors shall be governed in the work undertaken by the voluntary support of those interested.

#### ARTICLE VII

##### Amendment of the By-Laws

Section 1. The by-laws of the Institution may be amended, altered, or revised by a two-thirds majority vote of delegates present at any Conference meeting, notice having been given of the proposed amendment or revision in at least three consecutive issues of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the conference by which it is to be considered. Said notice shall plainly state the nature and purpose of the amendment or revision. Publication in The Restitution Herald shall be deemed sufficient notice.

(Please turn to page 15)





## News and Prophecy Digest

By C. E. Randall, Tempe, Arizona

**ROSH HASHANAH.** The Jewish New Year which begins on September 24 is one of the most important of Jewish holidays. It is their day of atonement and has been observed since the giving of the commandment in Leviticus 23:23-25. Writing in "World Call," Meanna Chesterton-Mangle gives a very good description of the holiday. We quote the writer in part as follows:

"With these words [referring to Lev. 23:23-25] was ordained the observance of Rosh Hashanah, the Jewish New Year, which in 1949 falls on September 24. Unlike most Jewish holidays, which commemorate historical or seasonal events, Rosh Hashanah has a universal significance. It celebrates the anniversary of the creation, which according to the Jewish calendar occurred 5,709 years ago . . .

"Rosh Hashanah marks the beginning of the High Holy Days—a ten-day period of repentance, ending with Yom Kippur, the day of atonement. According to the Talmud, the LORD opens three books on Rosh Hashanah. One listing the names of the completely righteous, one listing the wicked, and the third containing the names of the average men and women. The righteous are immediately granted life; the wicked condemned to death. The fate of the others hangs in balance until Yom Kippur, when, if they merit forgiveness, they are inscribed for a bounteous year.

"From this belief stems the traditional greeting among Jews on Rosh Hashanah, 'Leshannah tobah tikatete u'tehatem.' 'May you be inscribed and sealed for a good year.' . . . Jews observe Rosh Hashanah by abstaining from their daily occupations and participating in religious services. A distinguishing feature of these services is the blowing of 'the Shofar,' a primitive type of trumpet made from ram's horn."

**PAROCHIAL SCHOOLS.** The International Council of Religious Education gives the following figures on the number of church-operated schools in the United States and the pupils attending. The Roman Catholics have 10,188 schools with an enrollment of 2,606,000. The Lutherans have 1,296 schools with 96,000 pupils attending. The Seventh Day Adventists rank third, with 970 schools and 35,000 students. The Reformed churches have 120 schools, with 21,000 pupils attending. The Mennonites have 35 schools, with 2,000 pupils.

**FREE MARRIAGE.** The Parliament in South Africa is considering a bill to ban mixed marriages. The proposed law would ban all marriages between white and non-white persons, and any marriage among those domiciled in the Union would be null and void. "The Christian Century" reports on the matter as follows:

"The Churches of South Africa, with the

exception of the Dutch Reformed, have protested the prohibition of mixed marriages bill now before Parliament. Under the proposed law, marriages of white and non-white persons domiciled in the Union would be prohibited, any marriage contracted in contravention of the bill's provisions would be null and void.

"The contracting of marriages between partners of different races is not contrary to the law of God as declared by Jesus Christ. . . . We regard such marriages as inexpedient and likely to produce unhappy results for the children, but not as in themselves forbidden."

The bill was declared to be "Unchristian and unnecessary." If the present trend of thinking on civil rights continues, it won't be long before the liberal church leaders in this country will be favoring the marriage of whites and negroes. Nature itself speaks out against the intermarriage of races of different colors.

**PLENTY OF MONEY.** Building plans by the Protestant churches in the United States call for the expenditure of a billion dollars, according to Dr. Elbert M. Conover, director of the Interdenominational Bureau of Architecture. The estimate is made on the basis of plans drawn or under work for new churches and church buildings by architects throughout the nation, as reported to the IBA. Money is always available for such enterprises when the hearts of the people are in the work, and they feel that the investment will be so used as to make the contribution worth while.

**SECOND COMING.** Belief in the second coming of Christ is gaining new converts, every day. A few in all religious bodies that believe in Christ are beginning to see the light of Christ's second coming in the same manner in which He went. There are some, however, who still cling to some figurative type of second coming. Writing in the "United Church Observer," Thomas Merryweather, in considering the second coming of Christ, makes it merely a change in our order of society. Starting out with the destruction of Jerusalem, he says: "From the cry of the oppressed and from the voice of the prophet, Jerusalem had turned away, unheeding. Over her portals was written a departed glory, and Jesus fearlessly declared the inevitable consequences of religious corruption and social irresponsibility.

"But this portrayal of destruction was transcended by the assurance that out of the clouds would emerge the Son of Man with great glory. The significance of this utterance is lost, however, to those who entertain that misconception of the spectacular second coming of a physical Christ. Such erroneous ideas satisfy neither human intelligence nor need. This has been a convenient escape for

those who have no desire, and lack courage, to face up to the problems of the new social order involved in the ideal Jesus, the Kingdom of God.

"The Son of Man, Jesus, identifies with humanity. Behold the supremacy of Man, emerging from the clouds of religious exclusiveness, racial prejudice, social caste, elevated to that divinely appointed place of great glory, and dominion, even 'a little lower than God.'"

How tragic that men—all men—are unable to see the truth—the real truth, concerning the blessed hope! If Christianity has nothing better to offer in the second coming of the Son of Man than mere social change, such as we have been experiencing during the past couple of decades, it is no wonder that the church is losing its influence with men of reason. Listen to further prattle in reasoning away the reality of Christ's second personal coming:

"Religion is being reborn. As Jesus was born in Bethlehem, the Son of Man comes with great glory in the religious concepts of this day. In a new world of humanitarian industry, internationalism, disarmaments, world-brotherhood, behold the Son of Man!"

**CARRIED ABOUT.** The Apostle Paul warned in his Letter to the Ephesians against being carried about with every wind of doctrine and the sleight of men and cunning craftiness of those who lie in wait to deceive.

In a religious paper which came to my desk this morning, I read a report of a certain church in which thirty children were baptized (sprinkled). Twelve hundred people were present to witness the service. The pastor of this church, according to the write-up, was a man that I had known some years ago and with whom I had some very pleasant relations when he was pastoring a church which believed in and practiced immersion. He and I served several years together as officers of our district ministerial association. We called each other by our first names. It is hardly conceivable that a man could be so flexible in his beliefs as to change to meet the whims of those that offered a better salary and a larger parish. These last few years have witnessed many peculiar changes in the lives of so many people. Some of the finest and apparently most loyal individuals have turned out to be rabid betrayers of their country. People who have been stout defenders of the Word and upholders of essential doctrines have turned out to be Demas; and others have scuttled the importance of the great bulk of Scripture and herald only the little gospel of John 3:16. It all adds up to the fact that we are living in times of change with a remnant left as the result of the election of grace. . . . "Stand fast in the faith, quit you like men."



Dean Moore

## The Life and Prophecies of Isaiah in Outline

By Dean Moore, Cedar Falls, Iowa

### I. Isaiah's Early Life:

#### A. Birth (about 760 B.C.).

1. During reign of Uzziah, king of Judah.
2. Son of Amoz.
3. "Isaiah" means "Jehovah saves."
  - a. God eventually will save His people.

#### B. Early training.

1. Isaiah's faith in God established by a tremendous earthquake during his early life.
2. Under ministry of the two preceding prophets, Hosea and Amos.

### II. Isaiah's Vision and Call of God:

#### A. When worshiping in the holy place of the Temple in Jerusalem.

#### B. God revealed Himself to Isaiah in a mighty way.

1. Isaiah, overwhelmed with God's glory and majesty, humbly repented of his uncleanness.
  - a. He also confessed the sins of his people.
2. He was purged by fire from all iniquity.
3. Called to be God's witness to the people, he responded immediately.

#### C. Required to stand alone against great opposition, but assured that a remnant would believe him.

1. This remnant would be a "seed" which ultimately would increase.
2. His first son's name "Shear-jashub" meant "Remnant shall return."

### III. First Period of Isaiah's Work:

#### A. From death of Uzziah to beginning of reign of Ahaz.

#### B. Went with his son to king Ahaz.

1. The king was pressed with impending invasion by Ephraim and Syria.

#### C. Isaiah's message was to trust in Jehovah.

1. He gave a prophetic sign showing that God was with the Jews.
  - a. The sign also foretold the coming Messiah.

#### D. The king was warned not to make alliances with heathen nations.

1. The people were to fear God, instead of their enemies.

2. The word of the Lord was "Maher-shalal-hash-baz," meaning "swift is the spoil; speedy is the prey."
  - a. The spoiling of their land soon was to occur by the Assyrians.

#### E. The king refused the Word of the Lord.

1. He appealed to Tiglath-pileser, king of Assyria, for help against Ephraim and Syria.
2. After further warning, Isaiah left to continue with his disciples.

### IV. Climax of Isaiah's Prophetic Work:

#### A. During reign of Hezekiah, Isaiah worked with his contemporary prophet, Micah.

#### B. While Micah spoke boldly in defense of the common peasants, Isaiah emphasized the political side of Israel's sins.

1. He foretold the fate of Ephraim and the punishment of Judah—to be brought about by the oncoming Assyrian invasion.
2. During the invasion, king Hezekiah trusted God in preference to the strength of Egypt, and Jerusalem was spared.

#### C. Many of Isaiah's prophecies concerned judgment of Israel's oppressors.

1. Assyria, Moab, Damascus, Ethiopia, Egypt, Arabia, Tyre, Babylon.

#### D. Isaiah also testified of the great future events that will influence the entire world.

1. Israel in exile, and divine judgment upon Israel's oppressors.
2. Return from Babylon, and from all nations.
3. Manifestation of Messiah in humiliation.
4. Blessing of the Gentiles.
5. Manifestation of Messiah in judgment ("The day of vengeance of our God").
6. Reign of David's righteous Branch in the Kingdom Age.

(Please turn to page 12)

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Happy is the man that findeth wisdom, and the man that getteth understanding" (Proverbs 3:13).*

### With Mind and Heart

"My son, forget not my law" is an admonition for the follower of Christ to remember today: not that we who follow Christ are living under the old Israelitish laws, but there are many laws which form the background of sound, healthy living. Our minds learn laws, but we keep the true values of these principles in our hearts. (Prov. 3:1-12.)

A promise is given to those who are wise enough to make use of God's laws: "Length of days, and long life, and peace, shall they add to thee" (v. 12). "Let not mercy and truth forsake thee." "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (v. 5).

Helps we may be inclined to overlook or neglect were stressed by our Saviour as He taught by suggestion and example. He once said, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10). He said, "In your patience possess ye your souls" (Luke 21:19). He taught Christians to be humble. He said, "Whosoever of you will be chiefest, shall be servant of all" (Mark 10:44). He also said, "He that taketh not his cross, and followeth after me, is not worthy of me" (Matt. 10:38). Jesus said, further, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). "Blessed are the pure in heart: for they shall see God" (Matt. 5:7). "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2).

### A Wise Son

"My son, despise not thou the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:11, 12).

A wise son of God will heed the suggestions He gives. When love prompts the suggestions given as God and Jesus love us, and try to help us by suggestions and corrections, should we not accept them wholeheartedly?

The Lord told Aaron, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle . . . lest ye die: it shall be a statute for ever throughout your generations: and that ye may put a difference between holy and unholy, and between unclean and clean" (Lev. 10:8-10). The Lord was warning Aaron, the high priest, telling him that wine and strong drink do not go with worship services. The tabernacle was where God met with His people.

Solomon said: "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

Paul told the Christians at Corinth, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). When listing the qualities a bishop should have, Paul included, "Not given to wine" (1 Tim. 3:3; Titus 1:7).

Now, does it not seem to you that God wants sober followers? God, through Christ, should dwell in each of us who is Christian, for we are His temples. Since wine and strong drink were not to be used by His priests when in the Temple, will He accept as priests and kings those who drink wine and strong drink today?

Be an example of the believers! Be about your Father's business now! Live as God asked His priests and kings to live! "Ye are the temple of God"!

### Happy Birthday Wishes

Larry Lee Zechiel, July 18, age 9, Culver, Ind.  
Orville L. Boos, July 19, age 5, Itasca, Ill.  
Kent Ross, July 20, age 8, Litchfield, Minn.  
Chalmer Dennis, July 20, age 11, Vanzant, Mo.  
Neil Guiles, July 21, age 8, Milwaukee, Wis.  
Donald McKinney, July 21, age 6, Hammond, La.  
Carol Sue Bengel, July 22, age 2, Frankfort, Ind.  
Robert J. Saatzer, July 22, age 10, Saint Cloud, Minn.  
Betty Jean Foster, July 23, age 12, Hammond, La.  
Wendell Rhodes, July 23, age 9, Hammond, La.  
Leroy King, July 24, age 9, Lawrenceville, Ohio

**The  
Berean  
Page**  
Alva G. Huffer, Morristown, Tenn.

**Message from Our Treasurer**

\* \* \* *By Shirley Logsdon, Rockford, Illinois*

*Berean Treasurers*, do not forget to pay your Berean dues. The National Berean constitution requires that dues should be paid two times each year—in January and in July. July now is here, so please send your dues promptly. We hope all dues will be paid before Berean Day—August 8. Send your remittances to me at 1027 Ridge Avenue, Rockford, Illinois.

*Berean Societies*, seventy-five dollars is all that remains to be raised for the missionary fund. Remember that six hundred dollars was pledged to be paid to Brother James Mattison for his missionary work in Texas. Do not let him down; do not let the Lord down.

Please send your contributions immediately. The year soon will be ended and we do not want a red mark on our books. Thank you.

**New Local Berean Paper**

“Rockford, Illinois, has a new local Berean paper: *Dei Verba* (Word of God), edited by Wesley Somers, president of the group. Two issues have appeared, prepared entirely by the young people of the Rockford Church. This society is taking out a group membership in the Laymen’s Fund of the National Bible Institution; individual members already are contributors.”—Summer, 1949, issue of *The Guiding Star*.

**What Is a Berean?**

\* \* \* *By Mary A. Marsh, National Secretary*

Many people have asked, What is a Berean? or, What is a person to do if he wishes to be a Berean? These are the requirements set out in the constitution of the National Berean Society:

1. Officers must be members of the Church of God.
2. Berean lessons or material recommended by the National Berean Society must be used by local societies or isolated people.

3. Each affiliated society shall send half of its dues to the National Society. If there is a state society, half the local dues are sent to it, and then half of that sent by the state to the national organization.

4. Dues consist of ten cents a month, except for isolated members who shall contribute at least \$1.00 per year to the national treasury. Any society having a larger amount of dues than ten cents a month pays to the national organization on the ten-cent basis, anyway.

5. All dues from local and state societies should be sent to the national treasurer on January 1 and July 1 of each year.

6. Reports and news items are to be sent to the editors of Berean publications, monthly, and they in turn are to hand them to the national secretary.

The motto of the National Berean Society is “Search the Scriptures daily.” To help people fulfill the spirit of this motto, lesson material is provided by the Society.

Any local or state society can be affiliated with the National Berean Society by conforming to the foregoing rules.—*The Guiding Star*.

**Justice**

*“Let us not therefore judge one another any more.”*

“Judge not the heart you cannot see;  
That which you most despise  
May be God’s way of working  
That the soul to Him may rise.

“Perhaps the thing that frets your mind  
Was meant to make you strong;  
It is only by resistance that  
We overcome the wrong.

“The Holy Hill is far away,  
And those we would disdain  
May by His grace have reached the top  
Before we foothold gain.”

—*Elizabeth Mac Crosby.*



## THE CREATOR OF ALL

*(Continued from page 5)*

of blessing and promise. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:3, 4). Is that not a wonderful thought?

Yes, we serve a great God, a wise Creator, an omnipotent Being whose thoughts are as high above ours as the heavens are above the earth. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). Yet, He is a God of love and mercy, vitally interested in our lives and in our eternal salvation. Can you strive any longer with such a God? Can you reject Him any more? Come to Him now; accept His Son, and *His* promise of life. Believe on the Lord Jesus Christ and obey Him in baptism, coming in humility and love to the great God who is Creator of us all.

(Dr. Morrison's book, "Man Does Not Stand Alone," used as reference in the foregoing article, may be obtained from National Bible Institution, Oregon, Ill., at \$1.25.)

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 THE LIFE AND PROPHECIES OF ISAIAH  
 IN OUTLINE
*(Continued from page 9)*

## 7. New heavens and the new earth.

## V. Isaiah's Retirement:

- A. Probably most of Isaiah's greatest prophecies were announced during this time following Sennacherib's invasion.
- B. Isaiah died about 700 B.C.
  - 1. Jewish tradition states he was martyred in a revolt under the reign of Manasseh. The Scriptures do not relate his death.

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 A MISSIONARY PRAYER

"Let me be faithful to my trust,  
 Telling the world the story,  
 Press on my heart the woe;  
 Put in my feet the go;  
 Let me be faithful to my trust,  
 And use me for Thy glory."

## THE WITCH OF ENDOR

*(Continued from page 3)*

to deceive and intercede for Samuel. Certain men today profess the same powers as the witch of Endor. From such people turn away, because they are workers of sin and destruction. The dead speak not a word, but clever brains learn ventriloquism!

Some may wonder why the wicked woman wanted to speak of Saul's destruction in the manner that she did. There are probably different reasons. Here is my main reason: the woman undoubtedly hated Saul for putting away her kind of people who had familiar spirits, and therefore *wanted* to see his destruction. Saul, scared by the Philistines, then knew he was going to die. The woman, a good guesser, indeed told the truth. Saul died in the battle somewhat as foretold by the woman. It is rather hard to say whether Saul died at the time appointed by the woman, or four days afterward. This seems to be a point with many people who debate against those who believe in spirits, thinking it proves that Samuel had *not* spoken those words. Samuel, indeed a man of God, could have foretold the *correct* day and time that Saul was to meet his destruction. The witch made only a good guess.

Those who believe in familiar spirits call to our attention that the Word of God is true, indeed inspired, and it says, "Samuel said to Saul" (v. 15). Therefore, they reason that Samuel *did* speak to Saul.

In consideration of the two viewpoints, one must remember that the Word of God *is* inspired. Man should not add anything to, or take anything from, the Scriptures. Also, one must know that the inspired Word of God records words that are spoken falsely, as well as truth. Therefore, false words spoken to the scribe could have been recorded as "Samuel said to Saul." According to verse 8, Saul had taken two men with him. These two men probably were the persons who recorded the sayings as they were written. Thus, they themselves deceived, believed that Samuel had spoken to Saul and recorded what they believed to have happened. This interpretation does not take away from the Scriptures, but shows how easily one can be deceived if he does not put full trust in God.

Therefore, put more trust in God and less trust in men and their vain deceit. Only the Lord can raise the dead—not man or woman. If we trust and believe in God, and are baptized into the name of Jesus His Son, and live faithfully, we no longer shall trust in vain deceit, nor seek safety in witchcraft, but we shall be saved when the Lord returns.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- July 30 - August 7—Evangelistic meetings (J. M. Morgan) at Lord's Schoolhouse, five miles north of Morrilton, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 11-7—Evangelistic meetings (J. M. Morgan) near Mount Hope, Ala.
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 21-28—Eastern Nebraska Conference (J. R. LeCrone, guest speaker) at Omaha.
- August 18 - September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31 - September 4—Ohio State Conference at Lawrenceville.

## YOUTH RALLY ENROLLEES

Reported as planning to attend the National Berean Youth Rally, July 18-August 1, 1949, at Oregon, Ill., are:

1. Faith LeCrone, Oregon, Ill.
2. Otto E. Dick, Jr., Oregon, Ill.
3. W. Weldon Holland, Thorold, Ont.
4. Irene Richardson, Hammond, La.
5. Carol Jackson, Hammond, La.
6. Gilbert Kennedy, Hammond, La.
7. Billie Kennedy, Hammond, La.
8. Betty Kennedy, Hammond, La.
9. Fred Myers, Hillisburg, Ind.
10. Carol Macy, Covington, Ohio
11. Wesley Somers, Monroe Center, Ill.
12. Barbara Newman, Rockford, Ill.
13. Robert Johnson, Oregon, Ill.
14. Norman Weaver, Dayton, Ohio
15. Ronald Dilamarter, Welland, Ont.
16. David Murphy, Marshall, Ill.
17. Phyllis Grzeskowiak, Minneapolis, Minn.
18. Carolyn Kay Uttech, Brooklyn, N. Y.
19. Carolyn Ratering, Moline, Mich.
20. Dale Mark Smith, Storm Lake, Iowa

## BRUSH CREEK (OHIO) CHURCH OF GOD

The Brush Creek June meeting and Bible school was very successful, with Bro. T. M. Ferrell as our guest speaker and teacher of the adult class. Attendance and interest were good throughout the meetings. We reached the nineties, though not quite the hundred mark.

We were glad to have Bro. Ferrell's family and Sr. Ardys Johnson with us. Sr. Orpha Ferrell taught the juniors, being assisted by Sr. Ardys.

We feel it was a blessing to commune together at our June meeting.

C. R. Randall, Pastor.

## NOTICE TO DELEGATES

In order that delegates may be recognized at the opening business session of General Conference, the morning of August 11, all delegate forms should be in the hands of the Credentials Committee on Wednesday, August 10. Leila E. Whitehead, Chairman, Credentials Committee.

Radio Reprints. Reprints (single sheets) of Bro. Harold Doan's radio sermon appearing on page 4 are available from National Bible Institution at the following prices: 5 for 25¢; 10 for 40¢; 25 or more at 2½¢ each.

## GRAYTOWN, WISCONSIN

Members of the Church of God at Graytown, Wis., are very happy to have Bro. Raymond Brown, a student of Oregon Bible College, working with us during this summer. He has given us some good sermons, which have been a great inspiration to us.

On July 7, we reorganized a Sunday school. Officers elected are: Russel Hillman, superintendent; Maynard Van Blaireom, vice superintendent; Mrs. Edwin Engelbretson, secretary-treasurer. The teachers are: Mrs. Verl Goodwin, beginners; Erma Van Blaireom, intermediates; Raymond Brown, adults.

Please pray for us and the work at Graytown. Mrs. Edwin Engelbretson, Secy., Clear Lake, Rt. 3, Wis.

## GOD'S OWNERSHIP

God owns the property, land, money, and income which we call our own. It is God's world. The gold and the silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. The tither, then, recognizing and acknowledging God's ownership, pays his tithe from a high spiritual motive. He renders unto God the things which belong to Him.—Layman Tithing Foundation.

Question: Should children be taught to tithe, or should they wait until they become members of the church before assuming any financial responsibility for the propagation of the gospel?

Answer: Habits and attitudes formed in childhood are likely to become the habits and attitudes of the adult who develops from the child. We would not wait until our children were ready to join the church to begin teaching them habits of honesty, loyalty, love, and service. Why wait to begin teaching them the responsibility of financial stewardship?

## WATERLOO IOWA

Miss Bonnie Lou Starbuck was baptized by the writer in Cedar River at Waterloo, Iowa, Sunday afternoon, July 10. The baptism followed a gathering of relatives at the writer's home, honoring the fortieth wedding anniversary of Mr. and Mrs. H. L. Palmer, Long Beach, Calif., former matron and caretaker at Golden Rule Home, Oregon, Ill. Bonnie Lou is the daughter of K. C. Starbuck, Hampton, Iowa. She recently graduated from Hampton High School and expects to attend State Teachers College at Cedar Falls, Iowa, this fall. We believe her entrance into Christ through baptism to be the greatest of all commencements, scholastic or otherwise, as it commences the Christian walk toward the life everlasting.

Charles W. Howe.

GOD'S WAY is the right way. Let's TITHE!

## INDIANA BIBLE SCHOOL

The Indiana Bible School convened at 2:00 p.m., Saturday, June 18, 1949, with a meeting of the newly organized Indiana Youth Group. The School "got off to a flying start" this year, and attendance was good throughout the single week of services, having a final registration of 183.

Classes were held for all ages, with teachers as follows: Bros. F. L. Austin, Floyd Stilson, Fred Hall, Harvey U. Krogh, Jr., E. Milton Hall, and Kirby Davis, and Srs. Fred Hall, Lulu Stilson, and Marguerite Zechiel. Sr. Frederick Claussen served as matron, Bro. E. Milton Hall was recreational director and dean of boys, and Sr. Mary Roose managed the kitchen in her usual efficient manner.

Services were held each evening with inspiring sermons by Bros. Harry Sheets, F. L. Austin, Fred Hall, Harvey U. Krogh, Jr., Kirby Davis, and E. Milton Hall.

The annual State Conference business meeting was held Saturday, June 25, and officers for the coming year were elected as follows: president, Ferris Zechiel, Culver; first vice president, Ray Heyde, Plymouth; second vice president, E. C. Harvey, Kokomo; secretary, Patricia Rossner, South Bend; and treasurer, Willard Naylor, Nappanee. Bro. Willis Roose was chosen state delegate to the General Conference, with Sr. M. Hatten as alternate. Sr. Louise LaMonion was chosen youth director for the coming year, and Bro. H. Sheets was reappointed editor of the Indiana Page in The Restitution Herald.

The final Sunday service was given over to celebrating, with Bro. F. L. Austin, the start of his ministry in Indiana fifty-four years ago. We all have enjoyed and profited by our long association with Bro. Austin. May we continue to be inspired and strengthened by such examples of devotion to our Master's service.

Edgar Harvey.

## MINISTERIAL APPLICANTS

Anyone desiring either ministerial license or ordination at the coming General Conference should send his request to C. E. Lapp, Chairman, License-Ordination Committee, 28 36 St. S.W., Grand Rapids, Mich.

REGISTERED MINISTERS OF THE CHURCH OF GOD  
(Headquarters, Oregon, Ill.)

Anthon, Alfred, 435 Kings Rd., Corvallis, Ore.  
 Appleby, Mrs. C. R., Arlington, Nebr.  
 Austin, F. L., 500 S. 4th St., Oregon, Ill.  
 Barnum, Ernest, 409 W. Morris Ave., Hammond, La.  
 Beemer, Howard, Jr., Woodstock, Va.  
 Burnett, Francis, Jordan, Mo.  
 Cooper, Gerald, 501 N. 18th St., Saint Lukes Sanatorium, Phoenix, Ariz.  
 Denchfield, John L., 212 Abbie St. S.E., Grand Rapids, Mich. (Saint Cloud, Minn., after Sept. 1, 1949.)  
 Doan, Harold, 1908 N. Keystone Ave., Chicago 39, Ill.  
 Drinkard, T. A., Arlington, Tex.  
 Drabenstott, Cantwell, Hartford City, Ind.  
 Eagleston, John, 1815 S. 1st St., Care Mrs. E. P. Squires, Yakima, Wash.  
 Ferrell, T. M., Holbrook, Nebr. (South Bend, Ind., after Sept. 1, 1949.)  
 Fiske, John R., South Haven, Kan.  
 France, H. G., Castle Rock St., Wenatchee, Wash.  
 Gieselman, N. H., 212 W. Hillsboro Ave., Tampa, Fla.  
 Geisler, E. E., Box 75, Moorefield, Nebr.  
 Gockler, Harry, Hector, Minn.  
 Goit, Edward H., 1357 South Ave., Niagara Falls, N. Y.  
 Gordon, Grover, Box 832, Fonthill, Ont.  
 Graham, Oregon Bible College, Oregon, Ill. (Holbrook, Nebr., after Sept. 1, 1949.)  
 Graham, Roy, 3546 Jameison Ave., Saint Louis, Mo.  
 Hall, F. E., Michigantown, Ind.  
 Hall, Milton, 1252 S. Jay St., Kokomo, Ind.  
 Hardesty, Robert, 1024 N. 33rd St., Omaha, Nebr. (212 Abbie St. S.E., Grand Rapids, Mich., after Sept. 1, 1949.)  
 Howe, Charles, 1036 Newton St., Waterloo, Iowa  
 Huffer, Alva, 719 W. Main St., Morristown, Tenn.  
 Johnson, J. Arthur, Sac City, Iowa  
 Johnson, Paul C., Oregon, Ill.  
 Jones, Arthur, 1940-4th St. N., Saint Cloud, Minn.  
 Jones, Delbert, Kimball, Minn.  
 Kirkpatrick, Vivian, 315-16th Ave. S.E., Minneapolis 14, Minn.  
 Krugh, Harvey U., Jr., 1717 S. Leer St., South Bend, Ind.  
 Lapp, Clarence, 28-36 St. S.W., Grand Rapids, Mich.  
 McCrone, J. R., Oregon, Ill.  
 Lichty, George P., 350 Chester Pl., Pomona, Calif.  
 Lyon, M. W., Oregon Ill. (1024 N. 33rd St., Omaha, Nebr., after Sept. 1, 1949.)  
 Macy, Emory, Rt. 3, Gatesville, Tex.  
 Magaw, Sydney E., Oregon, Ill.  
 Marsh, J. Arlen, 1907 Latham St., Rockford, Ill.

Marsh, G. E., 13605 Othello Ave., Cleveland, Ohio  
 Mattison, James, Riviera, Tex.  
 Mercer, John, 221 W. Chase St., Macomb, Ill.  
 Moore, Linford, 802 W. Jefferson St., Macomb, Ill.  
 Moore, Dean, 1118 Rainbow Dr., Cedar Falls, Iowa  
 Morgan, J. M., Bristow, Okla.  
 McLain, C. Alan, Rt. 3, London, Ark.  
 McLain, J. W., 315 Main St., Delta, Ohio  
 McLeod, Norman J., 207 Palm Pl., Pomona, Calif.  
 Parker, O. J., 725 S. Waugh, Kokomo, Ind.  
 Pearson, Timothy, Rt. 1, Box S 18A, Hammond, La.  
 Railsback, Emma C., 1020 S. Burlington Ave., Los Angeles, Calif.  
 Randall, C. E., Box 330, Tempe, Ariz.  
 Randall, C. R., 221 N. 4th St., Tipp City, Ohio  
 Rankin, Lyle, Cashmere, Wash.  
 Routson, Ellsworth, Blanchard, Mich.  
 Sheets, Harry A., Burr Oak, Ind.  
 Simmons, W. R., Rt. 1, Branch, Ark.  
 Smead, Cecil, 2525 Jefferson, Midland, Mich.  
 Smith, E. Richard, Rt. 2, Springfield, Ohio  
 Smith, H. Scott, Rt. 3, London, Ark.  
 Stilson, Floyd, 411 E. South St., South Bend, Ind.  
 Thayer, Mrs. Verna, Oregon, Ill.  
 Watkins, James M., Oregon, Ill.  
 Weaver, C. E., Rt. 1, Enola, Ark.  
 Wiggins, Walter, Eden Valley, Minn.  
 Wolfe, Vernis, Rt. 2, Box 16T, Hammond, La.

## JAGGARS - SWINFORD

Carolyn Marie Jaggars, daughter of Mr. and Mrs. C. E. Jaggars, El Paso, Tex., was united in holy wedlock to Corporal James Dale Swinford, Fort Bliss, El Paso, formerly of Indianapolis, Ind., in a single ring ceremony. The wedding was solemnized in the living room of the bride's parents, before thirty guests, amid decorations of white and pink crepe paper.

The bride was attired in an organdy street length dress with white accessories including hat. Her bouquet was pink and white gladiolus centered with white carnations and white satin ribbon. The groom wore his army suit.

Sr. Macy sang "I Love You Truly," and the bride entered on the arm of her father. The couple was attended by Mr. and Mrs. C. E. Jaggars, parents of the bride.

Immediately following the ceremony, a reception was given in the home of William Jaggars, the bride's uncle and aunt. The couple will be at home in furnished rooms in El Paso. May God bless this union.

E. L. Macy.

## HERALD RECEIPTS

Mrs. W. W. Johnston; Mrs. W. J. Fine; Almus Dimmick; Alfred Sanders; F. S. Watts; Carrie Henkel; Mrs. Alma Adams; Mrs. Henry McCain; Mrs. J. A. Hancock; Paul Hatch; C. J. Heincken.

## Gleanings from the Field

"The field is the world."—Jesus.

Next week's Herald will present a front-page picture of the Summer School—students and staff.

Wanted: Matron and Caretaker for Golden Rule Home. Anyone interested should contact James M. Watkins, General Manager of National Bible Institution, immediately.

Bro. and Sr. Delbert Jones and sons David and Thomas, Kimball, Minn., visited one night last week at the home of Bro. and Sr. Otto E. Dick, Oregon, Ill., leaving, next morning, for Covington, Ohio, where Sr. Jones and the boys will visit "Grandma" and "Grandpa" Macy. Delbert has returned to Oregon for his work in the National Berean Youth Rally, bringing Carol Macy with him to the Rally.

Bro. and Sr. Paran Anderson and daughters Louise and Lois, Mishawaka, Ind., were guests last week end of old-time friends, Bro. and Sr. Charles Pearson, at Oregon Bible College, visiting also at Golden Rule Home and with the Editor and family.

Sr. Clifford Weaver, Dayton, Ohio, matron of the Youth Rally, was guest, July 16 and 17, at the Editor's home. (Good to visit with old-time friends!)

Bro. Dean Moore, a graduate of Oregon Bible College, and Bro. Bud Goodwin, a senior who plans to complete his work at next midyear, are preaching for several of the Iowa churches.

Born, July 2, to Bro. and Sr. Richard Townsend, 433 Thomas St., S.E., Grand Rapids, Mich., a son, Bill. Congratulations!

Bro. Ernest Graham will preach for the Pennellwood Church of God, Grand Rapids, Mich., on the Sundays of August 7 and 14, and Bro. Harold Doan on August 21, while the pastor, Bro. C. E. Lapp is vacationing.

Sr. Quincy Carpenter, Perryville, Ky., visiting at the home of her brother and sister-in-law, Bro. and Sr. Ben Carpenter, Oregon, Ill., recently accompanied Ben on a visit to another brother, Floyd, at Columbus Junction, Iowa, where she will stay a week or so. She plans, however, to be back in Oregon, Ill., for General Conference.

National Berean Youth Rally students are coming from several states. A list of enrollees appears elsewhere in this Herald, and we hope to present a picture of the group, about two weeks hence.

**NANCY M. MOORE**

Nancy M. Moore was born, February 15, 1867, at Abingdon, Ill., and died at the hospital in McCook, Nebr., June 16, 1949. Her father, mother, brother, and sisters preceded her in death.

She united with the Congregational Church at the age of sixteen years, in Illinois.

She was united in marriage to William A. Moore in Abingdon, Ill., in 1887, coming immediately to Frontier County, Nebr., where Mr. Moore had taken a homestead, and where they resided until death called the husband in 1909. In 1919, Mrs. Moore moved to Bartley, Nebr., where she lived until deceased.

She, with her husband, united with the Church of God of the Abrahamic Faith (1899), after moving to Nebraska, and lived and died in that Faith.

Funeral services were held at the Christian Church in Bartley, June 19, 1949, with Elder William McDowell in charge. Burial was in Bartley Cemetery beside her husband.

Izetta Brush.

**VIRGINIA B. (McIrvin) SWAGER**

Virginia Swager was born in Felida District, Wash., and died June 6, 1949, at the age of sixty-eight years. She lived her entire life here. She was a member of the Felida Church of God of Abrahamic Faith. Her husband, Alfred Swager, survives her, also six brothers. Ed. McIrvin, our Conference treasurer, Jarred and Elman of Vancouver, Morton of Portland, Alex of Eugene, Harry of Orient; two sisters, Mrs. Mary Anderson of Portland, and Mrs. I. B. Geron of Vancouver.

This death breaks a link in the strong chain of McIrvin's who do so much to bind our Felida church together.

The sermon was preached by the writer, who used Job 33:25—"My flesh shall be fresher than a child's. I shall return to the days of my youth"—as a central theme.

We carefully laid her in the Goddard Cemetery, the land for which her foreparents donated when the State of Washington was young.

Dear sister, we yearn to greet you in "the Morning" (Bro. H. J. Prosser (85) was unable to attend.) Alfred Anthon.

**ALFRED SAHLBERG**

Funeral services were conducted in the Chicago Rosehill Cemetery, June 28, 1949, for Alfred Sahlberg of Stillwater, Minn., who died on June 25. He was born in Sweden on February 24, 1852, and lived in Chicago after coming to this country until 1921. The remaining years of his long life were spent in Minnesota.

Mr. Sahlberg, baptized in the summer of 1909, lived a good Christian life, looking forward to the soon coming of Christ and the first resurrection.

Words of comfort and hope were presented by the writer and two songs were sung (one by the writer and the other by him and his wife), after which the deceased was left asleep and at rest to await the trumpet call to life. Ernest Graham.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Almus Dimmick	\$ 6.65
Michigan State Conference	11.69
Blessed Hope Sunday School, Niagara Falls, N. Y.	10.60
Ripley, Ill., Sunday School	51.51
K. L. Juden	5.00
Mr. & Mrs. J. Arlen Marsh	25.85
Mrs. George R. Smith	1.00
Virda Sittler	10.00
Happy Woods Church, Hammond, La.	19.12
An isolated Sister	13.00
Mrs. E. C. Olmstead	5.00
Mr. & Mrs. Charles Netts	5.00
Minnesota Bereans	25.00

**REVISION OF CONSTITUTION**

(Continued from page 7)

**ARTICLE VIII**

**Auditing of the Books of the Institution**

Section 1. The president shall appoint a competent auditor whose duty shall be to examine the books and other financial records of the treasurer and to make a full report of their condition in writing to the Conference at its annual meeting, or at such other time or times as may be required. Said auditor shall in no case be a member of the board of directors, or personally interested in the disposition of the funds of the Institution.

**ONE GOD: THE GOD OF THE AGES**

"One God: the God of the Ages," by R. H. Judd, with introduction by G. E. Marsh, contains seventeen chapters and sells for \$1.00. The book seeks to honor the Scriptures. Its teachings are based on wide and honorable research. It gives reasonable answers to many difficult questions. In explanation of difficult passages, it appeals to your God-given common sense, and to your inherent recognition of that which is true.

Apply to National Bible Institution, Oregon, Ill., U.S.A., or to the Author, Fulton Cottage, Rt. 3, Colborne, Ont.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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

"Whosoever shall compel thee to go a mile, go with him twain."—Jesus.

**A PRAYER**

By Sarah Kessler

O, Lord, draw me to Thy breast;  
Allow me there to stay.  
Draw me near to Thee, Lord,  
And never let me stray.

Forgive my sins I do commit;  
This is my humble prayer.  
Breathe on me Thy Spirit, Lord,  
Thy shield, alone, to wear.

Help me study more Thy Word,  
That I may well prepare  
To go forth and teach of Thee—  
At home, afar, and everywhere.

Keep me on Thy blessed path;  
Place within Thy perfect peace.  
At times, I wander far from Thee;  
Cause this wandering now to cease.

Implant within Thy courage strong  
To go forward with more zeal,  
And bring others into Thy fold,  
So them, also, You may heal.

Lord, give me divine love;  
Then to all I can better show  
A Christian is an honest, truthful one—  
And Jesus he does truly know.

**FOR SPECIAL ATTENTION**

The particular attention of churches and state and district conferences is directed to the proposed revision of the constitution and by-laws of National Bible Institution and of the working rules of the General Conference. The initial draft appears in this paper.

Members of the executive board disagree with points raised by the revision; members of the revision committee are not altogether at agreement among themselves, but have endeavored to work out such compromises as seem just. Among other things, the executive board unanimously prefers the present term of office for board members to the term proposed by Article IV, Sections 6 and 7, of the revised constitution.

Article I, Section 2, of the by-laws is lifted verbatim from the existing declaration of understanding adopted by the General Conference at its organization meetings. Questions as to the propriety and correctness of paragraph (k) of this section have been raised on the ground that Jesus, also, has immortality now.

The revision extends churches the right to choose delegates outside their own membership lists (but within the membership of the Church of God) if they wish to do so. It eliminates delegate voting for the National Sunday School Association and the National Berean Society. Duties of secretary and treasurer have been brought more in harmony with actualities. These matters already have been raised on the General Conference floor in the past, and the reasons for the proposed revisions stated in some detail there.

J. Arlen Marsh, Secretary,  
National Bible Institution.



# "CAST THY BREAD"



We here present a new tract list that features our most complete and up-to-date Gospel Messages. All new and re-printed issues are now offered with eye-catching, attractive covers. We are continuing our policy of presenting only quality tracts at the lowest possible cost consistent with our standards of quality. Our Bible theme tracts are not designed for wholesale distribution, but are recommended for select distribution to interested readers and Bible Students.

Title	Per Doz.	Per 100
A Study of the Word "Soul," 4pp.	.15	.85
An Important Biblical Discovery, Haupt, 8pp.	.25	1.60
Baptism, Lindsay, 8pp.	.25	1.60
Basis for Tithing, A. Marsh, 2pp.	.10	.45
Can You Believe? Reed, 6pp.	.20	1.25
Essential Truths, 3pp.	.10	.45
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Covenant with Abraham, Lindsay, 20pp.	.55	3.55
God's Promises, Drew, 2pp.	.10	.45
God's Two Great Witnesses, Anderson, 16pp.	.45	2.95
Hell—What Is It? 8pp.	.25	1.60
I Am. A. Marsh	Free for postage	
Jehovah Is One God, A. Marsh, 4pp.	.15	.85
Pleasures of Youth, LeCrone, 8pp.	.25	1.60
Position of Women in the Church Macy, 6pp.	.20	1.25
Resurrection, Magaw, 8pp.	.25	1.60
Sin in the Church, Railsback, 6pp.	.20	1.25
The Coming of Christ, Curtis, 6pp.	.20	1.25
The Glad Tidings of the Kingdom of God, McLain, 8pp.	.25	1.60
The Glad Tidings of the Kingdom of God, McLain, Spanish edition	.20	1.25
The Kingdom of God, Gockler, 6pp.	.20	1.25
The Kingdom of God, Gockler, Spanish edition	.20	1.25
The Nature of the Soul, Hardesty, 10pp.	.30	1.95
The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Sabbath, Lindsay, 14pp.	.40	2.65
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.35	2.30
The Word Made Flesh, Thomas, 16pp.	.45	2.95
Thus It Becometh Us, A. Marsh, 4pp.	.15	.85
Tithing in the Scriptures, Gordon, 4pp.	.15	.85
Truths a Child of God Should Know, L. Lapp, pocket size, 6pp.	.20	1.10
We Have a Message, Lyon, 6pp.	.20	1.25
What Is Man? Patrick, 12pp.	.35	2.30
What Is the Tithe? Denchfield, 6pp.	.20	1.25
What Must I Do to Be Saved? Waggoner, 6pp.	.20	1.25
Who Are Led by the Spirit of God? Jones, 6pp.	.20	1.25
Words of Comfort, G. E. Marsh, 4pp.	.15	.85
Worshiping God with Music, Macy, 66pp.	.20	1.25

**National Bible Institution,**

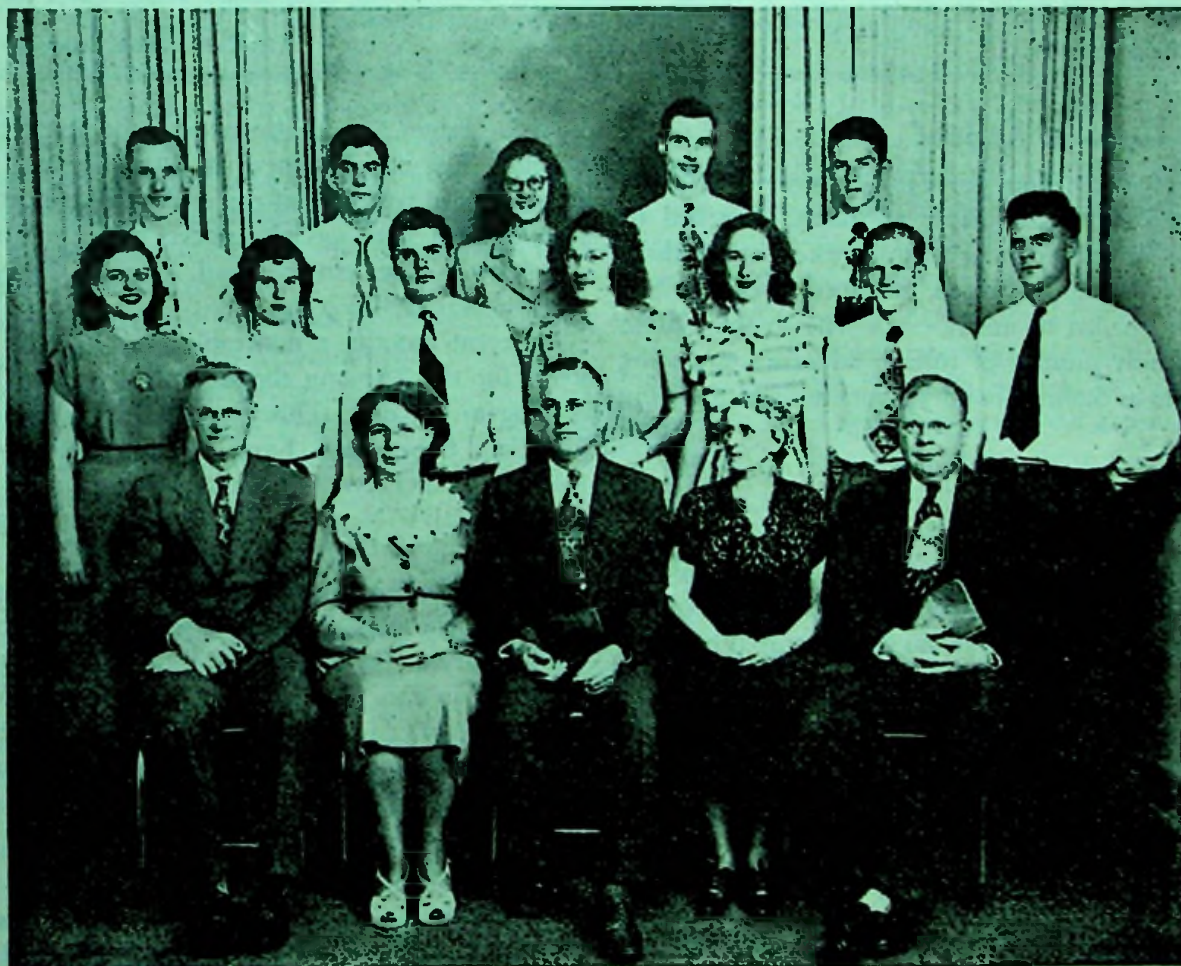
**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 38

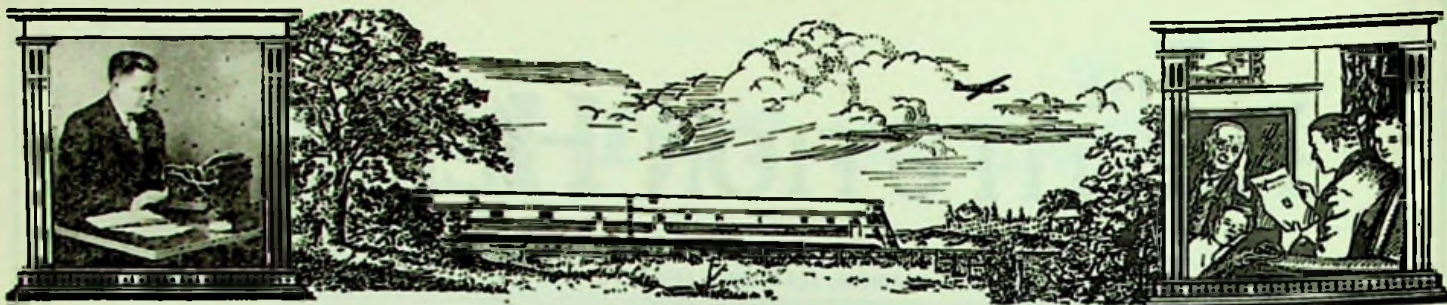
OREGON, ILLINOIS, JULY 26, 1949

NUMBER 42



## THE 1949 SUMMER SCHOOL

The 1949 Summer School, now conducted as a summer four-weeks' session of Oregon Bible College, is approaching the climax of its work. The instructors, Brothers Otto E. Dick and J. R. LeCrone, are teaching courses in "Inspiration of the Bible," "Training for Active Service," Teaching by the Storytelling Method," and "Christian Discipleship." Twelve students are profiting from this specialized training. Brother and Sister Charles Pearson, assisted by Sister Mattie Agard, complete the Summer School family. . . . Shown in the picture, left to right, are: (back row) William Dick (Ill.), Neil Thut (Va.), Sarah Kessler (Ohio), Harry Payne (Ill.), and Howard Thomas (Mo.); (middle row) Barbara Claussen (Ill.), Ruth Johnson (Iowa), Curtis Simpson (Mich.), Dorothy Guillery (La.), Marion Otto (Minn.), Kyle Davis (Wash.), and Bud Goodwin (Ill.); (front row) Bro. and Sister Charles Pearson, Brother Otto E. Dick, Sister Mattie Agard, and Brother J. R. LeCrone. . . . God grant that an abundant fruitage may result from this School.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

### Editor's Annual Report

Weekly, regularly, copy for THE RESTITUTION HERALD is edited, set to type, proofed, reproofed, stretched or squeezed to fit the printing forms, locked up in those forms, printed, folded stapled, trimmed, wrapped, addressed, and mailed to nearly every state in the Nation and to a goodly number of foreign addresses, including such notables as Stalin, Chaim Weizmann, and the King of England.

Last winter's subscription campaign increased the circulation from about 1475 to a little more than 2500, mostly by *gift* subscriptions. We have not received any complaints from Old Joe; no response came from Dr. Weizmann, not even as to how he enjoyed his special Palestine HERALD; and, so far, no special appeal has been made to King George VI. Possibly, none of them will renew. Probably three or four or five hundred others will not renew. Let it be moved, seconded, and carried, therefore, that we have another subscription campaign. . . . It is all a part of Evangelism. Looking for results in these last days may be chagrining, but the Great Commission has not changed. "Every creature" has not yet heard about the second coming of Christ and the promised Kingdom of God.

Most writers for THE RESTITUTION HERALD now submit well-prepared copy: typewritten, double-spaced, and having references carefully checked. Maybe writers who do not carefully prepare their copy will read this report and do better. Hundreds of excellent articles have been published, articles that required the writers to toil ten, fifteen, or twenty hours in their research, composition, revision.

A special effort always is made to present appropriate and appealing numbers of THE HERALD at such times as Thanksgiving, Christmas, Easter, Mothers' Day, and one or more issues shortly prior to General Conference. During the last year, the most popular numbers, however, were the *Russian* and the *Palestine* Numbers. Both these editions were made more attractive by carrying a full front-page picture in a border of bright color. Articles used in those editions were prepared by special request

from the Editor and illustrated with the best pictures obtainable. The effort, somewhat expensive, was well repaid in joyful reception of the readers. Many extra copies were ordered, both special numbers being sold out while requests still were being received. A special *College* Number also was well received.

In recent months, a noticeably large amount of news items for the "Among the Churches" section has been coming to our desk. This is a good sign of interest, activity, and co-operation. Keep the news coming—but very lengthy reports possibly could be condensed. Brother C. E. Randall's "News and Prophecy Digest" Page always informs, appeals, edifies.

Usually, before one HERALD is finished, plans have started on the next. Today, we have a secret about next week's HERALD—something a little different than you have seen in THE HERALD. Do you wish a tip? Well, you may have guessed it, anyway; it is something new in *pictures*: a full edge-to-edge page of seventeen pictures showing everyday living conditions in the Holy Land.

### Oregon Bible College

During the past year, more than thirty students attended Oregon Bible College. Last fall, we asked the Lord and His people for at least ten freshmen students. Comment was, "We will wait and see." More than ten came. Thank God for answered prayer.

Better than one can tell here, the recent *Maranatha* Number of THE HERALD revealed a healthful interest, talent, and good progress on the part of students. Nearly all students participate in Sunday school work, Berean work, evangelistic trips of preaching and singing. So sure are we that Oregon Bible College is proving itself a blessing and stay to the Church of God, that it is superfluous to make optimistic prediction.

Brother Otto E. Dick, now at the helm as Superintendent, is well qualified and experienced to lead the College onward. He is optimistic, dependable, patient, Christian. God will bless him and Oregon Bible College of the Church of God. . . . Let our prayers be for them.

# To Arms! Morpheus Approaches!

By J. Arlen Marsh, Secretary  
National Bible Institution

*"Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man" (Proverbs 6:10, 11).*

**T**HE FACTS in this and other reports of National Bible Institution for the business year just over are comparatively unimportant. The things that have been done are history, and no argument over them now can change them. Those that have been left undone for one reason or another cannot be jammed into what should have been their spheres at this late time.

But what the facts indicate about the future *is* important. The necessity for sharp curtailment of projected General Conference activity for 1949-'50, for example, is responsible for our title; the Church of God, while progressing in isolated localities, has actually retrograded on the denominational scale.

Morpheus, god of sleep, has been approaching for some time. Under the guise of disagreements over methods, of creation of personal cliques (or "little kingdoms," as our general manager chooses to call them), of personal antipathies, the church has made an excellent start toward the kind of hibernation that can result in nothing short of disaster. Our problem in the coming year will be primarily to determine how best to stop the downward trend in the graph of our activity.

These things should be mentioned in the secretary's report. At the initial meeting of the executive board following the 1948 General Conference, it was agreed unanimously that, where the general manager should properly be concerned with business and the treasurer with finance, the secretary's forte should lie in the broader field of spiritual thinking and in the development of Christian principles and action within the churches.

The number of calls made by our evangelists and the number of baptisms they administered will be reported elsewhere. It is impossible, this year, to report the total number of baptisms performed in 1948-'49 throughout the Church of God; this situation, we hope, will at least partially be remedied next year. Neither is it possible to mention the total number of churches in active service in the United States and Canada, since some Churches of

God refuse to co-operate with the General Conference or even allow their local members to learn of the existence of others of similar faith.

Despite absence of precise statistics, these matters should be noted: at least three new church buildings were put in service during the past year; the reorganized Texas Conference, largely framed together by the work of Evangelist M. W. Lyon and other National Bible Institution employees, sponsored the first Youth Rally of the South to be held by the Church of God; while some local groups experienced spiritual collapse along with material disasters, others grew considerably in membership or provided better equipment for worship or both; in Illinois, a branch effort of students of Oregon Bible College and of the Oregon Church created growing interest in the little community of Flagg Center and brought about several baptisms.

Such items merit attention because they can be guideposts for us in the future. Those churches that failed to grow, in general, suffered from lack of buildings

in which to worship or from regular pastoral service, or else suffered from violation of the ideals expressed by Paul in 1 Corinthians 1:12, 13. Those churches that progressed did so, in general, because of the personal activity and sacrifice on the part of the individual members of the congregations, who in a sufficient number of instances were willing to devote their time, money, and energy to serving God co-operatively and without "respect to persons."

That the executive board met ten times during the twelve months between July 1, 1948, and June 30, 1949, of itself is meaningless. That a large portion of those meetings had to be given over to discussions of means of overcoming bitter personal disputes and internecine warfare within the church as a whole *is* meaningful. As the secretary views it, no group can long operate successfully when it is torn behind its facade of enterprise by petty jealousies, squabbles over who does what (Please turn to page 9)



J. Arlen Marsh

# How Long Did Thomas Doubt?

By Harold J. Doan, Chicago, Illinois

THE MOST marvelous, unique, awe-inspiring, and history-changing event this world ever has known was the bodily resurrection of Jesus Christ to immortality. So awe-inspiring and unusual was this event, that it has been a stumbling block ever since to honest doubters and to others, not so honest, who seek cause for ignoring the message of Christ. So marvelous and fraught with meaning was Jesus' resurrection, however, that it is the foundation doctrine of the Christian religion. We are called to serve a risen Saviour, a living Christ, who is now alive at the right hand of the throne of God, interceding for us in heaven, until He comes again to this earth to complete His work of redemption. So important was Jesus' resurrection, that belief in its occurrence and faith in the now immortal Christ is essential to final and eternal salvation at His coming again. This truth was most pointedly emphasized in Jesus' conversation with doubting Thomas.

Thomas was a natural skeptic, an honest doubter who had to have reason for his faith and service. When Jesus had earlier informed His followers that He must leave them for a time, only Thomas questioned Him, saying, "Lord, we know not whither thou goest; and how can we know the way?" Thomas wanted more details, and he was in honest doubt as to Jesus' implications. The answer he received is one of Jesus' most famous sayings, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me" (John 14:5, 6).

This same honest doubter refused to believe in Jesus' resurrection until he had seen Jesus with his own eyes, and had touched Him with his own hands. Though Jesus often had prophesied His death, burial, and resurrection, Thomas ignored these words and waited for a visible sign. Though Thomas' doubt was honest and understandable under the adverse conditions of those exciting days, though Jesus was patient with him in seeking to dispel his doubt, and though he quickly changed from doubter to believer in the sight of Jesus, Thomas' position in those few days of disbelief is not enviable. In light of Jesus' later words, and even earlier words, we know that Thomas was lost in those days because he had lost faith in the Messiah. By his doubt, Thomas was denying the gospel of Christ, the promises of the prophets and the power of God. But, thank God! he soon saw his mistake and believed! For, when Jesus appeared to Thomas, He asked him to touch

His hands and His feet "and be not faithless, but believing." Then Thomas cried out, "My Lord and my God." Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Thomas saw and believed, and his faith returned. He then knew that Jesus was the Christ, the Son of the living God, able to do all He had promised. Thomas' faith remained.

We, too, must come to this belief and faith if we would be saved, for though we have not seen Jesus, we have the testimony of those who have. John said, "These [signs] are written, that ye might believe that Jesus is the Christ, the Son of the living God; and that believing ye might have life through his name." There is no excuse, and no place, for doubters. There is no loophole nor provision for them in the Kingdom. We *must* believe in Jesus, the risen Christ, and have faith in Him to be saved. This is the foundation stone of the gospel, the basic concept of the Christian church.

Two missionaries, standing in a crowd in India, were watching a procession of mourners carrying the bones of Buddha to a new temple. Turning to the other, one missionary said, "If men could find one bone of Jesus Christ, the Christian religion would fall to pieces." How true! For Christianity alone has a risen, living Master, once dead, now immortal. God's people must believe and have faith in Him.

Among Jesus' last words were these, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). It is belief in the gospel (not a watered down social message), but the gospel of the resurrected, coming-again Jesus, that will bring us to baptism and salvation. Without it, even honest doubters (if there can be such a thing today) shall be lost.

This conversation with Thomas, and Jesus' last words, must have made a deep impression upon the Apostles, for their later message was woven around the resurrection of Christ. On the Day of Pentecost, Peter's sermon, which bore much fruit, was climaxed by allusion to Christ's resurrection as final proof of His divine calling and Messiahship. Peter said, "Him [Jesus], being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up. . . . Therefore, let all the house

of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Now when they heard this" (when they heard that the man they had killed was alive, being raised from the dead), "they were pricked in their hearts, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?" Then Peter said to them, "Repent and be baptized." (Acts 2:23, 24, 36-38.) When these people came to believe that Jesus was alive, they had faith in Him and in His gospel and obeyed Him in baptism. If they had any doubt about this Jesus of Nazareth, it was dispelled when they heard of His resurrection. Their faith was the first step toward salvation.

Listen to what Paul wrote to the Corinthians concerning the gospel and its foundation stone, the living Jesus. "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. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." The truth that Jesus died, was buried, and rose again the third day is essential. Belief in its truth and faith in the Christ and His promises to us become imperative to salvation. Doubt must be dissolved; faith must be renewed in the man of God.

When Paul was preaching on Mars' Hill in Athens, his audience listened respectfully until he spoke of Jesus' resurrection. "When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter" (Acts 17:32). Athens was one of the few places Paul preached where no church was established. None was built there because those "intellectuals" could not take even the first step of faith in Christ by believing in His resurrection. They doubted and were damned.

We have our doubters today, too, who cannot take this first, all-important step of faith and belief. Some doubt through intellectual pride, some for fear of the moral responsibility placed on them if they admitted belief, and some doubt because that is the easy road. But some, like Thomas, are soon convinced of their folly and embrace the risen Saviour and His gospel, believing unto salvation.

A converted skeptic was asked how he felt in reference to the resurrection and other truths about which he had been in doubt. "O, Sir," he said, "two words from God's Book conquered me: 'Thou fool!' Do you see this Bible?"

He took up a beautifully bound book on which were engraved those words, "Thou fool." "Henceforth," he said, "I will remember, since God has convinced me of my sins and need of salvation, that I was a fool and only God is wise."

Noted doubters of history have not been consistently so, but, when leaving the fold of God, left the door open behind them so they could return without loss of face. Hume often went to public worship in Scotland. Voltaire reared a church. Ferney Collins insisted that his servants attend church, regularly, though he was an agnostic.

Can you believe that Jesus died upon the cross to save you from sin? Can you believe that God raised Jesus from death to immortal life, and that He now lives in heaven as your intercessor and Saviour? Can you believe that because Jesus is alive, He will come again to raise the dead, and to establish the everlasting Kingdom upon earth? Do you believe? You must believe, for, "Whosoever believeth not shall be damned" (Mark 16:16). If you believe, accept Jesus today, and abide in Him always. Pray for faith and the dissolving of doubt: for the doubting Thomas cannot be saved; the believing Thomas can. "Blessed are they that have not seen, and yet have believed."

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## OUR HOOSIER RETREAT

By D. G. Harvey, Kokomo, Indiana

*"Remove not the ancient landmark, which our fathers have set" (Proverbs 22:28).*

FIVE MILES north of Plymouth, Indiana, on United States Highway No. 31, stands the old North Salem Church of God. At this quiet retreat, away from attractions of the world, our early pioneer conference workers built up a Bible school considered "second to none" of our Faith. It was no little surprise to learn that a plan was offered this year to close this old and proved location and move our effort to a lake resort.

Good would it be if we could turn back the hands of time and work with the faithful workers of the past, who now rest from their labors. With them the Bible School was a year-round task—not a week or two of vacation! As soon as the Dorm was closed for the season, plans for the next year were in the making: new sheets to make, comforts to knit, fruit to be canned and marked for "Bible School." Yes, it was a full-time work.

Today, the Dorm does not satisfy: there is not the comfort of our homes, no privacy! . . . Yet we follow the Christ who gave up the home and security of a carpenter and had "no where to lay his head." Did not Peter and the Twelve give up the comfort of their homes? (Not for ten days, but for life!) *(Please turn to page 9)*

# Revision of Constitution

## CONSTITUTION OF THE CHURCHES OF GOD IN CONFERENCE

**Preamble.** It is understood that a conference is a voluntary assembly of the Churches of God in the United States and Canada, meeting at a designated place and time to confer on all matters pertaining to the spiritual life and business of the churches.

### ARTICLE I

#### Time and Place of Conference

**Section 1.** The general headquarters of the Conference shall be located at Oregon, Illinois.

**Section 2.** Every person, upon becoming a member of the Church of God, shall become a member of the Conference at his option, through his church or otherwise.

**Section 3.** The Conference shall meet once each year at such time and place as may be determined by the Conference or its executive board, but in no case shall the date be fixed earlier than July 1 or later than August 31. Announcement of the time and place shall be made by the secretary of the Conference at least one month in advance by publication in *The Restitution Herald*. The Conference may be called at such other times as may be necessary, and may convene immediately, without notice, upon consent of a majority of the active churches.

**Section 4.** For the purpose of conducting business, this Conference is incorporated in the State of Illinois under the name of "National Bible Institution," a corporation not for profit.

### ARTICLE II

#### Delegates

**Section 1.** Each church of fifteen or more members, which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty of its active members or fraction thereof.

**Section 2.** The officers of the Conference, together with the ministers associated with the Conference and one delegate from each state or district conference, shall be considered as delegates-at-large and shall have the same powers as the delegates from the churches.

**Section 3.** A member who has attended at least four services, or who has made a financial or service contribution, during the year is considered an active member of his church.

**Section 4.** A credentials committee shall be appointed by the president of the Conference before every conference, and the committee shall have the power to confirm or disqualify any delegate according to the terms of this constitution.

**Section 5.** Each church shall certify to the secretary of the Conference the name of its delegate or delegates and alternates; this certification shall be accompanied by a list of the names and addresses of the active members to be represented. No delegate will be recognized in any conference session without having been

The 1948 General Conference ordered the appointment of a special committee to consider revision of the constitution of National Bible Institution and of the working rules of the General Conference. A number of suggestions regarding the appointment of delegates and handling of business was already at hand.

In the course of its work, the committee found difficulty in meeting standard requirements under parliamentary law without making an almost total revision of the existing working rules and constitution. In some instances, only the terminology needed change; e.g., "council board" was transliterated into "executive board" or "board of directors," since a council board and an executive board are two quite different things. In other instances, very considerable emendations or additions appeared necessary.

In accordance with the existing constitution (Article VI, Section 1), the proposed revision is being published by the committee in three consecutive numbers of *The Restitution Herald*. Proposals here made will be subject to adoption, amendment, or rejection at the next General Conference, convening at Oregon, Illinois, August 11-13, 1949. Churches, state conferences, ministers, and laymen should give special attention to these recommendations, and instruct their delegates to vote carefully upon them.

Committee: Robert H. Hall, Chairman  
C. E. Randall  
J. Arlen Marsh, Secretary.

recognized by the credentials committee. If any delegate is absent from any conference session, an alternate who has been approved by the credentials committee may be appointed to act.

**Section 6.** Any church which cannot send a delegate or delegates to the annual conference may appoint a delegate or delegates from the general active membership of the Church of God. However, any delegate appointed under this section shall have only one vote, and under no circumstances can any delegate represent more than one church or state or district conference. A notice must be sent to the secretary of the Conference containing a statement of the intentions of the church and the names and addresses of its active members to be represented, within fifteen days before the Conference convenes.

**Section 7.** Each delegate shall have one vote.

### ARTICLE III

#### Business Sessions

**Section 1.** All matters of Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. All delegates shall be seated in a section of the auditorium reserved

for them, and no delegate shall be allowed to vote unless seated in the reserved section.

**Section 2.** A quorum for the transaction of business shall consist of twenty-five duly qualified delegates. Robert's Rules of Order shall govern all questions of parliamentary procedure.

### ARTICLE IV

#### Officers of the Conference

**Section 1.** The officers of the Conference shall consist of a president, first vice president, second vice president, secretary, and treasurer. Each term of office, including officers and employees, is subject to termination upon a two-thirds majority vote of at least fifty delegates present at any conference session, for violation of Section 3 of this Article.

**Section 2.** No elected officer shall be a paid employee of the National Bible Institution.

**Section 3.** The qualifications of each officer shall be those given in 1 Timothy 3, Titus 1, and such other scriptures as teach the qualifications of church leaders.

**Section 4.** Nominations for each office shall be held by the Conference in session one day before the day set for the election, and shall not be closed with fewer than two nominees.

**Section 5.** Nominations shall be made from the floor; but voting shall be done by ballot, and no nominee shall be elected unless he receives a majority of the votes cast. In case a majority is not received by any nominee in the first balloting, balloting shall continue after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is reached.

**Section 6.** The term of office of the president and of the first and second vice presidents shall begin when all the business of the annual conference has been disposed of and shall continue for one year or until a successor has been elected and qualified. These officers shall not succeed themselves for two years.

**Section 7.** The term of office of the secretary and the treasurer shall begin when all the business of the annual conference has been disposed of and shall continue for two years or until a successor has been elected and qualified. These officers shall not succeed themselves for two years.

### BY-LAWS OF THE NATIONAL BIBLE INSTITUTION

(Authorized by the Conference of the Church of God)

### ARTICLE I

#### Purpose of the National Bible Institution

**Section 1.** The purposes for which the National Bible Institution is incorporated are:  
(A) That evangelistic work be extended to meet the needs of the Church of God everywhere, and to open up new fields of missionary activity.

(B) That publishing facilities be provided under capable editorial supervision for the issuance of all necessary literature.

(C) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry or other religious work.

(D) That a board of benevolences be organized to minister to individual needs as they may arise.

**Section 2.** The executive board and employees shall walk in a manner worthy of the calling wherewith they are called, "with all lowliness and meekness, with longsuffering, forbearing one another (throughout the church) in love; endeavouring to keep the unity of the Spirit in the bond of peace." In such oneness of spirit they shall unite in an effort to edify the body of Christ in utilizing the contributed strength of the church to affirm by print and voice the following Biblical truths and kindred truths, viz.:

(A) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(B) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(C) That "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).

(D) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(E) That God "only hath immortality" (1 Tim. 6:16).

(F) That God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7).

(G) That "Christ was once offered to bear the sins of many"; as our High Priest, He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(H) That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psalm 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(I) That we "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(J) That "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" (Rom. 6:4).

(K) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(L) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "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 there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(M) That "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

(N) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(O) That "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

## ARTICLE II Headquarters

**Section 1.** The headquarters of the National Bible Institution shall be located at Oregon, Illinois.

## ARTICLE III Officers

**Section 1.** The officers of the Institution shall be president, first vice president, second vice president, secretary, and treasurer. These officers shall constitute the board of directors.

**Section 2.** The officers of the Conference of the Churches of God shall be, ex officio, corresponding officers of the National Bible Institution, and their terms of office shall be of the same duration.

**Section 3.** The work undertaken by the Institution shall be divided into such departments as may be necessary, each department to be provided with its own head, all under the supervision of the Institution.

## ARTICLE IV Duties of the Officers

**Section 1.** It shall be the duty of the president to call and preside at all meetings of the Conference and of the board of directors of the National Bible Institution, and to perform all other duties properly belonging to the presiding officer, not otherwise provided.

**Section 2.** It shall be the duty of the vice presidents to assist the president when called upon to discharge the executive duties, and to act in the president's place in their order of precedence in case of the absence or disability of the president.

**Section 3.** It shall be the duty of the secretary to keep the minutes of all meetings of the board of directors, to keep a record of the activities and accomplishments of the Institution, to report such minutes and records to the Conference when requested to do so, and at any other time when called upon by the president or board of directors.

**Section 4.** It shall be the duty of the treasurer or of his authorized representative to receive all monies, to disburse the same, and to keep an accurate account thereof. It shall be the duty of the treasurer to keep safely all

funds in the possession and control of the Institution, to make a complete annual report of the receipts and disbursements to the annual conference and to the board of directors upon request, to submit such reports for publication, and to see that the accounts of the Institution are kept so as to show its financial standing at all times. The treasurer shall furnish surety to the satisfaction of the board of directors.

**Section 5.** It shall be the duty of the board of directors to transact and administer the business of the Institution in accordance with these by-laws and Article I above. Meetings of the board of directors shall be held at the call of the president, or at the call of two or more members of the board, notice having been given of the date and place of meeting a reasonable time in advance. Notice by mail, telephone, telegram, by publication in The Restitution Herald, or in person, shall be deemed sufficient. The board of directors shall have power to devise ways to accomplish the objects of the Institution as set forth in Article I, Section 1, above.

**Section 6.** The board of directors is empowered:

(A) To acquire and hold real property and personal property.

(B) To sell or otherwise dispose of property.

(C) To raise money by subscription.

(D) To receive gifts, donations, and bequests.

(E) To receive and hold monies in trust as foundations or endowments, the profits of which shall be used in maintaining the work of the Institution.

(F) To employ a competent general manager.

(G) To employ competent executive heads of the various departments, with the right to combine the work of two or more departments under one head.

(H) To fill temporarily by appointment any elective office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent, until the next annual conference, when the vacant office shall be filled by regular election.

(I) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

## ARTICLE V

### Quorum for Doing Business

**Section 1.** A quorum of the board of directors for transacting of business shall consist of not fewer than three members.

## ARTICLE VI

### Financial Policy of the Institution

**Section 1.** The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The board of directors shall be governed in the work undertaken by the voluntary support of those interested.

## ARTICLE VII

### Amendment of the By-Laws

(Please turn to page 15)





## News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**A FREE LIFE.** In support of the United Jewish Appeal which is being made in the interests of the development of Palestine and the settlement of Jewish refugees in the home land, President Weizmann said: "On the basis of what has been created in the past by the United Jewish Appeal, we have now obtained the status of national independence. We are now about to enter a new phase.

"Every day, men, women, and children are streaming in large numbers through the gates of Zion. They show signs of what they have gone through in the torture chambers of Hitler's Europe, but there is hope in their eyes. They come to Israel not merely to find a resting place for their weary feet; they want to find that measure of human happiness, the chance of a free life, which is God's gift to every man and woman on God's earth."

We feel happy for the Israelites that they are finding themselves once again upon the mountains of Israel; and the desire of the ages, that once more they can be a nation in their own right, is being realized. Israel will yet find, however, that a "free life" is a blessing that comes only through Jesus Christ. "If the Son therefore shall make you free, ye shall be free indeed." To have a free spirit and possess a free nation, the Israelites must yet look on Him whom they pierced and with penitent hearts repent, that their sins may be blotted out. Then, and only then, will they enjoy the showers of blessings and seasons of refreshing.

**DON'T COMPROMISE.** The world convention of the Christian Endeavor was held recently in Toronto, Ontario. In addressing the gathering, Dr. Poling, who has been president of the North American organization of the Christian Endeavor for 24 years, stated: "The church should stand on its own feet, and should not have to attract people by giving them entertainment. The church should not try to compete with other recreational facilities."

He did not mean that the church should not provide social life for its members, but expressed the thought that social and recreational means should not be employed to win people to Christ. There is only one means of winning folks to Christ, and that is through the gospel of the Kingdom.

In addressing the same convention, the representative from Syria-Lebanon said: "When medical and educational work become the chief function of a foreign mission, it is not worth while. The work in hospitals leaves no time for religion."

The primary function of the church is to preach the gospel and witness to the sonship of Jesus. In these times when so many noble experiments are being tried, it is easy to lose sight of this objective.

**RELIGIOUS FREEDOM.** The new State of Israel is closely allied with the synagogue, or, using an expression so common today, "church and state" combined. The Central Conference of American Rabbis in a communication to President Weizmann and Prime Minister Ben-Gurion, urged that "when in the new state, the relationship between church and state will have been definitely established, the relationship should be one of full liberty and equality for all shades of religious opinion."

As expressed by the "Christian Century," "What the rabbis are asking for is freedom for the liberal elements in Israel to carry on their religious activities without being forced to bow to all the ritualistic demands laid down by the minority of ultra-orthodox Jews."

It is becoming more evident that Jewish life in the new State is being fashioned along the pattern set forth in the Old Testament. "The Christian Century" reports "an Israeli district court annulled a marriage which took place in a civil registry office in Paris on the ground that all marriages between Jews and non-Jews are invalid under Jewish law. If a non-Jewish partner becomes a Jew, still the marriage to be legal must be performed by a rabbi."

This may be contrary to modern reasoning of the advocates of civil rights, but restricted marriage between Jews and non-Jews through the ages has been the means of keeping the Jews a separate people. They are pursuing a sound course in carrying out this principle.

**PATCHES OF PAGANISM.** The Conferences of the United Churches in the three prairie provinces of Alberta, Saskatchewan, and Manitoba are alarmed over the shortage of ministers and the increasing "patches of paganism" that are forming in this great area. To meet the situation, the Manitoba Conference handed down a recommendation that laymen be ordained to fill the vacancies. In spite of the heroic efforts of the church, the world is becoming more pagan all the time. Even in this land where the influence of the church is so great, evidences are to be seen on every hand that indicate people are losing interest in the church and her message.

**EXCOMMUNICATION.** The pope has issued an apostolic decree from the throne in which millions of Catholics are excommunicated. It has been estimated that there are between 20 to 23 million Communist members throughout the world. It is not known how many of these are Catholics, but it can be safely assumed that the majority of them are Catholics—for Communism thrives in the countries that are definitely Roman Catholic. The fight is on between the Roman Church and the Communists. According to the decree,

all Catholics who continue to be members of the Communist Party will be automatically cut off from the sacraments of the church, and the only way they can be reinstated is through direct appeal to the Vatican. According to a press officer attached to the Vatican press, at least 8,000,000 Italians are Communists and will be affected by the edict.

Roman authorities do not believe Communism is compatible with the principles of Christianity, and with such decision this column has no complaint. It appears to us that the fight is not so much over principle as it is leadership and authority.

**A HEALING ART.** Ohio became the forty-eighth state to grant legality to the Christian Science Church in the practice of healing. The Ohio statute reads that "treatment of human ills through prayer alone by a practitioner of the Christian Science Church, in accordance with the tenets and creed of such church, shall not be regarded as the practice of medicine."

We believe in prayer and know of many cases where prayer has been the means of restoring health to the ones for whom prayer was made. This is different than the philosophy of Christian Science. The former recognizes the existence of sickness and sin, whereas, the latter denies there is anything like sin or sickness.

In her book on "Science and Health," Mrs. Mary Baker Eddy says: "The three great verities of spirit, omnipotence, omnipresence, omniscience—Spirit possessing all power, filling all space, constituting all science—contradict forever the belief that matter can be actual. . . . Thus it was that I beheld, as never before, the awful unreality of evil."

In many of the southern states, laws have been passed condemning and making it an offense to handle snakes in religious service as a part of the religious ceremony. Such laws are good, and are needed for the protection of the public, and even the ones who claim to be able to handle poisonous snakes. The practice of Christian Science, which denies evil and sickness and all reality, is far more dangerous to the public welfare than the rabid snake handlers of emotional groups who feel that immunity to snake bites is still the promise of the Word.

Some years ago we knew of a boy who was badly burned about the face. His parents were members of the Christian Science cult, and they refused to have medical attention given to the boy. He grew better from the burns, but his chin grew fast to his neck, and, as a man today, his face and neck are horribly disfigured—all because of a false belief and failure to apply even a little clay with spittle on it.

## TO ARMS! MORPHEUS APPROACHES!

(Continued from page 3)

and when and where, and careful (but well-concealed) efforts to undermine the programs previously arranged and authorized by the general organization itself. For similar reasons, the Civil War arose.

Fully 29 of the 48 states in the United States are entirely untouched by even spasmodic trials at holding Church of God services. Of 13 provinces and districts in Canada-Newfoundland, only one is touched by the Church of God. There is no off-the-continent missionary activity. These circumstances are not, in the secretary's opinion, complimentary to our local, state, or general organized labor. Now, in the face of loss of financial and moral support, such effort as has been exerted to remedy the situation must be drastically reduced.

To try to build a greater feeling of unity among the churches, to unearth the criticisms of Institution enterprise, and to endeavor to create a larger spirituality among our people, the secretary has in the last year engaged in extensive personal correspondence and in mailing mimeographed material concerning the exertions of the Institution and their results; this correspondence and this material has gone to ministers, students, and laymen. Reports of executive board meetings, together with articles dealing with the spiritual conditions of the church, have been placed in THE RESTITUTION HERALD. It is on the basis of the reaction to this secretarial activity that the burden of this report is laid.

For furtherance of the general work in the future, the secretary makes these recommendations: (1) preparation of a uniform printed report for mailing to local churches late in the business year, to secure information on church officers, baptisms, and congregational activities; (2) preparation of a somewhat similar form for use by state and district conferences; (3) establishment as quickly as possible of a single editorial supervisor for all publications of the Institution, this supervisor to be an employee and divorced from all other Institution tasks; (4) appointment in each church and conference of a particular layman to represent his organization during the year in relation to the Institution, so as to bring the laity into closer touch with the general work and so as to bring the Institution into closer touch with lay thought—which often is at variance with ministerial thought; (5) arrangement for fairly regular communication between the Institution and the appointed laymen and the ministers, not for securing business or contributions, but for suggesting ways of church management and church service; (6) incorporation in THE RESTITUTION HERALD of more practical articles on problems of church government and the conduct

of church services; (7) shifting the emphasis at General Conference sessions from finance to evangelism, from the means to the end, from business to the need for greater co-operation and for a more abundant practice of Christian idealism.

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## OUR HOOSIER RETREAT

(Continued from page 5)

Twenty years ago, at Conference time we *moved into* the Dorm. It was not just a "flop-house" to us. We made it our *home!* We became one great family, as children of God. Friendships there formed have lasted over the years. Yes, we had the sand, also, but no one complained. Our Creator also made the sand. Our matron and dean, by example and advice, taught the younger ones to make their own beds, care for their clothes, and sweep out the sand. From the very first day, everything was order, for we had learned that "God is not the author of confusion." Ten days in the Dorm taught us the value of co-operation, tolerance, and patience—lessons of great value in the years to follow. We had as instructors the best Bible students we could obtain: from ocean to ocean, from the Gulf to Canada, there came such ministers as F. L. Austin, G. E. Marsh, C. E. Randall, J. H. Anderson, James A. Patrick, S. J. Lindsay, and many others. The list is long. Then there came young men from the Bible Training Class.

Yes, there were many hardships. Water, water, water! The old pitcher pump was a busy spot. All dishwasher and garbage must be carried upstairs; wood must be split for the old cast-iron range. Yes, it was *work*, but we loved each moment of the School. . . . What of the benefits?

Let me speak only of the local church here at Kokomo, Indiana. The officers of both the church and Sunday school were, at one time or another, students of our old School. The Sunday school and Berean teaching staff members were students of our retreat by the side of the road. The same is true in all Indiana growing churches. It is true of our State Conference officers. The great benefits far outweigh the hardships of the past. Now, that we have more modern equipment, the work is lighter. We have hot and cold running water (what a blessing a few years ago!). A new and larger septic tank will solve our sewage problem.

Let us get back to the big family spirit of old. Make the old Dorm into a "Home" once more. Let us not remove the old landmark that our fathers labored to establish for us and our children. Let us labor, also, to continue that good work and build upon the sure foundation they established. . . . *After Bible school* will be plenty of time to spend our vacation at some lake or seashore.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem."*

### Do You Like Changes?

Sometimes your life is changed a bit when Daddy or Mother goes on a vacation. Perhaps it is you who goes away for a while. These changes may be to your advantage. When Mother or Daddy returns, so you are all together, what a happy place to be!

When Jesus returns for His jewels, there will be changes in the whole earth. (Isa. 65:17-25.) They will be to our advantage. The earth will be cleansed. The people will be pure. All the living will learn of Jesus and God's wonderful Kingdom. They will have an opportunity to learn His ways. Babies will not die in a few minutes or a few days after birth, but will live, grow, and learn for a hundred years! (V. 20.) How could anyone not accept such marvelous teachings? Yet the Word tells us that "the sinner being an hundred years old shall be accursed" (v. 20).

### Cause for Rejoicing

When this earth is made new, we are told the former one (or earth before it was cleansed) will not be remembered any more. Then present joys will occupy full time and thought. Jerusalem will be a joyful city, filled with happy people. The Lord God said, "I will rejoice in Jerusalem, and joy in my people" (v. 19).

The people of God, with Jerusalem the capital city, shall build houses and plant vineyards. Their labors will not be in vain, for, said our Lord God, "As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (v. 22).

God will be with His people, the nation of Israel, in that day. He is always with His people, at present, who call upon His Name. Many have learned to know Jesus the Christ as their personal Saviour today—from among Jews as well as Gentiles.

The children, as well as their parents, will be of the seed of Abraham, the blessed of the Lord. God will answer their cries before they call: for He will be very near, and they will be seeking to do His will.

"The wolf and the lamb shall feed together, and the

lion shall eat straw like the bullock: and dust shall be the serpent's meat" (Isa. 65:25). We notice that the serpent will continue to eat dust. God told him he would eat dust during all his life. (Gen. 3:14.)

### Happy Birthday Wishes

Franklin A. Hayse, July 25, age 11, San Benito, Tex.

Kenneth W. Ward, July 25, age 6, Rushville, Ill.

Anita Pryor, July 26, age 6, Hendersonville, N. C.

Freddie Anderson, July 26, age 10, Hammond, La.

Anne A. Gaskill, July 28, age 5, Fort Wayne, Ind.

Curtis Kennedy, July 28, age 11, Hammond, La.

Nancy Jean Boyer, July 28, age 9, Waterlick, Va.

Gilbert Kennedy, July 29, age 14, Hammond, La.

Jean M. McLain, July 29, age 11, Delta, Ohio

Thomas J. Ellis, July 30, age 4, Waterloo, Iowa

Joan Barnett, July 30, age 9, Hickory Ridge, Ark.

Sharon Kannmacher, July 31, age 8, Marshall, Ill.

### Laughter

"There is laughter in the falling  
Of the leaves from autumn trees;  
There is laughter in the whisper  
Of a soft midsummer breeze.

"There is laughter in the twinkling  
Of the stars that light the sky,  
And laughter in the singing  
Of a lark that flashes by.

"There is laughter in all living  
When adventure holds full sway;  
There is laughter in our loving  
When romance has had her way.

"There is laughter in the sunlight,  
There is laughter in the sod;  
There is laughter, song, and loving  
In the heart at one with God."

—William L. Stidger.

# In Business for Christ . . .

\* \* \* *By William Dick National Berean President*

Have you ever dreamed of the time you would grow up and be able to support yourself? You probably have planned to go into business by opening a grocery store or establishing a manufacturing concern. Even if our dream will come true, it seems they are a long way distant in the future. We youth must wait until such a time comes.

In the meantime, must we continue dreaming, waiting patiently until we can establish our business enterprise? No! We can set up our business immediately. Why wait any longer? Now is the time. Jesus began His career when only twelve years of age. When His parents could not understand His actions, He explained to them, "Don't you know that I must be about my Father's business?"

We can join our Father's business today by laboring in His vineyard, if we desire to do so. Having accepted Christ, we are assured a position in His Kingdom—provided we are in business for Him now. If our career is one for Christ, we cannot go wrong, because His church is the greatest business in the world. "If the work of the church is the largest, the most important, and the most permanent business on earth, surely it should receive our closest study, our noblest efforts, and our highest and holiest enthusiasm," said Clarence H. Benson.

Now that we are working for Christ, how efficiently are we conducting His business? Consider our Berean Society, for instance. In the first place, do you have one? If you do, is it organized to function properly? Is there capable leadership? Are the needs of the young people met? Do the members attend meetings because they want to attend, or because they feel it a duty? Does the Society accomplish the task of searching the Scriptures and producing trained leaders, or is it a social club? Could teaching methods, conduct of meetings, projects be improved? Is your Society in business to glorify Christ, or to please men?

A good business man will be constantly on the watch to check his progress and to see wherein he can improve his methods. His work is for but a short time in this life. In contrast, our business is much more important because we are working for eternity. We conduct so much of Christ's business so poorly, however, that we are ashamed to report some of the things that happen. Someone has

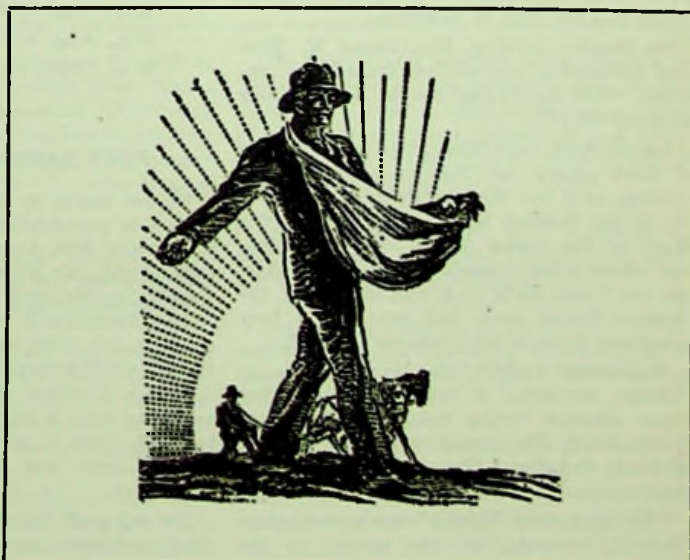
said that if a business concern of the world conducted its business as the church does its, that business would go bankrupt within a week. And we are in business for Christ. Shame on us!

What are we going to do about this? Nothing is too good for the Lord; nothing that we do is so perfect that it cannot be improved for His sake. Let us repaint that sign out front and show everyone that we are in business for Christ!

## Conference Berean Activities

All Bereans are given a special invitation to attend the Illinois Bible School and General Conference. The activities are planned especially for you. The 11:00 a.m. discussion periods, sponsored by the Bereans, will be conducted by Delbert Jones and C. E. Lapp, J. Arlen Marsh, and G. E. Marsh. These speakers deserve a large audience. Plan to be there.

August 8 is Berean Day. Social and spiritual activities are planned especially for the Bereans on this day. Harold Doan, the speaker for the evening service, will speak on the subject, "The Christian Life." The National Berean Society business meeting will be held at three o'clock in the afternoon. Send your delegates—or better still, be there *yourself!* This is your organization; help to see that it is administered properly.



## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- July 30-August 7—Evangelistic meetings (J. M. Morgan) at Lord's Schoolhouse, five miles north of Morrilton, Ark.
- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 11-17—Evangelistic meetings (J. M. Morgan) near Mount Hope, Ala.
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 21-28—Eastern Nebraska Conference (J. R. LeCrone, guest speaker) at Omaha.
- August 18-September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 22-28—Annual Summer Meeting at Denny Creek Camp, Snoqualmie Pass, Wash.
- August 31-September 4—Ohio State Conference at Lawrenceville.

### YOUTH RALLY NEWS

The Berean Youth Rally was off to a "flying start" on July 18. The boys and girls were arriving by train, car, and bus. Each person seemed to have more "pep" than the next. They all seemed enthused about the Rally. This enthusiasm was carried into the classroom. They are eager to learn more about Christ and the plan of salvation.

On Monday evening, Bro. James M. Watkins delivered a very challenging address, entitled, "Will the Young People Accept Their Responsibility?"

Lowell Park, near Dixon, Ill., was the scene of much activity on Tuesday afternoon and evening, as it was the location of a joint picnic of the Summer School and Youth Rally. Many of the young people went swimming, and others hiked through the woods. Sr. Hurley, the Youth Rally cook, and Sr. Agard, the Summer School cook, had prepared a very bounteous feast which everyone enjoyed.

Wednesday night, Bro. Harold Doan of Chicago conducted a radio-type quiz. Bro. Doan selected twelve volunteers from the Youth Rally. The results were: 1st, Weldon Holland; 2nd, Carol Macy; 3rd, Ronald Dilamarter.

"Reaching from Heaven" was presented on Thursday evening. It was agreed by the students that it was one of the best motion pictures they had seen.

Thirty-seven students make up the student body this year. A picture of the group will be published shortly. Delbert Jones.

### CONFERENCE SPEAKERS

Evening speakers and subjects for week-days of the coming General and Illinois Conferences are:

- Tue., Aug. 2, James M. Watkins, "Faith."
- Wed., Aug. 3, F. L. Austin, "Jesus Is Coming"
- Thu., Aug. 4, J. W. McLain, "The Great Restitution"
- Fri., Aug. 5, M. W. Lyon, "The Nature of Man"
- Sat., Aug. 6, J. Arlen Marsh, "Israel in the News"
- Mon., Aug. 8, Harold J. Doan, "The Christian Life"
- Tue., Aug. 9, Linford W. Moore, "Repentance"
- Wed., Aug. 10, Sydney E. Magaw, "Baptism"
- Thu., Aug. 11, Harvey U. Krogh, Jr.
- Fri., Aug. 12, J. W. McLain
- Sat., Aug. 13, C. E. Randall

Sunday speakers so far known are:

- Aug. 7, J. R. LeCrone, morning; Ellsworth Routson, afternoon; G. J. Gordon, evening
- Aug. 14, C. E. Lapp, evening

Morning devotional services are to be in charge of the following:

- Tue., Aug. 2, Milton Hall
- Wed., Aug. 3, Arnold Johns
- Thu., Aug. 4, Ernest Graham
- Fri., Aug. 5, Howard Beemer
- Sat., Aug. 6, James Mattison
- Mon., Aug. 8, Bereans
- Tue., Aug. 9, Priscilla Auxiliary
- Wed., Aug. 10, Delbert Jones

### FORT BAKER, CALIFORNIA

We are happy to announce the addition of three new grandchildren to our family: born to Mr. and Mrs. Larry Powell of San Francisco, Calif., on February 17, a son, Brian Arthur; to Mr. and Mrs. Richard L. Powell of San Francisco, a second son, Kirk William, on June 16; born to Ens. and Mrs. Robert Powell of Washington, D. C., on July 5, a daughter, Kathryn Merce. We are especially happy to have a baby granddaughter, as we had only boys in our family before, and we will celebrate our thirtieth anniversary in September.

We enjoy all the good articles in The Restitution Herald, and the news items of the church families, too, so thought others might be interested in our family news. . . . May God bless you in the great work you are doing.

Mr. and Mrs. R. E. Powell,  
Fort Baker, Calif.

### RIPLEY (ILL.) CHURCH OF GOD

After a seemingly long time without a pastor and regular church services, we are now back on a full schedule of services. Bro. Gordon Landry and wife Barbara are residing in our parsonage. We are fortunate to obtain Bro. and Sr. Landry's services. Bro. Landry is a very capable speaker and leader. We pray his pastorate here will yield much fruit for the Master.

Several from here, including Bro. and Sr. Landry, Bro. and Sr. Wayne Laning, and Joan Hetrick, attended the Illinois Quarterly Conference at Eldorado, June 25, 26, Bro. Landry being one of the speakers.

On June 28 in the evening, at the home of Bro. and Sr. Lewis Ralston, a shower and reception were held for our pastor and wife. They received many useful gifts.

On July 4 and 5, the Ripley brethren were visited by their former pastor, C. R. Randall, and family. A potluck supper was served at the home of Bro. and Sr. Wayne Laning. It seemed good to have them in our midst even for a short time!

One of the most successful vacation Bible schools in the history of the Ripley church was held from June 27 to July 8. Srs. Verna Thayer and Mary Railton were in charge. Average attendance was fifty-one. Classes were held each morning from nine to eleven o'clock. Classes were held at Cooperstown, each afternoon, also. A program was presented on Friday, July 8, at 8:00 p.m.

We are endeavoring to increase our Sunday school attendance from sixty-five to one hundred. The pastor and several laymen have made personal contacts to help reach this goal.

Sr. Lola Clark who has been bedfast for several weeks remains about the same.

Bro. Orville Dale Lynd and wife of Altona, Ill., are the happy parents of a son, Ricky Lee, born on June 20.

Mr. and Mrs. Lyle E. Ashelford of Urbana, Ill., are the happy parents of a son, Lyle Eugene II, born on June 27. Sr. Ashelford was the former Laura McDaniel of Bowen, Ill.

Bro. and Sr. Laurence Howell of Tempe, Ariz., are visiting Sr. Howell's mother and other relatives and friends. Their present plans are to be here until about September 1.

Sr. Maggie Bray recently visited two weeks with her son and family in Chicago.

Mrs. Thomas Lewis, Secy.

### HERALD RECEIPTS

Russel Thoms; Mrs. T. E. Lynn; Ralph F. Brown; Mrs. Edith Popham; L. H. Emigh; Earl Richard Smith; Mrs. B. F. Peck; Chas. Hutchinson; W. B. Caldwell; Mrs. Charles Suddry; Warren J. Landry (3); Gordon Hess; W. E. Boyer; Gordon Davison; W. A. Sundwall.

**OUR RADIO MINISTRY**  
(Report for 1948-'49)

Truth Seekers' Bible class of the Air has been broadcast every Sunday morning since last Conference, at 8:15 a.m., from Station WAIT in Chicago. These broadcasts have been based upon the theme of the Sunday school lesson of that day from Truth Seekers' Quarterly. The program consists of about one minute of theme (The Holy City), 2.3 of special music and (or) poetry, 2 of introduction and announcements, and a nine-minute message. Fifteen of these broadcasts were done by guest speakers and the rest by the writer.

Station WAIT is a 5000 watt station with clear coverage within a 100-mile radius, and in some directions clearly heard over 200 miles. The staff of the Station is very cooperative and has helped us much in the conducting of the radio program. It is maintained by the management that about 15,000,000 live within the clear range of the station. Within that area, however, there are thirty competing stations, some larger, most smaller. The cost of the broadcasts is \$69.50 per week.

As to the success of this radio ministry—only the Lord knows, and only time will tell. We have received about 100 communications to date, about 68 of these from non-members. Our regular audience, according to Pulse Rating Service, numbers about 15,000 to 20,000 listeners. There is, of course, no practical way of verifying these estimates. We have heard, in the course of the year, from several friends in the Middle West who know people who tuned in the program accidentally and became regular listeners.

What have we accomplished? Again only the Lord knows. We have baptized no one as a result of the radio work. We have not noticeably increased church attendance, though there has been some fruitage in this field. The program has made many friends and been a blessing to some shut-ins and isolated folks. Most important of all, however, it has aired the Word of God and scattered seeds of truth into thousands of hearts who would not have heard otherwise of bodily resurrection, the coming of Christ, the unity of God, the Kingdom on earth, the regathering of Israel, life only in Christ, and kindred truths, all of which have been given ample exegesis in the morning broadcasts. Whether or not we should continue to spread the Word, trusting in the Lord to give the increase, is a question to be settled by the delegates to General Conference. Harold J. Doan.

**LAYMAN'S CAMPAIGN ENROLLMENTS**  
1948-1949

- 241. C. Alan McLain, London, Ark.
- 242. Dean Moore, Cedar Falls, Iowa
- 243. Warren J. Landry, Hammond, Ia.
- 244. Mrs. G. G. Landry, Hammond, Ia.

**OVER THE TOP! !**

- 182. Mr. & Mrs. C. E. Lapp \$27.00
- 183. Dixon, Ill., Dorcas Society 26.00
- 184. C. Alan McLain 26.00
- 185. Warren J. Landry 26.50

**GOD'S RATIO OF GIVING**

God's ratio of giving is the tenth. On this point much teaching is necessary. Some have given what they felt like, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent, some less than five per cent. But God's ratio through the ages has always been one tenth. The tithe, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God Himself has established and expects us to pay.—Layman Tithing Foundation.

**Question.** Did Jesus or the apostles require of the early members of the church that they set aside a tenth of their income for the work of the church?

**Answer:** There is no Biblical evidence that early Christians were "required" to tithe as a part of their Christian service. In fact, it seems doubtful that all of them tithed, though there is ample evidence that a great many of them did follow this practice. So far as we have been able to determine, the practice is commended, but not commanded, in the New Testament.

**NATIONAL BIBLE INSTITUTION**

Fern R. Bell	\$20.00
Maurertown, Va., Sunday School	22.68
Mr. & Mrs. E. Richard Smith	7.50
Rockford, Ill., Sunday School	49.63
Holbrook, Nebr., Sunday School	4.80
Brush Creek (Ohio) Sunday School	38.06

**HOPE CHAPEL CHURCH OF GOD**  
South Bend, Indiana

A group of brethren drove to the shore of Diamond Lake near Cassopolis, Mich., last Sunday afternoon, July 17, where Mr. and Mrs. Harvey Hatfield, Jr., put on Christ by immersion. The service was administered by the writer, assisted by Bro. F. A. Stilson who read the Scripture and offered prayer.

The brethren at Hope Chapel Church of God are happy to have this fine young couple fellowship with us in the Lord. May God's richest blessings be theirs now and in all the days to come. They live at 1210 E. Dayton St., South Bend 14, Ind.

Some of the church men have been painting the outside woodwork of the church.

Harvey U. Krogh, Jr.

Monday evening, June 6, members of Hope Chapel met for the annual business meeting. After conducting other church business, officers were elected as follows: elders, Floyd Stilson, Horace Pierce, and Elmer McChesney; deacons, Royal Mastain, John Derbin, Rolland Stilson, and Paron Anderson; deaconesses, Fannie Anderson, Marion Mastain, Mary Krogh, and Jean Derbin; treasurer, Lois Hunt; secretary, Patricia Rossner; trustees, Elmer McChesney, Royal Mastain, and Paron Anderson; church pianist, Lottie Pickeri; musical director, Everett Stilson; Sunday school superintendent, Lottie Pickeri; assistant superintendent, Horace Pierce; secretary, Virginia Doolen; assistant secretary, Enid Green; pianist, Maude Stilson; Berean superintendent, John Derbin. The members voted unanimously to retain Bro. Harvey U. Krogh, Jr., as pastor. We ask God's continued blessing on his work. Patricia Rossner, Secy.

**Gleanings from the Field**

"The field is the world."—Jesus.

"Classes at the Annual Summer Meeting at Denny Creek Camp, Snoqualmie Pass, Wash., will be conducted daily, 9:30-11:30 a.m. August 22-28. Fireside gatherings in the evenings; Preaching services on Sunday, August 28, 10:00 a.m.-12:00 noon."—Lyle Rankin, Cashmere, Wash.

Born, Tuesday, July 19, at Oregon, Ill., a daughter, Nancy Eileen, to Mr. and Mrs. Ray Foster, Sycamore, Ill. Congratulations!

"We are an isolated family and anxious to hear the Word taught. If any ministers of the Church of God are passing through Atwater, we would be glad if they would stop to see us."—Mrs. T. E. Lynn, Atwater, Calif.

Mr. T. D. Bhaskar, 63 Poonamalle High Road, Vepery, Madras, India, spent two years at Oregon State College, there receiving, in June, 1949, his Master's Degree in Chemical Engineering. Although he is a Hindu, he has read the Bible, and now receives The Restitution Herald—through courtesy of Bro. and Sr. L. H. Emigh, Corvallis, Ore.

The Saint (Minn.) Dorcas Society, in correspondence with a Jewish refugee family in Berlin, Germany, plans to send some boxes of clothing—and more. Church of God tracts and The Restitution Herald. Hitler is out of Berlin, and The Herald is in Berlin.

Bro. Bud Goodwin will (D.V.) preach for the brethren at the Salem Church, near Marshall, Ill., on Sunday, July 31.

Bro. J. M. Morgan, Rt. 5, Bristow, Okla., writes that he is interested in hearing from churches wishing a "gospel-of-the-Kingdom series of meetings."

**Poem Wanted.** A Herald reader seeks a poem that mentions in order all the books of the Bible. Possibly there are several such poems, but we have none at finger tips. S.O.S.!

Those coming from a distance for Conference and Bible School sessions at Oregon, Ill., August 2-14, should remember that the time given in the programs is Central Daylight Time, one hour ahead of Central Standard.

## TRAVELING WITH US

(Report for 1948-'49)

Many people after taking a journey have said, "The best part of a journey is getting home and telling others about it." It is pleasant to recall all the happy moments one has spent all along the way.

The same is true with our "Traveling with Us." When we say to you in this report, "We held twenty-three Bible schools the past year," it means only numbers to you. To us it recalls many happy faces and joyous hours of work with hundreds of boys and girls.

We wish we might describe each one to you, but space and time would not permit, but as you read these figures, please think of them, not as figures and places, but as a large field where seed was sown for our Master. Your prayers are asked, that fruitage may abound.

Number of services held—283.

Number of persons contacted—2,017.

Number of miles driven—23,730.

## Vacation Bible Schools Conducted—23.

1. Casey, Illinois
2. Unionville, Ohio
3. Oregon, Illinois
4. Virginia Conference (Maurertown)
5. Baraga, Michigan
6. Morristown, Tennessee
7. Athens, Tennessee
8. Chicago, Illinois
9. Hendersonville, North Carolina
10. Mount Springs, Arkansas
11. Sunny Point, Arkansas
12. Walnut Grove, Arkansas
13. Little Rock, Arkansas (rural)
14. McGintytown, Arkansas
15. Brooklyn, Arkansas
16. Wray, Colorado
17. White Mountain Mining Camp, Rock Springs, Wyoming
18. Jordan, Missouri
19. Eden Valley, Minnesota
20. Blood River, Louisiana
21. Happy Woods, Louisiana
22. Ripley, Illinois
23. Cooperstown, Illinois

## OTHER WORK done at the following places:

1. Dixon, Illinois
2. Oregon, Illinois, Sunday School
3. Oregon Bible College
4. Martin Schoolhouse, London, Arkansas
5. Bro. Smith's home, London, Arkansas
6. Lord Schoolhouse, Morrilton, Arkansas
7. South Bend, Indiana
8. Kokomo, Indiana
9. Little Rock, Arkansas (city)
10. Bosworth, Missouri

## LESSONS PREPARED for:

## A. Vit-Em-In Bible Classes:

1. Dry Run Church, Fort Valley, Virginia—4 sets
2. Southlawn, Mission, Grand Rapids, Michigan—2 sets
3. Southlawn Church, Grand Rapids, Michigan—4 sets
4. Dixon, Illinois—4 sets
5. Mrs. Ada Simpson—3 sets

## B. Sunday School Helps made for:

1. Dixon, Illinois
2. Little Rock, Arkansas (rural)
3. Omaha, Nebraska

4. Blanchard, Michigan
5. Ripley, Illinois
6. Cooperstown, Illinois
7. Mrs. M. S. Guest, Fredonia, New York
8. Happy Woods, Louisiana
9. Morristown, Tennessee
10. Fort Valley, Virginia
11. Macomb, Illinois
12. Stansbury, Wyoming

## C. Bible School Lessons Made for places not visited:

1. Browntown, Virginia
2. Tempe, Arizona
3. Omaha, Nebraska
4. Cleveland, Ohio
5. Missouri Conference (Mrs. Francis Burnett)
6. Brush Creek, Ohio (Mrs. T. M. Ferrell)
7. Morning Star, South Bend, Indiana (Mrs. T. M. Ferrell)
8. Michigantown, Indiana
9. Kokomo, Indiana
10. Hope Chapel, South Bend, Indiana ((Mrs. F. A. Stilson)
11. Indiana Conference (Mrs. F. A. Stilson)
12. Macomb, Illinois
13. Texas Conference (Emory Macy)
14. Mrs. Lyle Rankin (sample lessons), Cashmere, Washington
15. Nazarene Church, Little Rock, Arkansas
16. Litchfield, Minnesota

## D. Quarterlies made—351

## E. Quarterlies revised—11

Expenditures—\$1,407.61

Amount received—\$1,108.76

(Mrs.) Verna Thayer.

## REVISION OF CONSTITUTION

(Continued from page 7)

Section 1. The by-laws of the Institution may be amended, altered, or revised by a two-thirds majority vote of delegates present at any Conference meeting, notice having been given of the proposed amendment or revision in at least three consecutive issues of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the conference by which it is to be considered. Said notice shall plainly state the nature and purpose of the amendment or revision. Publication in The Restitution Herald shall be deemed sufficient notice.

## ARTICLE VIII

## Auditing of the Books of the Institution

Section 1. The president shall appoint a competent auditor whose duty shall be to examine the books and other financial records of the treasurer and to make a full report of their condition in writing to the Conference at its annual meeting, or at such other time or times as may be required. Said auditor shall in no case be a member of the board of directors, or personally interested in the disposition of the funds of the Institution.

Did you profit from reading Bro. Harold Doan's radio sermon, "The Creator of All," in last week's Herald (p. 4)? If you profited, and you think others would, too, why not order a supply of reprints of the sermon from National Bible Institution? Prices are: 5 copies for 25c; 10 for 40c; 25 or more at 2½c each.

## THE YEAR'S WORK

July 1, 1948 - June 30, 1949

Five series of meetings were held during the past year, in addition to working in the Virginia Conference and Bible School in August. One week of meetings was held at Dry Run, Va., and one week at Browntown, Va., following the conference. There was a week at Hendersonville, N. C., during September following the dedication of their new building, and another meeting of two weeks the first part of December. A meeting was held at Salem Church, near Marshall, Ill., the first week of November.

Seventy different places were visited, many of them more than once.

Seventy preaching services were held.

There were one baptism, one funeral, and one marriage.

Distance driven was 12,051 miles.

Forty-five subscriptions to The Restitution Herald were submitted.

The financial side of the work was especially encouraging, since earned income totaled \$894.28, and expenditures were \$632.08, leaving a balance of \$262.20. But, since \$73.42 of the expenditures was actually incurred during the previous year, this deducted from \$632.08 leaves \$558.66 properly chargeable to this year of operation, and makes a true excess of receipts over expenditures of \$335.62.

Nine and a half weeks were spent in Ohio, working for the Ohio Conference making a survey of the State. Most of November and March were spent in this work, and a week each in January, February, and April. One week of this was spent in Pittsburgh and New Kensington, Pa.

The high spot of the year's work was the new church established at Hendersonville, N. C., where a new building was erected in 1948 and dedicated in September with help from our Building Loan Fund. The work has been revitalized, and there were several baptisms there by Bro. Williamson. We rejoice with the good brethren in North Carolina who have raised this beacon of truth to witness for the Master.

These past four years of work in the evangelistic field have been happy and richly satisfying ones. It has been an exceeding pleasure to meet face to face many hundreds of the brethren scattered abroad and to work with so many of you as I have endeavored to bring to you the gospel message. To those multitudes of brethren in whose homes I have been a guest and those who have otherwise assisted this great work, I am deeply grateful. May God bless each of you in His own way, for you have been used of Him to His glory. As I return to pastoral work, September 1, I shall carry with me rich memories of these associations, and shall be always thankful that it was my privilege to meet and work with so many of you throughout the country.

God be with you and keep you all unto His everlasting Kingdom, when I hope we shall be worthy to meet nevermore to part.

M. W. Lyon.

GOD'S WAY is the right way. Let's TITHE!

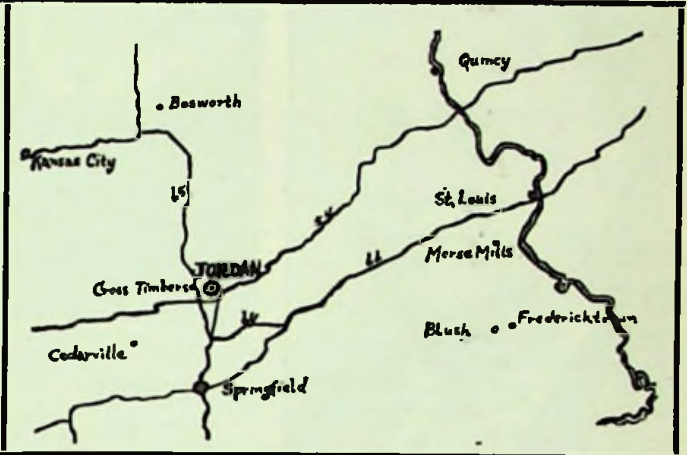
# Voice of Missouri

Francis Burnett, Editor

## SPECIAL: State Conference and Bible School

at

Fredericktown --- August 13-21, 1949



### CONFERENCE PROGRAM

#### Saturday, August 13

- 7:45 p.m. Song service
- 8:15 p.m. Evening worship

#### Sunday, August 14

- 10:00 a.m. Sunday school
- 11:00 a.m. Morning worship
- 12:00 noon Basket dinner
- 2:00 p.m. Special song service
- 7:30 p.m. Song service and evening worship

#### Monday through Friday, August 15-19

- 10:00 a.m. Bible classes
- 12:00 noon Dinner
- 7:45 p.m. Song service and evening worship

#### Saturday, August 20

- 10:00 a.m. Bible classes
- 12:00 noon Dinner
- 1:30 p.m. Bible school program
- 2:30 p.m. State Conference business meeting
- 7:45 p.m. Song service and evening worship

#### Sunday, August 21

- 10:00 a.m. Sunday school
- 11:00 a.m. Morning worship
- 12:00 noon Basket dinner
- 2:00 p.m. Special song service
- 7:30 p.m. Closing service of conference

### GUEST SPEAKER

Brother Sydney E. Magaw, editor of The Restitution Herald and an instructor of Oregon Bible College, will be our guest speaker. Brother Magaw is "apt to teach." Come to hear the messages he will bring from God's Word.

### CLASSES AND PROGRAM HIGHLIGHTS

- Adult class ..... Sydney E. Magaw
- Young people ..... Francis E. Burnett
- Children (age 14 and down) .....
- ..... Mrs. Francis E. Burnett

The children's class will be a vacation Bible school like the one held two years ago.

The Wednesday night service will be especially for children and young people. Our program will be arranged for them.

On Friday evening, our service will be taken up mostly by a sound picture entitled, "God Is My Landlord." This film teaches the principle of tithing. We are sure that all who see this film will enjoy it.

The Saint Louis Church of God will have charge of the special song services to be held on both Sunday afternoons. We ask that all members in all churches co-operate and help with the song services.

### CONFERENCE WORK

By Roy Graham

Most church members believe in local church meetings. Some believe even in special or revival meetings. Not all these members, however, can see a good reason for conference work.

Let us analyze our conference work to find out whether or not anything is gained by our efforts. If there is a good reason for doing conference work, why not really get to work and accomplish something? On the other hand, if conference work is not necessary, let us stop it and do something that will bring greater gain in the Lord's work.

There are three major phases of conference work: first, the local church work; second, the state conference work, and third, the national or General Conference work. Of course, other kinds of conference work could be named, such as special group (local) conferences, international conferences, and others of which we are not at the present time concerned.

Let us discuss these in the order of their natural sequence. First, there is the local church work, where the local members work together, toward one common end. That common end is to cause the people who live in that locality to hear the good news of the gospel of Jesus Christ and to take advantage of the opportunities and possibilities that it affords, love for people and their welfare being the underlying virtue motivating each working member.

Secondly comes the state conference work, where all churches of the state work together for the purpose of helping each local church better and more effectively to accomplish its mission of preaching "the gospel to every creature." By a united action of the churches, much good can be done that otherwise could not be attempted. By their concerted Bible

study, they can become more nearly alike as to unity of doctrine. This unity is the basis of all church growth and strength. By united effort, in tithes and offerings, more extensive evangelistic work can be attempted, hereby promoting the establishment of new churches within the state. Preaching services can be provided for small church groups within the state who do not have enough financial strength to support a full-time pastor.

Thirdly, the national Conference is important because of similar reasons as are true with the state work. However, because of the much greater number of persons who contribute to the national Conference, much more financial support can be obtained, hereby making the national Conference capable of doing many things that the state conference could never attempt. For instance, national evangelism can be put to work. The evangelist can be sent into places where otherwise he would not be able to go. He can hold meetings of sufficient length and as often as is necessary to accomplish the desired results.

Another important work that the national Conference can do is to publish such literature as is necessary to be used by the church where needed. The cost would be prohibitive if the local churches were to undertake this. Also, by having a larger number of editorial contributors from which to select, better material can be published. Much could be said of the educational possibilities which a national Conference is able to accomplish, but never could be accomplished by a local group.

Another important benefit to be gained by state and national Conference work is the good that can be done through a benevolent department. Help can be provided for isolated, sick, aged, or otherwise helpless members, both spiritually and financially.

The foregoing mentioned benefits gained through conference team work are only a few of the many that could be named. They seem sufficient, however, to prove the worth of concerted conference work. There is nothing about conference work that is opposed to Bible teaching, provided the Word of God be the guide to our procedure.

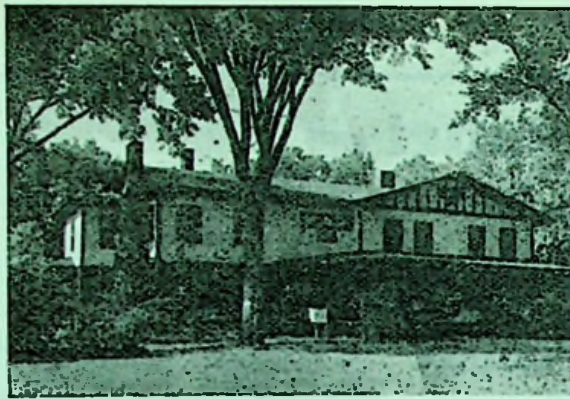
This being the case, why should we not get to work and really "put our shoulders to the wheel" and make our conference a success?

Plan now to attend the Missouri Bible School and Conference





Otto E. Dick, Superintendent



COME  
TO  
COLLEGE

WRITE  
FOR  
INFORMATION



Sydney E. Magaw, Instructor

# OREGON BIBLE COLLEGE

*Fall Session - September 5, 1949*

At eight o'clock, Monday morning, September 5, 1949, Oregon Bible College will begin its eleventh consecutive year of religious education. Courses planned for the fall semester are: "Steps to Successful Evangelism," "English I," "Public Speaking I," "New Testament Interpretative Studies," "Spanish I," "Psychology of Normal People I," "Church of God Doctrine," "Modern Church Movements," "The Renaissance and Reformation," "Preaching II," and "Logic." A course in *sewing* (by "Mom" Pearson) may be offered for the women students, and plans are being made to present one or more courses in voice and instrumental music, if possible. According to present plans, the teaching staff will include Otto E. Dick, Sydney E. Magaw, James M. Watkins, William Wachtel, "Mom" Pearson, and probably a music instructor. . . . The College can accommodate ten freshmen students.

Mr. Otto E. Dick, Supt.  
Oregon Bible College  
Oregon, Illinois

Date \_\_\_\_\_

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 5, 1949. Please send me an application blank.

I am recommended by \_\_\_\_\_  
Name and address of your minister.

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# The Restitution Herald

August 2, 1949

VOLUME 38

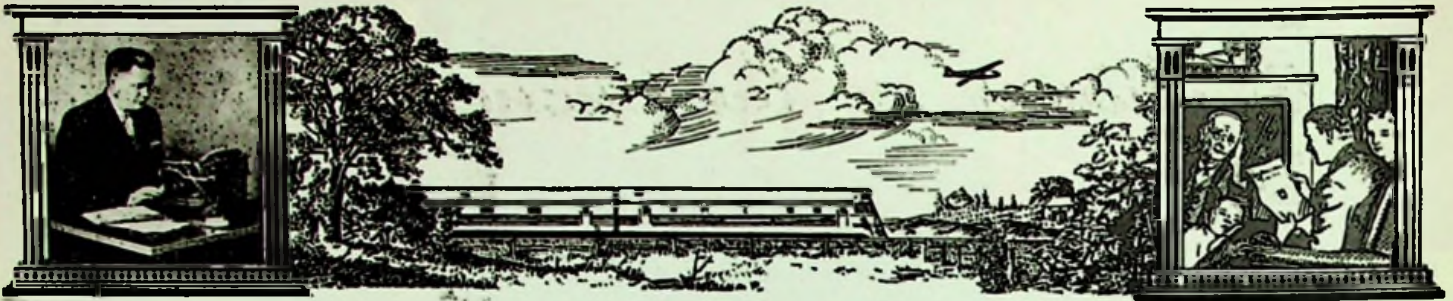
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 43



—Courtesy United Palestine Appeal.

Problems, Prayers, and Prosperity in Palestine



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## Steps Toward the Kingdom

Notwithstanding the birth of earth's new nation, *Israeli*, the throne of David, overturned until "he come whose right it is," slumbers still in waiting for the King. Never reigned David in Tel Aviv! The might of David's scepter, moreover, came not by toot of Gentile nations, but by divine anointing oil of Samuel's horn. Astir, though, are events that herald restitution of David's throne in Jerusalem.

In the year 135 A.D., Roman devastation brought to a collapse twelve centuries of Jewish history in Palestine. In the year 636, Omar led the Moslems to trample underfoot the Holy Land. Century followed century of Barabbar rule. Finally, for His own Name's sake, God "mingled in the game." One of the first steps toward the restoration of Israel came on November 2, 1917, via Arthur James Balfour, British Foreign Secretary, in the *Balfour Declaration*. It read, in full:

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing will be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours,

(Signature) Arthur James Balfour.

Then, as commander in chief of the British-Egyptian Expeditionary Force, General Edmund Allenby (*Allah Neby*, "angel of God") invaded Palestine, and, while many Jews were in hiding for fear of the Turks, captured Jerusalem without gunshot (December 9, 1917), thus ending Turkish rule over the Holy City and giving joyous impetus to Zionist dreams and effort.

On March 3, 1919, President Woodrow Wilson advo-

cated establishment of a Jewish national state in Palestine.

On August 10, 1920, in the Treaty of Sevres, Turkey renounced her former rights over Palestine to the Allies. In the same year, the League of Nations decided to give Great Britain mandatory powers over Palestine, which took effect on September 29, 1923.

In 1939, because of Jewish-Arab hostilities in Palestine, Great Britain renounced her Balfour Declaration and sharply curtailed Jewish immigration to Palestine.

On March 16, 1944, President Franklin D. Roosevelt approved establishment of a national Jewish home in Palestine.

On September 29, 1945, President Harry Truman reported his request to England, asking her to permit 100,000 Jewish refugees to enter the Holy Land.

In 1946, England granted permission for 1500 Jews to return, monthly, to Palestine: an unsatisfactory quota, and, consequently and rapidly, illegal immigration developed.

On November 28, 29, 1947, the United Nations adopted the Partition Plan of Palestine, assuring certain territories to the Jews, certain others to the Arabs, but making Jerusalem a free city.

On December 11, 1947, Great Britain announced she would terminate her mandate over Palestine on May 15, 1948.

On March 18, 1948, President Harry Truman pledged to Dr. Chaim Weizmann continued support from Uncle Sam.

On April 13, 1948, Jews in Palestine announced they would establish a new and independent Jewish state on May 16, the day immediately to follow cessation of Britain's mandatory rule.

At midnight, May 14, 15, 1948, the new Jewish state of *Israeli* was proclaimed: Prime Minister Ben-Gurion signing the Jewish "Declaration of Independence," and Dr. Chaim Weizmann, whose scientific prowess helped the Allies to win the first World War, addressed the new nation as its first president—but not *KING!* . . . Watch, listen for other steps impending.

# Conditions in the Changed World

*A radio sermon preached, Sunday morning, July 31, 1949, via WAIT, Chicago  
By James M. Watkins, General Manager of National Bible Institution*

A STUDY of Isaiah 65:17-25 directs one's attention to conditions that will prevail over the world when Christ returns and assumes the throne of His father David. It is then He will place in operation the principles of righteous rulership God has promised to the world. This final portion of Isaiah 65 should be one of our favorite Scripture readings. Within it are the shadows of all the wonderful promises God has made concerning our future. It truly reflects that uniqueness which the Bible has over all other literature. As our California writer, Norman J. McLeod, states in his analysis of these verses, all literature, with the exception of the Bible, places the Golden Age of man's history somewhere in the past. It is the purpose and thought of the Bible to place it in the future.

The way in which this Golden Age of tomorrow, under the rulership of Christ, will affect our welfare is almost endless. As we consider it, we reach out into a multitude of intriguing possibilities. Little things are they that herald great changes which are sure to come.

Isaiah 65:17 opens with the simple word, "for." It is a little word, but it has great meaning. It makes clear that something mentioned previously was to result from the creation of the new conditions within the heavens and the earth. That something is the synopsis of the effects of those conditions enumerated in detail in verses 17-25. It is found in the last few words of the verse that precedes the opening of our lesson. These words are brief, but very clear:

"Because the former troubles are forgotten, and because they are hid from mine eyes."

Although the thought is addressed primarily to the children of Israel, it leaves no doubt that the purpose of the coming Age in the world's history is to eliminate all the troubles, the sorrow, the sickness, misfortune, and failures with which humanity has become so well acquainted. These former things "shall not be remembered, nor come into mind."

The final phrase, "come into mind," is worthy of passing comment. The literal translation means more definitely to "come upon the heart." It is not the thought that all worth-while and happy moments will be forgotten.

It is the simple promise that, in that day, no memory of the present Age will be permitted that will lay a burden upon the heart or cloud the personal happiness of an individual.

The instruction, "Be ye glad and rejoice for ever in that which I create," becomes almost a command. This great reorganization of personalities, politics, and world conditions is for the express purpose of bringing to us a peace of mind and contentment utterly impossible under present conditions. God has only one requirement if you are favored to have a place there. It is to enjoy your opportunities to the utmost and do all in your power to help your friends and neighbors do likewise.



James M. Watkins

In verse 19, speaking of Jerusalem, Isaiah wrote. "The voice of weeping shall be no more heard in her, nor the voice of crying." The condition that will prevail in God's capital city is simply a reflection of the state of society over the entire world. In Revelation 21, almost the

same words are applied to world-wide conditions:

"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."

It is hard for us to comprehend the great blessings of living under conditions in which there will be no sorrow, no pain, no death, and no troubles of any kind. We have nothing by which we may judge such standards. Yet this is the greatest, and possibly the most neglected, promise God has made to man! Whatever your problem may be, God has solved it in His great Tomorrow. If it were not so, could happiness be so universal and so complete?

Many times we find ourselves questioning facts about the Kingdom of God upon which the Bible is not perfectly clear. Many ask, How can this be? or, How can that be? It is not necessary to understand the last little detail in the application of God's great plan and purpose to our problems of every-day existence. Verses such as these answer all our questions and remove all doubts. You know that, if you have a place in this glorious future God has promised, your every problem will be solved and your happiness completed to the last extreme. What more can anyone ask?

*(Please turn to page 10)*



# Throbbing Pulse of Palestine



An Editorial

WITH HER bulldog stubbornness, Great Britain growled at Jewish illegitimate immigration into Palestine. She detained thousands of Palestine-bound refugees on Cyprus until her mandatory powers were self-forfeited and Jewish leaders proclaimed the new state of *Israeli*. Then sailed the *Galilah* with happy, hopeful Jews! From that day until today, refugee Jews from nearly every European port have been sailing for Haifa and home! Ten thousand per month; *fifteen* thousand per month! from brutality and shame into a hopeful future!

Upon arrival, these immigrants, greeted with cheers from waiting relatives and friends, receive their first good meal and essential clothing, provided in large part by money from American Jews. Something, at last, to eat, in their own God-given land, where proudly floats the six-pointed Star of David, the flag of *Israeli*! Ah! Arab! Try not to bring it down, for he who curses Israel must of Israel receive a curse. (Gen. 12:1-3.)

Trained by centuries to be tradesmen and merchants, immigrant Jews of Palestine are startling the world by a sudden and successful change to making their living by agriculture. Waste lands, even miles of desert sand, yielding to Jewish ingenuity, are producing crops of fruit and grains. Irrigation and increasing rainfall are renewing the land that flowed, millenniums ago, with milk and honey. American-made machinery—tractors and trucks and harvesters—can be seen at work in Palestine today, and the noise of many busy wheels tends to soften the religious skepticism that still insists there can be no national future for the Jew!

Modernly equipped farms in Palestine, owned and tended by Jews, are prospering in dairy and beef-cattle enterprise. Thousands of acres of orchards and vineyards, yet to come into the years of their best production, grace the Holy Land in patterns of symmetrical beauty. Seeing the work already accomplished, youth, and even children, are inspired to plant young fruit trees and to wield a lively hoe.

The aged of Israel, too, have caught this new spirit. "Grandpa" learns to operate machinery most too massive for his ken, yet whisks his whiskers safely in and out with the skill of a moose tossing his horns in underbrush. "Grandma," deeply moved with the challenge of Israel's new day, holds every wanting child to her bosom as though it were her own, praying for its strength to make

her nation ultimately strong. Those too aged to toil keep well alive the Jewish spirit: enjoying the daily news printed in their own language, teaching the children to read, or sing, or play, or wheeling their youngest grandchildren out for an afternoon airing and sun bath.

A spirit of learning, of recreation and play blesses Palestine. Inspired by their own Hebrew University at Jerusalem, every youngster becomes hungry for knowledge, for skill in music and song, for participation in social functions: parties, swimming, fishing, and baseball. The joy of living in his own free land makes even his work a type of play, and, enjoying it, he becomes religiously tenacious to his task and almost certain to succeed.

Beautiful buildings, military victories over the Arabs, return to worship in synagogues, and encouragement from world-wide Jewry, especially American Jewry, unite to keep up a fast and healthful progress by all the Jews in Palestine. The citizenry have faith, too, in their national leaders. Who is like unto Weizmann? He whose mind and spirit met a crisis in the first World War and whose fame in Britain framed, as it were, the Balfour Declaration! What if now that Declaration has been rescinded? Weizmann is still alive, at the helm of government, and Britain cannot utterly say him Nay. More, the United States of America, from the days of Woodrow Wilson until this day of Harry Truman, has pledged its heart and dollar to assist in making a homeland for the Jew in Palestine.

Still more assuring, the United Nations, including Russia, has approved the newborn nation and received it into embracing membership. . . . Russia? Well, so far, the Bear has not ravenously growled. He waits until the prey is grown fat before he seeks to slay. Cunning, cool, calculating Stalin! Too rapt in throbbing daily life is Israel to detect that sign of danger from the North. . . . *Grrrr!*

"Problems, prayers, and prosperity" fairly well describes the Jews in Palestine. Limitless tracts of sand in the Negev, valueless to ordinary appraiser, are becoming the home of many thousand Jewish refugees, hopeful and optimistic. Aged Orthodox Jews pray to the Omnipotent Father of their father Abraham, while stronger grow the muscles, and keener the skill, of Jewish youths who are converting waste lands into farms and gardens and villages. (See page 1 and opposite page.)

# NATIONAL BIBLE INSTITUTION

Treasurer's Annual Report — June 30, 1949

## NATIONAL BIBLE INSTITUTION

June 30, 1949

### Statement of Assets and Liabilities

<b>Assets:</b>		
Cash	\$10,914.32	
Accounts receivable	8,814.89	
U.S. Gov't Bonds	2,500.00	
Real Estate Contracts	9,817.63	
Notes receivable	8,908.00	
Merchandise Inventory	6,757.83	
Trailer & cameras	1,402.22	
Fur., Fixts., Equip.	9,961.95	
Machinery	8,090.06	
Real estate	53,690.11	
		\$121,403.01
<b>Liabilities:</b>		
Accounts payable	\$ 2,351.34	
Notes payable	10,895.90	
Trust Fund	31,303.30	
Net Worth	70,912.47	
		\$121,463.01

### EVANGELISM

<b>Receipts:</b>		
Balance forward	\$ 546.00	
Contributions	2,967.04	
Earned income	1,930.89	
Missionary Fund	185.10	
Trailer rent	115.00	
Radio contribution	1,726.88	
Accounts receivable	50.00	
Layman's contribution	1,000.00	
		\$8,520.91
<b>Expenditures:</b>		
Prior deficit	\$1,000.00	
Camera supplies	139.34	
Insurance	89.44	
Admins. overhead	600.00	
Literature	71.93	
Incidentals	124.40	
Pastoral aid	1,200.00	
Missionary work	185.10	
Salaries	4,542.50	
Travel	1,813.42	
Radio broadcasting	3,609.22	
Sale of equipment	161.16	
(Capital account)		
Total expenditures	\$13,536.51	
Deficit	\$ 5,015.60	

### SUMMER BIBLE TRAINING SCHOOL

Balance savings acct.	\$ 8.24
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### BUILDING FUND

Cash in savings acct.	\$2,928.24
Contributions	\$1,050.00
Contributions print shop	60.00 1,110.00
Interest	10.00
Balance in savings acct.	\$4,048.24
Loans	\$5,895.90

## OFFICE

<b>Receipts:</b>		
Balance forward	\$ 198.08	
Inventory increase	1,727.43	
Profit on sales	1,600.81	
Contributions	1,474.90	
Earned income	234.00	
Interest	5.00	
Dept. overhead	3,900.00	
Layman's contribution		
prior deficit	2,000.00	
		\$11,140.22
<b>Total receipts</b>		
<b>Expenditures:</b>		
Prior deficit	\$2,000.00	
Insurance	118.73	
Light & fuel	495.67	
Travel	238.29	
Repairs & sewer	324.91	
Tithing	11.05	
Incidentals	340.81	
Postage	228.86	
Salaries	5,577.15	
Taxes	216.99	
Depreciation	187.66	
Mach. & fixt.	2,467.02	
(Capital acct.)		
Total expenditures	\$12,207.14	
Deficit	\$ 1,066.92	
From Layman's Fund	\$ 1,066.92	

### PRINT SHOP

<b>Receipts:</b>		
Balance forward	\$3,486.96	
Profit on sales	8,483.99	
		\$11,970.95
<b>Total</b>		
<b>Expenditures:</b>		
Repairs	\$ 38.30	
Postage	25.60	
Incidentals	46.86	
Administrative overhead		
& housing	1,200.00	
Insurance	78.89	
Salaries	6,486.54	
Depreciation	402.60	
Mach. (to Capital acct.)	67.49	
Decrease in inventory	30.08	
(Capital acct.)		
Total expenditures	\$8,376.36	
Balance	\$3,594.59	

### MISSIONARY FUND

Cash savings acct.	\$196.40
Interest	1.96
	\$198.36
Less Spanish tracts	00.78
Balance savings acct.	\$137.58

## OREGON BIBLE COLLEGE

<b>Receipts:</b>		
Tuition	\$8,720.10	
Recreation	446.12	
Contributions	2,004.47	
Earned income	90.00	
Other income	1,615.21	
Layman's contrib.	2,500.00	
(Prior deficit)		
Total receipts	\$15,375.90	
<b>Expenditures:</b>		
Prior deficit	\$2,500.00	
Groceries	3,399.27	
Insurance	91.61	
Light & fuel	1,427.60	
Feed	88.61	
Travel	109.27	
Printing & multigraph	315.58	
Incidentals	855.88	
Admin. overhead	600.00	
Repairs	694.62	
Recreation	388.82	
Salaries	7,194.19	
Depreciation	192.38	
Fixtures (to cap. acct.)	565.55	
		\$18,423.38
<b>Total expenditures</b>		
Deficit	\$3,047.48	
From Layman's Fund	\$3,047.48	

### THE RESTITUTION HERALD

<b>Receipts:</b>		
Herald subscriptions	\$5,394.33	
Earned income	205.00	
		\$5,599.33
<b>Total receipts</b>		
<b>Expenditures:</b>		
Printing	\$7,098.28	
Cuts	464.00	
Salaries	2,578.58	
Bound Heralds	30.00	
Postage & incidentals	260.29	
Travel	43.53	
Admin. overhead	500.00	
		\$10,974.68
<b>Total expenditures</b>		
Deficit	\$ 5,375.35	
From Layman's Fund	\$ 400.93	
Unpaid balance	\$4,974.42	

### SONGBOOK ACCOUNT

Balance in account	\$1,058.23
Sales	0.00
Loan	2,000.00
Interest	5.64
	\$3,072.87
Less Rodeheaver on acct.	\$2,904.40
Incidental expense	39.00 2,943.40
Balance in savings acct.	\$ 129.47

**GOLDEN RULE HOME**

<b>Receipts:</b>	
Balance forward	\$19,514.78
Rent	1,860.00
Interest	540.31
Contribution	4,983.71
<b>Total receipts</b>	<b>\$26,898.80</b>
<b>Expenditures:</b>	
Light & fuel	\$ 923.88
Light & fuel Duplex	79.56
Home repairs	143.52
Duplex repairs	49.70
Ordnung repairs	19.92
Salaries	1,789.35
Groceries	2,319.88
Incidentals	253.43
Residence maintenance	1,374.82
Admin. overhead	800.00
Insurance	161.38
Taxes	224.80
Depreciation	143.16
<b>Total expenditures</b>	<b>\$ 8,283.40</b>
<b>Balance</b>	<b>\$18,615.40</b>
<b>Additional funds held in trust</b>	<b>\$31,303.30</b>

**MINISTERIAL FUND**

Balance savings acct.	\$ 250.40
Contributions	238.06
Interest	3.89
<b>Balance savings acct.</b>	<b>\$ 492.35</b>
<b>Loan</b>	<b>\$1,600.00</b>

**LAYMAN'S FUND**

<b>Receipts:</b>	
1947-'48 campaign	\$3,653.50
1948-'49 campaign	6,394.13
<b>Total receipts</b>	<b>\$10,047.63</b>
<b>Expenditures:</b>	
Expense	\$ 32.30
On prior deficits	5,500.00
Office deficit	1,066.92
College deficit	3,047.48
Restitution Herald def.	400.93
<b>Total expenditures</b>	<b>\$10,047.63</b>

**NATIONAL SUNDAY SCHOOL ASSOCIATION**

<b>Receipts:</b>	
Balance forward	\$1,182.73
Profit on sales	33.23
Increased inventory	354.30
Other income	258.86
<b>Total receipts</b>	<b>\$1,829.12</b>
<b>Expenditures:</b>	
Postage	\$ 60.29
Incidentals	6.33
Admin. overhead	100.00
<b>Total expenditures</b>	<b>\$ 166.62</b>
<b>Balance</b>	<b>\$1,662.50</b>

**NATIONAL BEREAN SOCIETY**

<b>Receipts:</b>	
Balance forward	\$721.26
From Treasurer	423.82
Contributions	15.86
Self-Denial	26.01
Dues	115.35
Missionary Fund	591.00
Youth Rally refund '47	128.01
Youth Rally tuition '48	830.00
Rally contributions '48	76.08
Rally tuition '49	25.00
<b>Total receipts</b>	<b>\$2,952.39</b>
<b>Expenditures:</b>	
Loss on printing	\$224.77
Youth Rally '48	843.95
Youth Rally '49	22.70
Postage	10.75
Incidentals	2.43
Admin. overhead	100.00
James Mattison	450.00
Inventory decrease	75.44
<b>Total expenditures</b>	<b>\$1,730.04</b>
<b>Balance</b>	<b>\$1,222.35</b>

DALE R. DUNBAR, Treasurer.

**AUDITOR'S REPORT**

July 27, 1949.

To whom it may concern:  
I have today checked the account balances of the various departments and find them to agree with the annual reports.

The cash balances agree and were verified with the bank books.

Very truly yours,  
Frederic G. Deuth.

# General Manager's Report

1949

James M. Watkins

There is only one way that the Executive Board and General Manager may be judged in the fulfillment of their duties. It is not in the nature of the work done, but in the effectiveness and efficiency with which they have fulfilled the dictates of the General Conference. It is not for the Conference to say that more of this work should have been done in preference to that, or that the emphasis has been in the wrong place. The work to be done was clearly outlined at the last Conference, and it remains only to consider the weaknesses or successes of the way in which the given tasks were administered.

The will of the last General Conference has been more than completely met. Certainly there are possibilities for improvements, as there will always be possibility for improvement. There is much to be done, especially in the field of retail outlets and resale contacts. There is a very obvious need for the development of specialized material that may be used as a lead in resale distribution. The need for added storage and print shop space is getting desperate. (I am now using my garage at home, which reflects the limit of stor-

age.) The need for greater evangelistic fervor within the churches themselves is obvious. Our last reports show a very considerable loss in active membership over the past year. The lack of unified co-operation and the refusal to face facts has produced a crisis in our National work that this Conference must face. To these negative factors are, of course, added many promising signs in local fields. Many fields are building and strengthening their work, and many additional places are prospects for sound development.

On the financial side of the picture, the Executive officers conducted the work given them to do for \$5,040.00 less than the budget permitted for such operation and created an earning of \$2,706.00 more than estimated by the last budget. This means that the need for contributions was reduced by at least \$7,746.00. Certainly nothing more could be expected in the nature of efficiency.

On the other hand, by its acceptance of the budget, the Conference volunteered to raise \$27,230.00 in contributions for the support of its various departments. To this must be added \$5,500.00 in prior deficits that had to

be met. Of this amount only \$6,631.51 was volunteered apart from the Layman Campaign. The Layman's Campaign added another \$10,047.00. This still left us over \$16,000.00 short in contributions. In spite of the best that could be done, we are still short \$9,990.00 on our operating expense for the year.

It is the mandate of the constitution that the Executive Board must be governed in its work by the amount of contributions VOLUNTEERED by the membership at large. If this is the fullest extent to which our people propose to support our National work, it means that some very drastic steps are made necessary. It is these steps that have become necessary that will be found reflected in the new budget to be submitted to this Conference.

First, it is to be recommended that the print shop and office be separated from the budget, as Golden Rule Home has been, and every possible step taken that can be taken to make it self-supporting, with the exception of new improvements and building needs. This is a far-reaching step at this time, but the urgent need leaves us no alternative. This will permit us to devote ourselves to only three departments that will need contributions: College, Restitution Herald, and Evangelism. To this must also be added this year's (Please turn to page 14)





## News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**ATLANTIC PACT.** The United States Senate has ratified the Atlantic Pact with an overwhelming majority. The debate on the protocol has been long enough, and the publicity given to it sufficient, that every citizen should be familiar with the general purpose and outline of the document. It is a defense pact of the Western Powers against Russia and the powers behind the iron curtain that would naturally join Russia in event of war.

One thing is certain: the need of the pact is evidence that the security to the peace of the world expected through the United Nations has not been forthcoming. The treaty does not mean the end of the United Nations, but it does mean that the Western Powers realize that the UN is more-or-less impotent to the threat of the Russian Bear.

When, in 1945, the United Nations was brought into being at San Francisco, the great body of religious leaders anticipated that at long last we were on the road to permanent and lasting peace. Bible students who stuck close to the Word of God knew well that the UN could not bring an end to wars and struggles any more than other organizations for peace and the settlement of disputes among nations had been able. It just is not in the laps of the gods of this world to bring into being the inward hopes of mankind. An armed peace is no peace at all, and that is the only kind of peace that the twentieth century has to offer a war-weary world.

**WE HOPE SO.** From "The Jewish Era" comes this clipping which may augur well for the forces of Christ in their work in the Holy Land. Says the Era: "Prime Minister David Ben Gurion, asked by a recently returned Christian from the State of Israel what was to be the policy of the State of Israel toward believers in the Lord Jesus Christ, answered that the State of Israel does not practice nor approve discrimination against any Jew, regardless of his religious beliefs: the sole requirement being that he be loyal to the State.

**UNSEEING EYES.** Anyone who is familiar with the Jewish people know that they are a very wise and prudent people with a high IQ. In the world of affairs they have done well; yes, they have done remarkably well: much more than should be expected of them under the circumstances in which they have lived.

With all of their achievements in the cultural, economic, social, and political world, which constitute a record of which they can be justly proud, they have maintained a blindness to the great purpose of God. They are believers in God, that is, the majority of them, yet they have eyes that cannot see. This blindness is not a modern thing. It all began centuries ago when Israel was settled in the

land of Palestine as the Kingdom of God under the kings chosen of God. Their worship became a formal affair of the lips, without the heart being fully surrendered. This outward-form worship never took hold of the "exceeding great and precious promises" of God. Therefore, the LORD said He would perform a marvelous work with Israel, in which the wisdom of her wise men would fail and the vision would become as a sealed book. This blindness had to do largely with God's purpose in Christ. When they turn to Christ, this veil is taken away—according to Paul. All that stands in the way of Israel's fulfilling the great mission that God has assigned her, is her continued rejection of the Messiah, whom she branded as merely Joseph's Son.

**GREATEST MIRACLE.** "The Jews in the News" quotes on Doctor Anton Darms concerning the re-establishment of Israel in the land of Palestine as being the "greatest miracle of the Twentieth Century." It is a good commentary on the prophetic fulfillment of Israel's re-awakening prior to the return of Israel's Messiah. He says: "I consider the birth of Israel the greatest miracle of the Twentieth Century, and of far greater importance to the welfare of humanity than the discovery of the atom bomb. Israel has indeed a divine destiny, as the prophets of old foretold, namely, that of filling the earth with 'the knowledge of the LORD as the waters cover the sea.' To Israel is given the mission of establishing the rule of righteousness, justice, and truth among the nations of earth. . . . What Israel now needs is to give earnest heed to the spiritual vision placed before its people by its first president, Doctor Chaim Weizmann, who, at the opening of its first constituent assembly, struck a new note for the spiritual uplift of Israel as a nation when he said: 'It is our people that once gave the whole world a spiritual message fundamental to civilization. The world is listening to hear whether a new message will go forth from Zion.'"

**PRIESTS OF THE LORD.** When the LORD brought the Israelites out of Egypt, He gave them opportunity to become a priestly nation if they would keep His commandments and observe His statutes, and in this role they would be a peculiar people. They have been a peculiar people to the extent that they have been obedient to their espoused cause, but, in the larger sense, they fell far short of being the priestly nation to which they were called.

Like Jonah who ran away from the mission to which the Lord called, but later returned and fulfilled the work to his own blessing and the salvation of the Ninevites, so will Israel in due course of time recover herself and seek

to fulfill her mission when once she looks on Him whom she pierced and mourns for One who was wounded in the house of His friends. When the veil is lifted from the Israelites' eyes and they pass through the fountain of sin and uncleanness, as prophesied by Zechariah, they then will become the missionaries prophesied by Isaiah when he said: "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not seen my glory; and they shall declare my glory among the Gentiles."

Under this missionary movement will come the real evangelization of the world, and the everlasting gospel of Revelation will be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." What a glorious mission awaits this zealous people when they turn their zeal into righteous channels for the LORD!

**POT AND KETTLE.** The fight going on between the Church of Rome and the Communists is almost like the kettle calling the pot black. In saying this we are in no way approving the teachings and methods of the antichristian Communists. Rome has been as oppressive toward other religious bodies, where she has had the power, as has and is the Communists. Judging from all reports coming from behind the Iron Curtain, the Communists are seeking to curb and destroy the church, whether Catholic or Protestant. But what about the Roman Catholic Church in Spain! She has consistently sought to keep religious freedom away from Protestants and, if within her power, would exterminate the small body of believers already there. In China where the Reds have conquered, missionaries have had to flee. Again, what has the Roman Church done toward the Protestant missionaries south of the Mexican line! As far as the Protestant Church is concerned, one is as bad as the other.

The Red power, however, seems to be destined to fulfill the anxious role of the Antichrist and rule out all worship of the true God. That such a condition is yet to arise is plainly taught in the Revelation, where it is stated concerning the beast power (yet to come to power) that all who will not worship the beast will be slain. Whether or not Communism will ultimately fulfill this role, matters not. It at least is preparing the way for just such a power to come into being. We rapidly are approaching the time decision must be made between the worship of God and the worship of the beast. Such a time existed on a much smaller scale just prior to Israel's deliverance from Babylonian captivity. It may come on a world-wide scale just before their final restoration.

# *Lessons on History of Church Doctrines*

## Grace

By Norman J. McLeod, Pomona, California

*Memory verse: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).*

(1) Martin Luther in his cell in a monastery conceived a new idea of salvation. In tireless reading and study of the Word of God, he came to the conclusion that works done by righteous men are of no avail—that the whole thing is faith. He went to the extreme warned by James (2:17ff) of having faith without works. Then he took the next logical step: the grace of God is all that is needed for the Christian. Ever since Martin Luther's day—perhaps also before—lazy Christians have fallen into the same deceptive doctrine.

(2) More and more often among us, we hear people speak of the "gospel of grace," as opposed to the "gospel of the Kingdom of God." Let us note what we read in regard to the gospel in an earlier lesson: "There is only 'one gospel' (Gal. 1:6ff); it was preached to Abraham (Gal. 3:8); and it is the gospel of the Kingdom of God. (Matt. 4:23.) When anybody teaches that there is a gospel of grace and a gospel of the Kingdom of God, and that they are separate; or that the gospel of the Kingdom of God applies only to the Hebrews, while the gospel of grace applies to Christians, we know he is not telling the truth, or he is not seeing the forest for the trees, or some such idea. The grace of God is one of the elements of the gospel of the Kingdom of God. Just as the resurrection from the dead, or the second coming of Christ, or the promises made to Abraham are a part of understanding the gospel of the Kingdom of God, so grace is just one part of that gospel.

(3) Grace, in its application to believers, is not in any sense confined to the New Testament:

"Noah found grace in the eyes of the Lord" (Gen. 6:8).

"The Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name" (Ex. 33:17).

Gideon found grace in the sight of God. (Judges 6:11ff.)

Jeremiah 31:2 speaks of the children of Israel finding "grace in the wilderness"—those who were left after the sword of the Lord had wrought destruction among them.

Moses said to the children of Israel: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the land of Pharaoh king of Egypt" (Deut. 7:7, 8).

The grace of God that was given to the children of Israel was not just a temporal thing, either. Jeremiah 31:31ff tells how God will make a new covenant with them, and will remember their sin no more; grace will cover their sins, even as it covers ours.

(4) How does one obtain the grace of God? Does God bestow it indiscriminately on anybody? Or must every-one seek it? And, if so, how does one find it? and how does he seek it?

How did Noah find grace in the sight of God? By his faith in God; evidently, by the works he performed because of that faith in God. God does not bestow favor upon just anybody; one must be a zealous Christian; he must seek the Lord "while he is near."

How did Abraham find favor with God? He believed God, and it was "accounted to him for righteousness." How did he show that he believed God? By doing as he was told; by looking forward into the future to the rewards set before him. We are taught in the Book of Hebrews that Abraham believed in the resurrection. (Heb. 11:17.) Jesus certainly taught the resurrection of the dead when He disputed with the Sadducees, yet those people who speak about the "gospel of grace," as distinct from the "gospel of the Kingdom of God," say that we cannot understand the teachings of the Scriptures and that we must come to God through grace only, that the teachings of Christ are too hard for us. Grace comes to us only when we have done our best, when we have delved into the ways and teachings of God, through Christ, to the limit of our finite minds. It is true that no one can understand the Word completely, because the teachings of the Word are infinite. The grace of God comes in to make

up the deficit of our finite understanding. We cannot understand the resurrection of the dead because always there is the ultimate fact that we have never seen it demonstrated. Jesus told the Pharisees, however, that they would not believe the miracle if they saw it.

The Apostle Paul was given grace to cover the infirmities of his own condition. The popular belief that Paul was given a weakness of sight to chastise him is not that about which he spoke. He was talking about the fact that with all his glorying he at one time persecuted the church. That is what always haunted him throughout his life—that was the “thorn” in his flesh. The grace of God covered that terrible sin, because he had suffered many things for the sake of the gospel of Christ.

In 2 Corinthians 11, Paul recited at great length the claims he might have on worldly greatness in the church, the persecutions that he had suffered, the fact that he was a Hebrew of the Hebrews. Then he summed it by saying: “I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing” (2 Cor. 12:11). “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, *My grace is sufficient for thee*: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me” (2 Cor. 12:7-9).

So we, like the Apostle Paul, may achieve the grace of God if we obey God, follow after His Son, and perform the works of God according as James has told us. We, like Abraham, may obtain grace of God, if we believe Him and do those things which He has told us to do. By following the commands of Christ and the apostles, we can win the grace of God that will save us when His Kingdom is established, that we may come forth in the resurrection Day at His coming.

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## CONDITIONS IN THE CHANGED WORLD

(Continued from page 3)

If time permitted, we could notice many details of Isaiah 65:17-25 that reflect the ultimate solution of many problems with which we are confronted. The uncertainty of living, itself, will be done away. Today, we are fighting against time. We feel that our lives may be terminated at any moment, and we are ever conscious of so much not yet done. This will not be true, Tomorrow. We read:

“There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.”

Every child born in that day will have assurance that he will age and develop, properly and completely, according to all natural rules of life. He will not face the realities of death before he has reached the age of one hundred years, and only then if he has utterly disregarded the dictates of God. We could well spend hours considering the innumerable little ways in which this fact will influence our lives and thinking.

Again, we read: “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people and mine elect shall long enjoy the work of his hands.”

This, too, almost defies one's comprehension in the ultimate of its consideration. There are security and satisfaction that come only from building and developing our own homes and property. The purpose of that Age will be to allow this sense of contentment, satisfaction, and security to grow and flourish. Man's interest will be satisfied in the fulfillment of his own needs. None will profit unduly from the work of another. It is almost impossible to realize what it will mean when every man will receive the just reward of his own labors throughout the long Ages of Eternity.

May we again pause to note the phrase, “Shall long enjoy.” It means literally: to continue long, or be able to wear out the works of your hands. In this Age, we work hard to accomplish a reasonable aim and seldom do so until the later years of life. Then, in the great majority of cases, just when one starts to enjoy a little of the fruits of his labors, whether it is the home he has long been planning, the new car that was so long in coming, or a little leisure so much to be desired, it may be snatched away by the sudden termination of life. The greatest promise God could give is the promise of a continuing life that will permit one not only to develop his resources and opportunities, but also to enjoy them to their completion. We will work not only a normal life span to attain our home, but we will have the promise of enduring life in which to wear it out to the last shred of timber. This is the substance of this great promise.

Try as we will, we never can exhaust the possibilities promised in this great Age to Come. It reaches into every sphere of our lives and every hope in our hearts. A great Age, whose realities are to begin with the appearance of the Christ that is to come! A Christ that is already foreshadowed so clearly in the happenings of the world, and

whose appearance we feel sure cannot be far distant! With the hope that you, too, may catch a vision of this great promise, we have brought these weekly broadcasts to you. Not only have we hoped that you, too, might see

this picture of Tomorrow, but might desire to avail yourself of the opportunity within its promise. Why not give this thought your utmost consideration? We do feel that "the night is far spent, the day is at hand."

## *A Report and an Exhortation*

Looking toward conclusion of my work as pastor of Southlawn Church of God, Grand Rapids, Mich., I wish all to know it is not my intention to leave the work of the ministry but to enter more completely into it in a field where the need is most urgent—the "white field" of evangelism.

The great need of more intensive evangelism among us cannot be overemphasized. Though this fact has been apparent to some throughout the years, it is becoming constantly more apparent to increasing numbers of our organization, and of all denominations. In truth, our very existence as an organization and as a portion of the "body of Christ" is dependent upon our preaching the gospel to "every creature."

All will recall that some years ago we were quite alarmed because of an absence of facilities for the training of young men for the ministry. We then hurried to re-establishing the Bible Training School, now known as Oregon Bible College. God blessed abundantly, so today most of our churches are able to secure well-qualified pastors. This is highly commendable—but where do we go from here? Unless more churches are established, we certainly must come to the point of an over-supply of pastors. Are we establishing more churches?

Among our younger ministry, as among most young couples, families are growing. Are our churches growing numerically and financially, so these increasing needs can be met? Or, are some of our ministers compelled to do outside work to "make ends meet"?

An increasing zealotness for missionary service, even in foreign fields, is being noticed among our college students and, occasionally, among older young people within our churches. Will we ever be able to finance such activities in any extent?

Some among our ministry are reaching "advanced" years. Having spent of life's energy in His service among us, they eventually relax from constant activity. What does the future, this side of Jesus' coming, hold for them? Ought we not to care for at least our own ministry?

We all know that the answers to these and many other similar questions are by no means complimentary. Nor are they of enjoyable consideration, for they point out our shortcomings. It is advantageous, however, for us to give them honest consideration—if we then will do something about it.

What can we do? Many things can be done to overcome these obstacles. Largely, they can be put together under the general heading of **Evangelism**: not just a few annual meetings here and there, nor a matter of two

or three workers in the field, but a matter of many workers and constant meetings within our established churches, as well as in new fields. An intensive and comprehensive evangelism which will both unite and incite all, individually and in collective groups, unto greater works of faith!

Of course, the immediate question is heard, "Where will the money come from?" May we ask in all humility and in the words of Jesus, "Where is your faith?"

We do not know where the money will come from, either. Perhaps from the "other side of the ship."

We do know God definitely has promised an increase of blessings upon those who will tithe—and still more blessing upon the added offerings.

We do know that He who is faithful once said, "Give, and it shall be given unto you." We do know that He also said, "Seek ye first the kingdom of God . . . and all these things shall be added unto you."

Think you that these words were given to individuals only and are not to be applied to us as church groups? Then best think again!

We cannot forget that when Moses was commissioned and then began to make excuse for weaknesses, God rather curtly reminded him that He who possessed authority to commission also possessed ability to supply. If doubting God's ability be sin, we all must come humbly unto repentance. Remember, too, that true repentance includes a sincere desire to do the right.

But the question persists, "What can we do about it?"

As individuals, we can do very little. Nor can any one church of itself make any great progress. Even the effectiveness of a state conference is quite limited. Our General Conference can press forward only with the support of all. Consequently, the opportunity is to each one of us as we work together with every other one of us. If we will work together with faith in Him, we may well "expect great things." The day of the "isolationist" has passed.

My personal experience has well established (for me at least) the futility of working singlehanded. Since the days of my ministerial training—which a receding hairline reminds me was twenty years back—I have been desirous of working in the field of evangelism. Much of the time since has been so spent—not without difficulty.

Several times, I started on full-time evangelistic work only to find that though we were then traveling light (only my wife and I, at that time), there still was not sufficient support to "carry on." After an interval of

pastoral work, I again tried the evangelistic field by securing secular work and maintaining part-time services. It was then reported, "He's left the ministry; too bad! he might have turned out all right." And, of course, part-time work is **not** sufficient.

In January, 1946, however, the Minnesota State Conference took a bold forward step in faith by maintaining a full-time evangelist for work within the North Star State. This was truly a large task for one state conference to undertake. Support was maintained by a group called "The 300," of which each member contributed one dollar or more each month. The magnitude of this plan may be better realized when one recalls that the entire membership of the Minnesota Conference is hardly more than three hundred.

It is difficult to be certain as to the final outcome of this venture, but we believe it may have continued successfully unto this day except for an unforeseen interruption at almost the very outset. It became necessary for the Minnesota evangelist, myself, to take up the pastoral work at Southlawn, as others were not available. Our only regret is that the evangelistic work begun had to be so soon discontinued. Our years here have been very much enjoyed and highly beneficial in both a spiritual and a physical sense. We are abundantly thankful today that, because of God's blessings, Southlawn continues to be an active and growing church with many possibilities for the future under the capable leadership of Bro. Robert Hardesty.

For myself, I hope to become busily engaged in full-time evangelism once again. Beginning on September 1, I shall be available for such work anywhere at whatever dates can be mutually arranged. Evangelism shall receive first consideration, but when such work may not be at hand it may be possible to serve as interim pastor—for short periods of time only. Further than that, if evangelism progresses more slowly than it ought among us, I shall be glad to assist in the drawing of plans and construction supervision of church buildings, having had some experience in both these fields.

So, may all know that I do not intend to leave the ministry or the work of the church, but, insofar as may be possible, to specialize in evangelism, believing that such is most urgently needed among us and that thereunto was I called in His service and the service of all.

Others, having made previous announcement and being exceptionally well qualified, are also available for evangelistic work. Why let any stand idle? Let us all become evangelism minded. Support our ministry in the fields "white unto harvest." Preach the gospel—yea! even unto the "utmost parts of the earth"! We have a message for the world! Let us tell the world! John L. Deuchfeld.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psalm 29:2).

### Thine Is the Glory

"This know . . . that in the last days . . . men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 2:1-5). The Word says these are "ever learning, and never able to come to the knowledge of the truth" (v. 7).

Jesus taught that to God belongs the glory. His is the power and the Kingdom. He taught we should render "unto God the things which are God's" (Matt. 22:21).

God told His prophets to build Him a tabernacle. The Israelites carried it with them in the wilderness. God dwelt in that tabernacle. They worshiped Him therein. That tabernacle—nor the later Temple—no more exists.

Paul taught, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (see 1 Cor. 3:16, 17). Jesus said, in answer to a question as to why He would manifest Himself to His own; but not to the world, "If a man love me, he will keep my words." (See John 14:21, 22.) Jesus taught, "My Father will love him" (who keeps His words) and "we will come unto him, and make our abode with him" (John 14:23).

From those words of life, we understand that WE are God's temples. We have His Spirit in us; therefore, God and Christ dwell in us, and we in them. They are *One in purpose*. There is but *one power* that works in us, God-given, even the Holy Spirit of God, which Jesus also has in full measure.

We are told to gather together to worship, to study, to pray, and to sing praises—"so much the more" as the day of Christ's return approaches. One thing is sure: if we do not have God's Spirit in us, we will not feel Him near us. We take Him with us into our church buildings when we gather to worship Him. His Spirit does not hover over an empty building waiting for His people to enter. He is *in His people*. "The temple of God is holy, which temple ye are"! We are "lively stones" of the Temple of the future.

Perhaps we may be living so carelessly, so far from God, that we are unable to feel His presence. Jesus said, "He that hath my commandments, and keepeth them, he it is

that loveth me." "He that loveth me not keepeth not my sayings." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (From John 14.)

### Experiencing Christ Within

When Jesus felt the sick woman touch Him, He said He felt that "virtue" (healing power) had gone out of Him. The disciples tried to tell Him, "The crowd presses against you," for Jesus asked, "Who touched me?" So, we find Christians today who say, "We do not feel God's power." But Jesus *knew* someone had taken "power" from Him. Those who have experienced God's touch—His power—also feel His power and presence today.

Think you the lepers did not feel the heavenly power when they were made whole? Or the man who sat at the Temple gate to whom Peter gave "what he had"?

So, Christians today can experience Christ's touch. "Ye are the temple of God," and "the Spirit of God dwelleth in you" (1 Cor. 3).

How much "virtue" have you added to your faith? It is listed before knowledge. (1 Peter 1:5.) It means "fortitude." That's a big word for you boys and girls, so let's talk about it. You know what it means to be brave, or have courage? When we have "the fortitude" from God, we are strong. We are brave. We can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Christ's strengthening is fortitude, an inward strength, or force. It is "Christ in you, the hope of glory" (Col. 1:27).

### Happy Birthday Wishes!

- Sharon Kannmacher, July 31, age 8, Marshall, Ill.
- Janice E. Ward, July 31, age 9, Rushville, Ill.
- Joyce McKinney, Aug. 4, age 6, Hammond, La.
- Lois McKinney, Aug. 4, age 6, Hammond, La.
- Joyce Coleman, Aug. 4, age 6, Hammond, La.
- Leonard McKinney, Aug. 4, age 2, Hammond, La.
- Mary Lou Payne, Aug. 6, age 7, Fontheil, Ont.
- Glenn R. Kinsey, Aug. 7, age 13, Meyers, Ark.
- Joyce Telschow, Aug. 7, age 11, Saint Cloud, Minn.

# Berean Report

We have had a large program before us during the past year, and some of it has gone over well. At the last conference, it was decided that the National Berean Society send not less than \$50 a month to James Mattison to help with mission work among the Spanish-speaking people. Joan Hunter was in charge of a drive, last October, for this fund. This gave us a good start toward our goal of \$600. A self-denial period also was held during this time: it did not prove successful because it was too close to the drive. No spring drive was made, but our goal is less than \$100 away. No report was sent in by James Mattison on his work.

Our president, William Dick, was to help with different youth rallies. One was held at Macomb, Illinois, in October. It proved successful and was attended by some Iowa Bereans as well as by Illinois Bereans. A social was sponsored on Saturday evening by the Macomb Bereans. On Sunday, a special speaker and musical numbers were provided. The afternoon discussion originally was to be on material which the young people desired to see in *The Guiding Star*, but a discussion on the mission problem was held instead. No spring rally was held this year; no contact was made with those living in the South, so the idea of a rally in the Deep South had to be dropped, except as the Texas Conference sponsored one of its own. The evening programs for the rally at Oregon, Illinois, now in session, were planned by the National Berean Board. Classes and entertainment were arranged by National Bible Institution. Letters were sent out by the secretary to those who attended the rally last year, asking them to come again. State rallies have been held in Iowa, Minnesota, and Indiana; and I understand they have worked out successfully.

Harold Doan resigned as editor of the Berean Department of THE RESTITUTION HERALD, and Alva Huffer was appointed by the president to take his place, February 1. No reports of editorial work have been furnished.

*The Guiding Star*, which formerly was sent out on a free basis to all Bereans enrolled with the National Society, has been sent out at 15 cents a copy for the past three issues. The first issue under the new plan, due to postal regulations, was sent out free with a mimeographed let-

ter included with each copy, stating the new policy. These were prepared by the editor and mailed by the secretary. The issues since have been mailed by National Bible Institution. The subscription list dropped because of the number of junior Bereans who formerly received the paper and have not gone on with it. Some societies in some localities had to drop the paper because of lack of funds; several other societies receiving a good number of copies have about gone out of existence. Thirteen of the lessons in *The Star* were provided by students that Ernest Graham asked to help; the other lessons were collected or prepared by the secretary. Donations are needed in this work.

Shirley Logsdon, our treasurer, has been working on the problem of collecting dues, trying to get back dues in and other dues in on time. Her report should appear separately.

Marion Otto resigned as Junior Social Correspondence Committee chairman in March because of lack of time and information. She tried to do her best, but thought someone else could do better. No report of the committee's activity has been received.

The eleven o'clock hours during Illinois Conference and Bible School are being arranged by the National Berean Society and the National Sunday School Association, and the president is in charge of the Berean Day program (August 8).

The secretary's work on the history of the Bereans is completed; however, reports of the different local societies are not, because some societies have failed to answer inquiries. The Berean roll has been corrected as far as the response has come in. If anyone can help in these matters, the secretary would appreciate it.

To make our National Berean Society a success, the officers need the co-operation of every local society and isolated Berean. Will you help? Have you helped?

Mary E. Marsh, Secretary,  
National Berean Society.

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble . . . and he shall be blessed upon the earth" (Psalm 41:1, 2).

## National Berean Society

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

- August 2-14—Illinois Bible School and General Conference at Oregon, Illinois.
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 14-21—Western Nebraska Conference at Holbrook. (Guest speakers, T. A. Drinkard and J. R. LeCrone.)
- August 15-21—Annual Summer Meeting at Denny Creek Camp, Snoqualmie Pass, Wash.
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 18-September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 21-28—Eastern Nebraska Conference (J. R. LeCrone, guest speaker) at Omaha.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 31-September 4—Ohio State Conference at Lawrenceville.

### MISSOURI CONFERENCE WELCOMES VISITORS

We urge all members of our churches in this State and the isolated members to attend this conference if at all possible. This privilege comes to us only once a year—a privilege of uniting together to worship God, study His Word, and have Christian fellowship. It is a privilege that we may not always enjoy, as the "end of time" approaches. There will be plenty of beds and food and hospitality.

To out-of-State members, we extend a very cordial welcome. Come, study, and fellowship with us. Too, come and enjoy the beauty of the Ozark hills.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psalm 27:4).

### WELCOME TO GENERAL CONFERENCE

You came! Good! Everyone present is glad you came. Make yourself at home—useful! More than a guest,—delegate or layman, you are one important part of the 1949 General Conference of the Church of God. Attend all the services possible. Enjoy meeting old-time friends; make as many new acquaintances as possible. Seek help for your problems; share your joys and successes. Worship the Lord in the beauty of holiness; pray for those in authority; comfort any who may grieve; keep alive and growing the hope that "maketh not ashamed," the hope of Christ's second coming. Then, rested and refreshed, return with new vigor to your home for more loyal effort.

### MOOREFIELD, NEBRASKA

The writer baptized three new members in to the body of Christ, last Monday, July 25. They are Mr. and Mrs. Eugene Baxter, Stockville, Nebr., and Mrs. Dessa Warner, Moorefield.

The all-day meeting at the Moorefield Church, Sunday, July 24, was well attended. We are to hold an all-day meeting at Moorefield, each fourth Sunday. There is to be a series of meetings at Alliance, July 28-August 3.

Elder E. E. Giesler.

### NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Murl Cripe	\$10.00
Mrs. Mae Hanson Miller (in memory of Mother)	50.00
Omaha, Nebr., Church of God	16.85
Mr. & Mrs. A. E. Shaw	5.00
Azalia Winfrey	5.00
Mr. & Mrs. Vernon Nichols	250.00

### LAYMAN'S CAMPAIGN ENROLLMENTS

245. Horace Pierce, South Bend, Ind.  
246. Pat Russner, South Bend, Ind.

### GENERAL MANAGER'S REPORT

(Continued from page 7)

deficit and some planning for the urgent need of increased printing and storage space.

Even with these steps, we are faced with very limited possibilities on the basis of this year's contributions. If we consider the curtailed earnings that will inevitably result as certain earning factors are eliminated, it means that the best that can be expected from our prospective contributions is to meet the deficit for the year past, and that no funds will be available for the needs of departments for the coming year. Unless the Conference is willing to meet this problem, the plain fact is this: on the basis of current contributions, the possibility of operating the College, Restitution Herald, or any form of Evangelism is absolutely out of the question, as there is nothing further that can be eliminated to meet this lack and still keep these departments in operation. This is the problem this Conference must meet.

### OVER THE TOP! ! !

186. Mrs. R. A. Humphrey \$28.00

## Gleanings from the Field

"The field is the world."—Jesus.

Thank You, UPA. Pictures on the front page and page 4, and much of the information appearing on pages 2 and 5, are presented by courtesy of the United Palestine Appeal, 41 East 42nd St., New York, N. Y.

God's covenants with Abraham and David are valid forever.

Five of the students of the National Berean Youth Rally have expressed desire to be baptized.

Coming Soon: pictures of the new Church of God at Fort Valley, Va., and a report of dedication services conducted by Bros. G. E. Marsh and Howard Beemer.

Bro. Walter Wiggins, Eden Valley, Minn., will preach, 8:15 a.m., Sunday, August 7, via Radio Station WAIT, Chicago—820 on the dial.

Next week's Herald will present a front-page picture of the National Berean Youth Rally.

First arrivals at General Conference were: Mrs. Ida Eastman and Mary Jane Sullivan, Niagara Falls, N. Y.; C. Alan McLain, London, Ark.; C. E. Randall, Helen Burnett, and Frances Dimmick, Tempe, Ariz.

The Maranatha Singers of Oregon Bible College presented the hymn "Take Up Thy Cross," transcribed, as a part of the WAIT broadcast at 8:15 a.m., Sunday, July 31.

Songbook! The complete edition of our new songbook, "Songs of Truth," has now been received. It is hoped that the exact price can be announced within a few days. If you are interested in being among the first to receive your copies, send in your order and we will bill you as soon as the price is known.

Timothy Robert Burrs is the new arrival at the home of Mr. and Mrs. Robert Burrs, Dixon, Ill. Mrs. Burrs is the former Elizabeth Ford.

Correction: The dates for Annual Summer Meeting at Denny Creek Camp, Snoqualmie Pass, Wash., have been changed to August 15-21. "The Camp is two and one-half miles west of the summit of Snoqualmie Pass, on the old road."—Lyle Rankin, Cushman, Wash.

Sr. J. H. Williams, Rochelle, Ill., who has been ill for several weeks, wishes to thank the many friends and brethren for their kind and helpful letters, cards, and personal greetings which have reached her. These evidences of love and interest in her recovery are greatly appreciated.

## YOUTH RALLY STUDENTS

Students who attended the National Berean Youth Rally were:

Darlene Beach, Rochelle, Ill.; Darlene Denchfield, Grand Rapids, Mich.; Arlene DeYoung, Grand Rapids, Mich.; Otto Dick, Jr., Oregon, Ill.; Ronald Dilamarter, Welland, Ont.; Alice Franklin, Grand Rapids, Mich.; Phyllis Grzeskowiak, Minneapolis, Minn.; Nancy Hansen, Grand Rapids, Mich.; Weldon Holland, Thorold, Ont.; Dellouise Huntley, Chana, Ill.; Carol Jackson, Hammond, La.; Robert Johnson, Oregon, Ill.; Betty, Billie, and Gilbert Kennedy, Hammond, La.; Faith LeCrone, Oregon, Ill.; Bill Lundberg, Rockford, Ill.; Carol Macy, Covington, Ohio; Myrtle Matthews, L'Anse, Mich.; Don McBride, Grand Rapids, Mich.; Donna Mettert, Grand Rapids, Mich.; David Murphy, Marshall, Ill.; Freddie Myers, Hillisburg, Ind.; Barbara Newman, Rockford, Ill.; Jean Niemi, Atlantic Mine, Mich.; Carolyn Ratering, Moline, Mich.; Ann Rice, Big Rapids, Mich.; Irene Richardson, Hammond, La.; Bill Rood, Grand Rapids, Mich.; Janice Selleck, Storm Lake, Iowa; Dale Smith, Storm Lake, Iowa; Wesley Somers, Monroe Center, Ill.; Rosemary Spruce, L'Anse, Mich.; Carolyn Uttech, Brooklyn, N. Y.; Marilyn Warmels, Grand Rapids, Mich.; Norman Weaver, Dayton, Ohio; Roger Wilson, Danbury, Nebr.

## CONFERENCE SPEAKERS

Evening speakers and subjects for weekdays of the coming General and Illinois Conferences are:

Tue., Aug. 2, James M. Watkins, "Faith."  
Wed., Aug. 3, F. L. Austin, "Jesus Is Coming"  
Thu., Aug. 4, J. W. McLain, "The Great Restitution"  
Fri., Aug. 5, M. W. Lyon, "The Nature of Man"  
Sat., Aug. 6, J. Arlen Marsh, "Israel in the News"  
Mon., Aug. 8, Harold J. Doan, "The Christian Life"  
Tue., Aug. 9, Linford W. Moore, "Repentance"  
Wed., Aug. 10, Sydney E. Magaw, "Baptism"  
Thu., Aug. 11, Harvey U. Krogh, Jr.  
Fri., Aug. 12, J. W. McLain  
Sat., Aug. 13, C. E. Randall

Sunday speakers so far known are:

Aug. 7, J. R. LeCrone, morning; Ellsworth Routson, afternoon; G. J. Gordon, evening  
Aug. 14, C. E. Lapp, evening

Morning devotional services are to be in charge of the following:

Tue., Aug. 2, Milton Hall  
Wed., Aug. 3, Arnold Johns  
Thu., Aug. 4, Ernest Graham  
Fri., Aug. 5, Howard Beemer  
Sat., Aug. 6, James Mattison  
Mon., Aug. 8, Bereans  
Tue., Aug. 9, Priscilla Auxiliary  
Wed., Aug. 10, Delbert Jones

## TO CONFERENCE ATTENDANTS

Sr. Leota Hanson has charge of rooms. Bro. Harold Doan is superintendent of the Bible School. Sr. Esta Starbuck and Bro. William Dick are providing the music. Bro. J. R. LeCrone is pastor of the local church. Bro. Wayne Laning, president of the Illinois Conference has general oversight. Bring your joys and your sorrows to him.

## JOHNSON - LAWSON

The marriage of Grace Johnson and Robert Lawson, both of Minneapolis, Minn., was solemnized in the Church of God at Hector, Minn., Saturday, July 23, 1949, at 2:30 p.m. The service was conducted by the writer, using the double ring ceremony. Little Judy Graham and Harlan Swanson served as flower girl and ringbearer, respectively. Albert Swanson and Alden Johnson served as ushers. The bride was attended by her sister, Phyllis Johnson, and the groom had as his best man, Robert Johnson. Ellsworth Johnson, the bride's father, gave her away.

The wedding was preceded by appropriate piano music by Mrs. Harry Gockler and three songs by Ernest E. Graham. His songs included "Because," "I Love You Truly," and "Oh! Perfect Love." Mr. Graham also sang the "Lord's Prayer" at the close of the ceremony. He was accompanied at the piano by his wife.

Following the wedding, a reception was held in the village hall. During the reception, Mr. Graham sang several appropriate songs.

The bride is the daughter of Mr. and Mrs. Ellsworth Johnson of Hector. She attended Summer School at Oregon, Ill., several years ago, and has been a very faithful worker in the Hector Church and the Minneapolis Berean Society. For several years, she has been working in Minneapolis and thus divided her time between the two church groups. The groom, a mail clerk between Minneapolis and Omaha, also was a regular attendant at the Minneapolis Berean class. His home is in Minneapolis.

After a trip through northern Minnesota, the happy couple will make their home at 3913 - 14th Ave. S., Minneapolis. May the blessing of God rest upon their new life together and in their united service in the Master's vineyard until Jesus comes.

Harry Gockler.

## JOHN ROBERT BUCHANAN

John Robert Buchanan, son of James and Ethel Buchanan, was born, July 10, 1910, at Leavenworth, Wash. He was united in marriage, November 13, 1934, to Camilla Iglashtis at Leavenworth. He died suddenly from a heart attack on May 23, 1949.

John was a member of the Church of God at Cashmere, Wash. Surviving are: his beloved wife Camilla; his parents; four brothers, Elmer, Alfred, Richard, and Eugene; two sisters, Arlene and Dorothy, and many friends. The writer conducted the funeral services. John was laid to rest in the dust from whence man came, there to await the call of the Master.

Lyle Rankin.

## ILLINOIS STATE CONFERENCE

## Annual Business Session

The 1949 Illinois Conference business meeting is called for Tuesday, August 9, at 3:00 p.m., at the Oregon Church of God. All Illinois members of the Church of God should be present if possible.

GOD'S WAY is the right way. Let's TITHE!

## VERA C. McCOY

Funeral services were held, July 18, at Guthrie Grove Church of God near Pelzer, S. C., for Vera C. McCoy, the services being conducted by Elders M. O. Williamson and Robert G. Jones, there being, also, an honorary escort composed of the Ladies' Circle. A large host of relatives and friends were present in respect for her and her family.

She leaves her husband, Elder A. Weldon McCoy; three sons and two daughters—Mrs. Bertha Bass, Saint Louis, Mo.; Mrs. Mildred Powers, Greenville, S. C.; sons Heyward, Piedmont, S. C.; Joe, Sullivan, Mo.; and A. W., Langley Field, Va.—four grandchildren; sisters, Mrs. Ellie Pierce, Greenville, S. C.; Mrs. Ruth Pieklesimer, Piedmont, S. C.; three brothers, W. E. Chandler, Greenville, S. C.; B. F. Chandler, Piedmont, S. C.; and G. D. Chandler of Simpsonville, S. C. She was a daughter of B. C. Chandler and Ruth Durham Chandler. Her mother survives, residing at Piedmont.

Sr. McCoy was reared near the Guthrie Grove Church of God, moving to Piedmont after she and Bro. McCoy were married, where they resided until moving to Rensselaer, Ind., in 1943, and more recently moving to Sullivan, Mo. She had been a member of the Guthrie Grove Church more than thirty years. She was an ardent defender of the truth and contender for the One Faith. We are comforted by believing that Jesus died and arose from the dead. To know her caused one to like her and to have hope of meeting her at the resurrection morning.

Come, Lord Jesus; come quickly!

Elder M. O. Williamson.

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

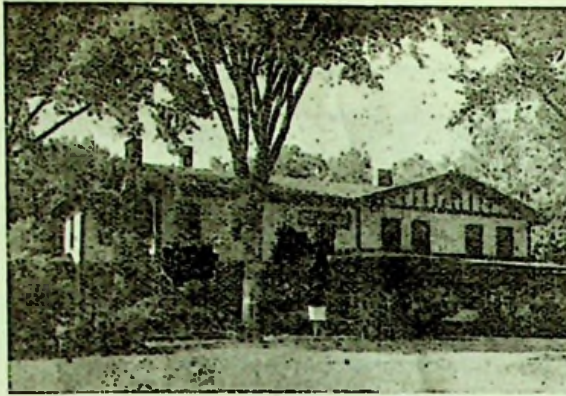
Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.





Otto E. Dick, Superintendent



COME  
TO  
COLLEGE

WRITE  
FOR  
INFORMATION



Sydney E. Magaw, Instructor

# OREGON BIBLE COLLEGE

*Fall Session - September 5, 1949*

At eight o'clock, Monday morning, September 5, 1949, Oregon Bible College will begin its eleventh consecutive year of religious education. Courses planned for the fall semester are: "Steps to Successful Evangelism," "English I," "Public Speaking I," "New Testament Interpretative Studies," "Spanish I," "Psychology of Normal People I," "Church of God Doctrine," "Modern Church Movements," "The Renaissance and Reformation," "Preaching II," and "Logic." A course in *sewing* (by "Mom" Pearson) may be offered for the women students, and plans are being made to present one or more courses in voice and instrumental music, if possible. According to present plans, the teaching staff will include Otto E. Dick, Sydney E. Magaw, James M. Watkins, William Wachtel, "Mom" Pearson, and probably a music instructor. . . . The College can accommodate ten freshmen students.

Mr. Otto E. Dick, Supt.  
Oregon Bible College  
Oregon, Illinois

Date \_\_\_\_\_

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 5, 1949. Please send me an application blank.

I am recommended by \_\_\_\_\_  
Name and address of your minister.

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# THE RESTITUTION HERALD

VOLUME 38

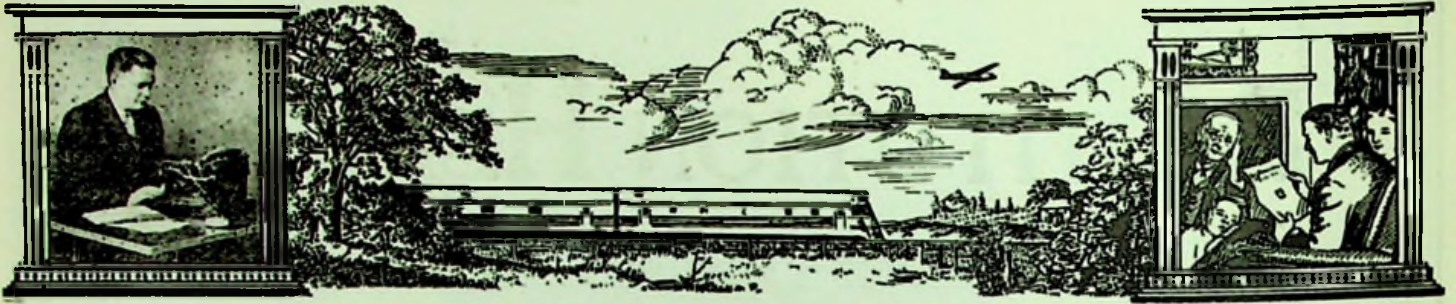
OREGON, ILLINOIS, AUGUST 9, 1949

NUMBER 44



## NATIONAL BEREAN YOUTH RALLY

The National Berean Youth Rally, assembled at Oregon, Illinois, July 18 - August 1, 1949, enjoyed an enrollment of thirty-eight students who completed the prescribed work. They represented nine states and Canada. During the Rally, Carolyn Uttech and Bill Rood were baptized into Christ, and Dale Smith, Janice Selleck, and Dellouise Huntley are planning to be baptized. . . . Shown in the picture, left to right, are: (back row) David Murphy, Gilbert Kennedy, Robert Johnson, Otto E. Dick, Jr., Weldon Holland, Dale Smith, Wesley Somers, Fred Myers, Donald McBride, Ronald Dilamarter; (third row) Delbert Jones (dean), Rosemary Spruce, Darlene Denchfield, Nancy Hansen, Billie Kennedy, Norman Weaver, Roger Wilson, Bill Rood, Bill Lundberg, Donna Mettert, Betty Gay Kennedy, Inez Grzeskowiak, M. W. Lyon (superintendent); (second row) Mrs. Etta Hurley (cook), Jean Niemi, Ann Rice, Carolyn Uttech, Arlene DeYoung, Alice Franklin, Myrtle Matthews, Marylin Warmels, Carolyn Ratering, Mrs. Clifford Weaver (matron); (front row) Janice Selleck, Irene Richardson, Phyllis Grzeskowiak, Darlene Beach, Carol Macy, Barbara Newman, Faith LeCrone, Dellouise Huntley, and Carol Jackson. . . . Come again; bring others!



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## *Israel and the United Nations*

In his "Rebirth of a Nation" (1948 Yearbook of United Palestine Appeal), the American Jewish rabbi Hillel Silver says, "With fidelity to the Charter of the United Nations, the Jewish State will strive for world peace and co-operation." Indeed, that pledge is Silver's striking concluding sentence.

As judged by human standards, Dr. Silver's respect of the U.N. is psychologically strong. According to the publican-love-publican principle, Jewish appreciation of the U.N. should be expected to harvest a return of U.N. support for Palestinian *Israel*. Dr. Silver's remark is characteristic of up-to-the minute thinking and strategy of Israel. "We appeal to the United Nations," says Israel's "Declaration of Independence," to assist the Jewish people in the building of its state and to admit Israel into the family of nations.

*No!* Israel, your fealty is to God. The U.N., fearing its own adopted *partition* resolution, was seeking an alternative when, lo!, with God-given instinct, you declared existence of the new Jewish state of Israel.

*No!* Israel, you shall not long boast strength by the U.N. Your God says, "Lo, the people shall dwell alone, and *not be reckoned among the nations*" (Num. 23:9).

*Instead*, soon despairing of Gentile prestige and promise, your governors shall say in their heart, "The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God" (Zech. 12:5). Learning not to put "trust in princes, nor in the son of man, in whom there is no help" (Psalm 146:3), he "that is feeble among [you] at that day shall be as David; and the house of David shall be as God" (v. 8). Says God, "In that day will I make Jerusalem a burdensome stone for all people . . . though all . . . be gathered . . . against it" (v. 3).

"It shall come to pass in that day," promises your God, "that I will seek to destroy all the nations that come against Jerusalem" (v. 9).

*What then?*

"I will pour upon the house of David, and upon the

inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced . . . and one shall say unto him, What are these wounds in thine hands? Then he [who will it be, O, Israel?] shall answer, Those with which I was wounded in the house of my friends" (12:10; 13:6). . . . Once you disbelieved that Joseph was alive, yet repented when he saved you. Today, you disbelieve Jesus is alive, yet—what will you say when you see Him, your Saviour and King? "King of the Jews"! wrote Pilate, nor changed the wording of his conviction!

*Not* the United Nations! but God "will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes" (Zeph. 2:19, 20).

"Thus saith the Lord God: Behold, I have spoken in my jealousy and in my fury, because ye have *borne the shame of the heathen*: therefore thus saith the Lord God; I have lifted up my hand, Surely the heathen that are about you shall bear their shame . . . and they shall say, This land that was desolate is become like the garden of Eden" (Ezek. 36:6, 7; 37:35).

That will be restoration, *restitution!* That will be, Dr. Silver, *rebirth of a nation*, but the U.N. will be fortunate, indeed, if granted a place even to see your King in His Glory. Who will it be? Who will it be? The U.N. does not know. Your own Old Testament calls Him David's "Branch" and "THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5, 6). Gabriel said to Joseph, "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). To Mary, the Angel also said, "Thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God"—not the U.N.—"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).

Come, Lord Jesus, to Jerusalem and to the Jew! . . . As to the U.N., they "shall not cleave one to another" (Dan. 2:43). Beware, Israel, of covenants and *Antichrist!*

## Reasons for Praising the Heavenly Father

(A radio sermon, via WALT, Chicago, August 7, by Walter Wiggins, Eden Valley, Minnesota)

OH THAT MEN would praise the LORD for his goodness, and for his wonderful works to the children of men!" sang the Sweet Singer of Israel in the 107th Psalm. David had been reviewing the mercies that God showered upon His people Israel. God would bless them. He brought them out of bondage through the Red Sea. He fed them forty years in the wilderness, in which they wandered. This period of wandering came upon them as a result of their doubting, and fear of the inhabitants of the land to which God was leading them. All their sorrows came upon them for their failure to follow the directed path of their God. Many times, Israel departed from the leadership of God through Moses, and, in their sorrow, they would cry to God. He would hear their cry and turn to heal their distresses. Oh, man today, God never leads us into that which will bring sorrow. All the unpleasant experiences of this life are the fruits of our departing from the path God would have us follow, and the way that leads to life is plainly and unmistakably given to us in His Word, the Bible.

It is our duty to praise those who have contributed to our comfort and needs. We here in America look back in pride upon those who were instrumental in giving us some of the national blessings we enjoy, and we lift our voices in praise for their work. We set aside days to their honor. Much more ought we to praise the heavenly Father.

We have recorded for us the works of God with mankind: how He has given His Word as a guide for man to follow. As David said, "He sent his word, and healed them." The Word would heal all the troubles of this world today, if man only would follow; but we, like Israel, forget, and soon God's works grow dim, fading away in our memories. This is one reason for the assembling of ourselves together in worship services. We need constantly to be reminded, or we let them slip.

Man is the zenith of God's creation. When God said, "Let us make man in our image, after our likeness," He said much more than the casual reader observes. David said, "I will praise thee, for I am fearfully and wonderfully made." Only those who have had the privilege to study the anatomy of the human body can appreciate to any great extent the fullness of David's words. It does not require more training than is possible for the average person to obtain to see the hand of God in our makeup.

While mankind is far from the likeness of God in nature and character in his present condition, yet he has the infallible promise of God that he will be, when he conforms to the will of God, and comes to understand the purpose for which God created him. God's plan was, and still is, to populate this earth with a perfect race: not by Jew or Gentile, but by those who will believe His Word and become vessels of honor by purging themselves of the evils of this sinful world. The words of John in the third chapter of his First Book often are used: "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." These words often are quoted as having reference to Christ, but notice the antecedent of the pronoun "he" that it is God. Yes, God is seeking to develop mankind, until he reaches His likeness. God walked with Adam, the first man, and someday again will dwell with His people and be their God. Jesus was the express image of His Father's Person. He did the will of God: was made perfect through the things He suffered, gave His life for fallen mankind, and was resurrected to immortality in the likeness of God the Father. Christians have this promise, also.

How little we Christians praise the Lord for the wonderful blessings we enjoy and those He has in store for us! Listen to the words of the Apostle Paul: "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." It is not that we want to be excluded from the plan of God, but we fail to see its beauty. We take too many things of life for granted. There always has been oxygen upon which all life depends, a sun without which no life could exist. These are priceless in value, but they are little when compared with the things God has prepared for us in His divine plan for mankind. Praise God that He included you and me when He said, "Whosoever." Praise God! it is not beyond the ability of any one person to qualify for citizenship in the Kingdom of God. God has not set up rigid rules beyond the ability of our keeping them.

There is no better way in which one may praise the Lord than to take the hands He made and use them in the Master's work. Give the life He gave you in return for your existence. It is a modern miracle to see young people who give their lives as (Please turn to page 10)

# Honor the Lord

By Harold J. Doan, Chicago, Illinois

SOMETIMES, we Christians become puzzled by seeming inequalities which exist in life. Men are created supposedly equal, but all men are not equal, for they possess neither the same opportunities, backgrounds, nor the same physical and mental gifts with which to begin life. Inequality goes even deeper: two people will work equally hard at an equally beneficent task, yet one will have great success while the other may appear to be a miserable failure. Two children may be born on the same day: one to a saint and one to a sinner. The saint's child may die and the sinner's grow to become a detriment to society. In a bus accident on the West Coast, the only two people killed were a missionary and his wife who had sold all their possessions and were on their way to China to preach. Everyone can think of similar incidents in which there seemed to be injustice and inequality. Why? This is one of the eternal questions of man. Why the suffering and the inequality?

Our first thought is that there has been a false idea at work in the world for hundreds of years. It may even hinge upon the idea planted in the Garden of Eden by the Serpent, when Eve was deceived into believing that disobedience would not result in judgment. There seems to be an idea prevalent that if one is in favor with God, he need not suffer for his sins, nor for the sins of others.

A man in India stood in a mission and said, "Now that I have become a Christian, my troubles are over. No more suffering, now that I am a man of God!" The same idea was prevalent in Jesus' day. As He was hanging on the cross, the chief priests said, "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Matt. 27:43). The implication was that if Jesus had been acceptable to God, Jesus would have been spared suffering; if not, He would have to endure.

The same idea was manifested in more or less modern times, when men were tried by fire or poison. The arm of the accused would be plunged in a pot of hot oil. If guilty, he would be burned; if innocent, the Lord supposedly would spare him. Or, the accused would be given poison. If he died, he was presumed guilty; if he lived, he was innocent.

It is my belief that all suffering is the result of disobedience to the laws of God, which are the standard by which men and actions are measured. When a man endures suf-

fering, either he has sinned or someone else has sinned, to bring this suffering into the world. Christians are not promised exemption. We have hope of forgiveness, of a new world without sin, of course, but we must suffer now with the world for our own sins and for the wrong doing of others.

Many times we suffer grief and pain for another's sins. The innocent family of a drunkard suffers more than he for his wrongdoing. Jesus, who committed no wrong, endured great pain and anguish at the hands of others. "Is the servant greater than his Master?" He warned that we would be subjected to the same conditions at the hands of corrupt religion, evil government, false friends, and even relatives.

This is our first thought. Inequality, injustice, and suffering, all come from wrongdoing. We suffer the consequence of our own sins and the transgressions of others.

Our second thought is this. We too often set as the standard for our Christian service the life of some other Christian. We choose some person who makes the Christian experience seem like the easiest thing in the world, because we do not know what he may have to overcome to appear that way. Then we "hit" snags, face trials, endure suffering, have our faith severely tried; we cry, "Unfair! Mrs. So and So did not have to do this." This may seem elementary, but many people are backsliders for this very reason. Some people seem to have all the trouble, while others "breeze through life" without a care. There is an answer to the problem in John 21.

During the forty days before His ascension, Jesus appeared often to His apostles. On one occasion, several of them were gathered on the shore of Galilee. Jesus said to Peter: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he said unto him, Follow me" (John 21: 18, 19). "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will

that he tarry till I come, what is that to thee? Follow thou me" (vv. 21, 22).

Jesus told Peter, point-blank, that he would die a mar-

tyr's death, to bring glory to God. He would suffer many things in his work of launching the church. When Peter heard this, he was jolted to reality. (*Continued on p. 10*)

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## *Woes of the Wicked*

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*By Emma C. Railsback, Los Angeles, California*

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*"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope" (Isaiah 5:18).*

**I** SAIAH 5:18 is a unique description of obstinate perseverance in sin. The Prophet gave further details of the practices of the wicked when he pronounced woe unto them "that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" "Woe unto them that are wise in their own eyes, and prudent in their own sight! . . . Which justify the wicked for reward, and take away the righteousness of the righteous from him!"

There was much hypocrisy and deception practiced among the Israelites in the days of the prophets, and they were frequently admonished of God to speak out against those sins. The Apostle Paul stated that the things written aforetime were for our learning, and the Scriptures describe last-day conditions as being worse than in the period of the prophets. The warnings apply quite generally to conditions in the world, rather than in the church. When the Apostle gave such an explicit description of last-day conditions in 2 Timothy 3, we are prone to apply it to the world, yet some phrases—such as "having a form of godliness"—indicate professed Christianity. We are commanded to turn away from those who have the form of godliness and who deny its power. Again, in Paul's Letter to the Roman church, he exhorted true Christians to "mark them which cause divisions and offences contrary to the doctrines which ye have learned; and *avoid them.*"

In corresponding with earnest workers in the Master's vineyard, this question was put to me: "Is there a church today where peace and harmony prevail? Is there not more or less contention and division among them all?" This condition was foreseen and foreshadowed. The Saviour said, "It is impossible but that offences must come, but woe unto that man by whom they come." There was a "falling away" foretold which was to precede the return of the Saviour. This turbulent, divided condition in

the present-day church will be a direct contribution to the "falling away," which is to be considered as a sign of the Lord's return.

The awful indifference to truth and righteousness which marks the Laodicean period of the church is upon us. Devout Christian workers are finding it more and more difficult to interest people in God's plan of redemption.

Going back again to the testimony of the prophets, we read from Micah, where he asked this question: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Have you ever seen demonstrations of injustice in the church? Have you experienced cruelty? Have you witnessed a proud and haughty spirit? Micah's instructions to Israel were very simple, and they would seem easy to follow, yet we venture that only a small minority lived in accordance with them. Likewise, there are simple instructions to the Christian: "Love one another"; "Walk in the Spirit"; "Forgive"—yes, forgive; "Live peaceably with all men."

The Apostle Paul said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." It surely is possible for one to deceive himself, as the Apostle inferred in the foregoing text. How can we tell whether we are deceiving ourselves, or not, or still worse whether perchance God is putting delusions in our way? because we are taking pleasure in unrighteousness and rejecting the Truth? "By their fruits," said the Saviour, "ye shall know them." We may deceive ourselves; we may deceive those about us, but we cannot deceive God. He knows our inmost thoughts and our motives.

Should we not search our own hearts, analyze our thoughts, examine our motives, and then search for the fruits that must necessarily have been produced over a period of years if the Bible has been followed?

# Financial System of the Church

By Harry Payne, Oregon, Illinois

**T**HE PROBLEM of finance is one of the greatest problems with which the church must deal. Very often, church members become annoyed whenever money matters are raised. Some may even feel that the only reason the church needs them is to provide the necessary cash for meeting this expense or that debt. Such people lose the great spiritual blessing which comes from cheerful giving. For this reason, the church members need to be educated as to a systematic method of supporting the work that will insure the future progress and well-being of the church.

First, let us consider some of the unsatisfactory methods by which many churches are financed.

*The Rich Man's Support.* A favorite plan is to have the church financed by the wealthy members of the congregation. The average member firmly believes that there is somebody else better able to pay the bills of the church than he is.

In one church, the treasurer, a man of means, made up the annual deficit. Immediately, one can see the danger in such an unsound practice. In the first place, for each member to enjoy equal rights in the church, he must also assume equal responsibilities. Furthermore, a serious situation would arise if the financial backer decided to withdraw his support, or became a member of another church. In the case of the above-mentioned church, the treasurer suddenly became ill and died. When the books were examined, it was discovered that the church was greatly in debt. The illustration teaches us the folly of placing the financial burden upon the shoulders of the rich.

In churches where a few rich members do most of the giving, there is an ever-present danger that they may attempt to exercise an undue measure of control over the church, forgetting that no gift of money can buy the right to dictate the policy of the church or to influence the pastor. The greater number of the members supporting the work, the less will be this danger.

*Commercial Support.* It is surprising how many churches seek to pay their debts by using commercial methods. A chicken supper is one popular method of raising money. Such a supper is fine for creating a social and friendly atmosphere when it is not used for commercial purposes.

Another method used for raising money is the rummage sale, which is, however, another misdirected effort.

There are many other such methods—food sales, bingo, card parties, and dances which are commonly used by many churches. This reminds us of conditions prevalent in the Temple during the time of Jesus, when He drove the money changers from the Temple, saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12, 13). How much better it would be for church members to give cheerfully and adequately to the church, rather than having to be coaxed into giving indirectly to its support! !

*Offerings.* In many churches, offerings taken at services provide the greatest part of the funds. A church, however, which depended solely upon such "collections" soon would become buried beneath a heavy debt. As a general rule, people place in the offering plate as little as possible. Many times, they dig deeply into their pockets for their small change—pennies, nickles, and dimes—and then sit back smugly feeling they have done their bit. Such loose offerings are usually very loose.

*Fund-Raising Campaigns.* This is a method employed many times when the church has a special project in mind—such as redecorating; a new piano or organ; or hymn books. Every member is called upon to pledge whatever he feels he can give. At the end of the campaign, however, we find that many times the goal has not been reached, and enthusiasm which was manifested at the beginning of the campaign has gradually waned. Thus it becomes necessary for some who have already contributed greatly to dig a little deeper in order to pay off the indebtedness. The weakness of this method of soliciting financial aid lies also in the fact that the co-operation of the entire church body is lacking.

As we can see from the previous methods of church financing, each of these methods has weaknesses, and, as a result, are unsatisfactory. How then can the church hope to exist? Is there no systematic method of giving which will insure its future progress? There is one method which is practical and is the only method authorized by the Bible.

*The Tith.* Tithing is by far the best means of guaranteeing enough money for the proper administration of church work. Tithing is a systematic way of support and can be relied upon to bring results. This has been proved by several successful business men, among whom are William Wrigley, manufac- (Please turn to page 11)

## That "King of the North"

By D. L. Campbell in "Messiah's Advocate"

MANY ARE ASKING who he is today. Some of the old school are still telling us that old Syria was the king of the north, but after the 13th century, under new management, the Ottoman Empire became the king of the north. They say that when the Turkish Empire changed its form of government, March 6, 1920, she came to her end with none to help her, and hence that prophecy has been all fulfilled. They allow that the term "king of the north" has applied to more than one country or government, which undoubtedly is true.

Now, I cannot accept this teaching. Just take your Bible and read Daniel 11:44 to 12:3. It says, "At that time" shall Michael stand up. There is no period of time with comparative world peace after the king of the north comes to an end. Again, I would have you to observe that Turkey is quite alive today, although with another form of government. This day (April 13, 1949) the news comes that the United States of America is going to make large loans to Turkey to rearm her for possible future trouble.

I believe Russia is that power referred to in Daniel 11:44. He, and not Turkey, is the one who does not "regard the God of his fathers" nor "the desire of women," nor "regard any God, for he shall magnify himself above all." Turkey has never done that and probably never will. (See also v. 36.)

One of the great prophetic writers of these days has said regarding Ezekiel 38:2, "That this refers to Russia, all agree." He gives us to understand that there is little doubt in the minds of Bible students but that this refers to Russia. Russia is Gog. In the last great struggle of earth, Russia will go forth in awful fury to destroy and make away many.

Is she not the power referred to in Revelation 16:14? Some power is going to lead the forces of evil in that which is called "the battle of that great day of God almighty." The best scholars tell us that Gomer of Ezekiel 38:6 refers to Germany. She is to be under Russia in that awful struggle to come. Brethren, we are fast approaching the hour when that final great conflict of earth will break forth.

Those who know most about world affairs are most fearful. Men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." Our ambassador to Great Britain during the war days committed suicide when writing his memoirs and

thinking of that which is coming upon the earth. One of our president's secretaries has become mentally unbalanced, and at Miami one night ran out of his hotel room in his pajamas and down the street crying out, "The Russians are coming." The greatest statistician of our country, living in Boston, has secured large holdings in Kansas and is placing constructions under the ground. It is also said that he has underground quarters in New Hampshire.

Friends, an atomic war is in the offing. Our president has recently stated that we will use the atomic bomb if Russia attacks. An awful time of trouble is about to break upon us. Thank God, when it gets about so bad, God is going to take his people out, according to Daniel 12:1-3. Let us stir ourselves, not in hundred-year programs, but in reaching men for God now, *right now*.

But our friends say, "What are you going to do with Daniel 11:44, 'Tidings out of the east and out of the north shall trouble him; therefore shall he go forth with great fury to destroy . . .?' What country is north of Russia?"

The answer is simple. I have before me an article by Major Seversky of our air force. Let me quote him:

"Once we thought of the Orient as located to the west of us, with Europe to the east. But in the aerial age, we are getting used to looking 'down' on our planet from the North Pole. Thus viewed, the continents which seemed east and west to us, we discover, really lie to the north. On this map, Europe and Siberia lie between us and Africa, the Sudan, India, Indo-China, the East Indies, and Northern Australia. . . ." The Major points out that the No-man's-land of the next war with Russia will be from Moscow to our Great Lakes.

"What country is north and east of Russia?" My dear friends, those are the two quarters from which Russia will be attacked by the United States with her atomic bombs, of which it is said we now have enough ready to blow up the world. The United States is the only power that Russia fears today. Yes, I see no difficulty whatever in that statement. Oh, brethren! let us come up to date with our prophetic interpretations of Scripture. The time is at hand.

Believe Bible prophecy. The Flood came! There was an Exodus! Palestine is rebuilding! Are we watching?





## News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**DAYS OF MOURNING.** The sons of Israel throughout the world observed a day of mourning on August 4th in commemoration of the destruction of their temples. The holy day is known as "Tishah Be'av." During the twenty-four hours of special observance, prayers were offered for welfare of the Jews everywhere and for success of the new government of Israel. Significance of the services is described by Rabbi Elias Gamze of the Chicago Loop Synagogue as follows: "At the evening, morning and daytime services, lamentations will be chanted, hymns sung, prayers offered, and the misfortune of the Jewish peoples through the ages will be recalled."

There appears to be a growing consciousness among the children of Israel to mourn over their past, and, as they recall their former days, the trend will be toward a reconsideration of their treatment of Him who came to His own and His own received Him not. We need not expect Israel to become reformed overnight, but there is a shaking of the bones of Israel preparatory to their transformation when they look on Him whom they pierced.

**A SHORTENED VISION.** The Book of Revelation is described as the "Revelation of Jesus Christ." This "apokalupsis," or unveiling of Christ, is, of course, still future. The events cited in this wonderful Revelation concern the second coming of Christ and related happenings. The message is important and pregnant with truth. So vital is the message, all are warned against adding to or taking from the Revelation. It is disheartening to read from the pens of fellow Adventists interpretations that rob from this wonderful Book the very purpose for which it was given. For example, a writer in "Herald of Life," commenting on Revelation 20, makes this Millennial chapter a mere page in the darkest period of history this side of the cross. Says this writer:

"The twentieth chapter of the Book of Revelation tells very much the same story of the Middle Ages as does the seventeenth of Revelation. The angel, the key, the bottomless pit, and the dragon are symbols of the Dark Ages when the Holy Roman Empire gave its power or protection to the beast.

"Paganism was overwhelmed and so were the Christians, for the papacy first killed the pagans and then the Christians. But the Christians had a martyrdom that lived (or, symbolically, a resurrection)."

How tragic that the resurrection of Revelation 20 should be symbolized and voided of all its beautiful reality! In Paul's time, some were saying the "resurrection is past already," and, in so doing, overthrew the faith of some. If Hymenaeus and Philetus in

their teaching erred in saying the resurrection was past already, we need not be surprised to find this apostate teaching still being advanced in the End Time. Wherever found and from whatever source it comes, it still "doth eat as a canker."

**A GREAT DOCUMENT.** The Declaration of Independence of the new State of Israel is a great and historic document that in course of time will be listed among the great state papers in world history. One paragraph reads as follows:

"The State of Israel will promote the development of the country for the benefit of all its inhabitants; will be based on precepts of liberty, justice and peace taught by the Hebrew prophets; will uphold the full social and political equality of all its citizens without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of shrines and holy places of all religions, and will dedicate itself to the principles of the Charter of the United Nations."

We believe the religious life of the new nation will not be altogether neglected. The program of the present government calls for rebuilding of the Temple and re-establishment of the ancient worship. This fits into prophecy, and we may expect within the very near future that the way will be opened for this work to be undertaken.

**A WARFARE.** The Apostle Paul was a futurist—a futurist in that he looked forward to the consummation of the Age, and, under guidance of the Spirit, he wrote down the truths pictured on his prophetic eye. Among the numerous pictures he portrayed through his prophetic word, one had to do with the increase in evil and the ultimate struggle which the forces of unrighteousness would wage under the leadership of the Man of Sin, who in turn would receive his power from Satan, as it is written: "Whose coming is after the working of Satan with all power and signs and lying wonders."

It is pointed out by this Apostle of the future that man's warfare is not with "flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The consummation of this struggle will have its apex in the end-time when the Antichrist will exercise great power, working signs and wonders, and even causing fire to come down from heaven in the sight of men. Through these miracles, he will "deceive them that dwell on the earth." This deception comes from power. It is the same power that was manifest in the miracles which the magicians

of Egypt did when Moses and Aaron went down to deliver the children of Israel. The first four miracles which these men did by the power of God, the magicians did by their power. Moses and Aaron were not wrestling against flesh and blood. Neither will the dwellers of earth be wrestling with flesh and blood when the great Deceiver performs miracles in the last time.

**WORSHIP.** Worship today is on the voluntary basis. A person can worship or he can refrain from worship. This privilege is more or less the rule of all countries. In some countries if one does worship, he may have to more or less worship according to the customs of the nation, but if he doesn't want to worship, the laws of the land will not force him. The time is coming, however, when everybody will have to worship. "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

In that day, people will have one choice whom they want to worship. It will be God or the Antichrist. If the former, then they will have to forfeit their lives. If the latter, they will have to forfeit their right to life in the Kingdom of God.

**HEAVEN LEFT OUT.** The daily press recently carried a new story about the modern trend in church hymnals. Caroline Parker, editor for one of the largest publishers of hymnals in the United States is quoted as saying:

"We're getting away from heaven-longing today. . . . There's a movement away from golden streets and golden crowns. And we're weeding out the gruesome ones that talk of blood and wounds."

Miss Parker stated that the trend in new hymnals illustrates the way we are thinking now. Said she: "The hymns are concerned with the living church today, the spiritual life, service to mankind, childhood and youth—and higher patriotism."

Some folks never have sung about going to heaven and playing golden harps as they walk streets of gold; and it is refreshing to observe that more people are awaking to the fact that such ideas are unscriptural.

Songbooks have done great injury to the teachings of the Scriptures through the untruths that are embodied in the lyrics and poems that have been set to music. Too, people oftentimes sing things they know are untrue and which they do not believe. I have heard people sing "Heaven is my home, I want to go home, I want to go home," when they knew well the scripture that says "No man hath ascended up to heaven." This dropping of pagan ideas in hymns of the church is encouraging to lovers of the truth.

## The Books of the Bible

In Genesis the world was made by God's creative hand;  
 In Exodus the Hebrews marched to gain the Promised Land;  
 Leviticus contains the law, holy, and just and good.  
 Numbers records the tribes enrolled—all sons of Abraham's blood.  
 Moses, in Deuteronomy, records God's mighty deeds;  
 Brave Joshua into Canaan's land the host of Israel leads.  
 In Judges their rebellion oft provokes the Lord to smite,  
 But Ruth records the faith of one well pleasing in His sight.  
 In First and Second Samuel of Jesse's son we read.  
 Ten Tribes in First and Second Kings revolted from his seed.  
 The First and Second Chronicles see Judah captive made:  
 But Ezra leads a remnant back by princely Cyrus' aid.  
 The city wall of Zion, Nehemiah builds again,  
 While Esther saves her people from the plots of wicked men.  
 In Job we read how faith will live beneath affliction's rod,  
 And David's Psalms are precious songs to every child of God.  
 The Proverbs like a goodly string of choicest pearls appear.  
 Ecclesiastes teaches man how vain are all things here.  
 The mystic Son of Solomon exalts sweet Sharon's Rose;  
 Whilst Christ, the Saviour and the King, the "rapt Isaiah" shows.  
 The warning Jeremiah apostate Israel scorns;  
 His plaintive Lamentations their awful downfall mourns.  
 Ezekiel tells in wondrous words of dazzling mysteries;  
 While kings and empires yet to come, Daniel in vision sees.  
 Of judgment and of mercy, Hosea loves to tell;  
 Joel describes the blessed days when God with man shall dwell.  
 Among Tekoa's herdsmen Amos received his call;  
 While Obadiah prophesies of Edom's final fall.  
 Jonah enshrines a wondrous type of Christ, our risen Lord.  
 Micah pronounces Judah lost—lost, but again restored.  
 Nahum declares on Ninevah just judgment shall be poured,  
 A view of Chaldea's coming doom Habakkuk's visions give;  
 Next Zephaniah warns the Jews to turn, repent, and live;  
 Haggai wrote to those who saw the Temple built again,  
 And Zechariah prophesied of Christ's triumphant reign.  
 Malachi was the last who touched the high prophetic chord;

Its final notes sublimely show the coming of the Lord.  
 Matthew and Mark and Luke and John the Holy Gospel wrote,  
 Describing how the Saviour died—his life, and all he taught;  
 Acts proves how God the apostles owned with signs in every place;  
 And Paul, in Romans, teaches us how man is saved by grace.  
 The Apostle, in Corinthians, instructs, exhorts, reproves,  
 Galatians shows that faith in Christ alone the Father loves.  
 Ephesians and Philippians tell what Christians ought to be:  
 Colossians bids us live to God and for eternity.  
 In Thessalonians we are taught the Lord will come from heaven.  
 In Timothy and Titus, a bishop's rule is given.  
 Philemon marks a Christian's love, which only Christians know.  
 Hebrews reveals the gospel prefigured by the law.  
 James teaches without holiness faith is but vain and dead;  
 And Peter points the narrow way in which the saints are led.  
 John in his three epistles on love delights to dwell;  
 And Jude gives awful warning of judgment, wrath, and hell;  
 The Revelation prophesies of that tremendous Day  
 When Christ—and Christ alone—shall be the trembling sinner's stay.  
 —*Author Unknown.*

## The Church of God

*By Lyle Rankin, Cashmere, Washington*

What is God's church called in the Scriptures of truth? Jesus prayed, "Holy Father, keep through *thine own name* those whom thou hast given me, that they may be one, as we are" (John 17:11).

Paul wrote, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15).

James stated, "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). In Acts 20:28, Paul told the elders to "feed the church of God."

Now, let us read 1 Corinthians 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints," and, turning to 1 Corinthians 10:32, we find, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Again, from Paul, we read, "What? have ye not houses to eat and to drink in? or despise ye the church of God,

and shame them that have not?" (1 Cor. 11:22); and 1 Corinthians 15:9 says, "I am the least of all the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

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### HONOR THE LORD

(Continued from page 5)

Looking about, he pointed to John, and said, "What will he do?"

Human nature was cropping up in Peter. He was looking for a lower standard for his service. He was looking for an excuse to do less. If John was going to have an easy life, then Peter thought it would be an excuse for him to do less than his best. He was trying to do what we try to do: use another man's work and sorrow as the basis for work, saying, "I will do no more and no less than he does." Jesus corrected this impression very emphatically. "If John continues to live in happiness until the day I return, what is that to you, Peter? You follow Me. John is not your example. You are not here to duplicate his work. You must follow Me and glorify God, just as John must do. If you are caused to suffer and die as a consequence, that is between you and Me. If John is not, that is between him and Me."

It is our duty as Christians to follow Jesus and do our very best to serve Him where we are. If this leads us through trials and suffering, and others escape, what is that to us? If others are hypocritical, shirk in their duty, leave work undone, "What is that to thee?" Keep your eyes on Jesus, and do your level best for Him. Our standard is Christ; our judge is Christ; and our work is to glorify God. Our background, environment, and personality may cause us to suffer more than another we know, but this does not release us from our duty, nor give us reason to whine and shirk. All men are not equal, nor do they have equal responsibility.

Our third and last thought is this: "God is not the author of confusion, but of peace" (1 Cor. 14:33). "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:13, 14).

God does not bring evil upon men, nor does He bring suffering, for that is the result of evil. Whatever unpleasantness befalls us, we bring upon ourselves, or some other person brings upon us by his wrongdoing. Evil, confusion, chaos, and suffering originate not in God, but in man. "We know," however, "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).

We will suffer and endure, sometimes for our own sins,

sometimes unjustly for another's sins, sometimes because we are professing Christians, all because we are working in a corrupted world. Christians are not exempt from the natural course of events. But if we love God, place our faith in Him, and work for Him regardless of what befalls us, He can help us to *use* the suffering, to bring order out of chaos, to bring good out of evil. *If we love God*, and have real faith, all things, no matter how hopeless they may seem, can be turned to good to the glory of God. Suffering is to be not only endured, but used by true Christians.

Manhattan Island is almost solid rock. When the big buildings are built, it is tortuous work to lay a foundation, upon which to build. So it is with us. We sometimes are faced with almost unsurmountable obstacles, but when they are overcome, we can build upon them and be bigger and better people for it.

It is very difficult sometimes to understand why things happen as they do. It is difficult to rationalize the inequalities that exist in life. The suffering of the innocent and the good fortune of the evil are stumbling blocks to many people. We hope these thoughts may help to lead you to a satisfactory understanding. . . . Live without sin! Keep your eyes on Jesus! Do your best for Him, no matter what others may do! Have faith that God can make all things work out for good!

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### REASONS FOR PRAISING THE HEAVENLY FATHER

(Continued from page 3)

a living praise unto their God. What a contrast between these and others who disown their Creator and yield their lives unto sin. Christ builds; sin destroys. Anyone who has not yielded his life unto God has not experienced life in its beauty. Only Christians can praise God with perfect praise. Only Christians have the peace that the world cannot give.

We Christians should praise our heavenly Father for giving us understanding hearts, that we may see these "exceeding great and precious promises" whereby we may be "partakers of the divine nature." When God finished His creation with the first man and woman, He looked over all His creation and said it was "good and very good." When man has been restored, and the curse removed, all of God's creation will be good and very good.

All God's other creations praise Him. Look at the flowers! Examining a small one, you may see only the color and some varied shades, but take a high-powered magnifying glass and note that the perfection increases as your view is magnified. Now, take a piece of the very finest cloth, giving it the same test, and see how the im-

perfections of man-made materials are brought out. God's work is perfect. This reminds us of the words of Jesus: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

David said, "The heavens declare the glory of God." Perfect timing and perfect order! Look up, O man, and say there is no God. Only the fool will do that. "Day unto day uttereth speech." We begin our day, fresh and renewed. As afternoon and evening come, we grow tired and fall asleep for the night of rest, showing each day our life now, the rest of sleep in death, and a new day after this order. This order of speech is universal. It can be understood by people of all languages. Daily, God is teaching the return of the Sun of Righteousness (the Christ). Yes, all nature praises its Creator. Plant life lifts all its glory unto the sun, without which it cannot live—a good lesson for mankind. Our lives are hid with Christ in God. Let us turn our faces to the "Sun" as does the sunflower. Man has departed from God's laws more than have the other creations—and this to his sorrow.

We see a machine, we know there must be a mechanic who planned and built it. When we see a creation, there must be a creator. God made all things for the good of man. God placed the first man and woman over all His works, but man through disobedience lost that estate, and we today have the fruits of that disobedience. Yet a Christian has the promise through God's Word that the earth will again be restored to the perfect condition in which it was created and populated with the people of all ages, who have recognized God, hearkened unto His voice, obeyed His Word, and given their lives as living praises unto their Creator. May you and I be among those who will stand with the great throng assembled from every nation, tongue, and people.

We read in a newspaper, last week, an article by a scientist who warned his fellow men of the danger of self-destruction by seeking to change some of the laws that govern this universe. This is not only true of the laws of nature, but is equally true of the laws given to guide Christians. David said, "The law of the Lord is perfect . . . the testimony of the Lord is sure . . . the statutes of the Lord are right . . . the commandment of the Lord is pure . . . the fear of the Lord is clean . . . the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold." Gold will purchase that which perishes and loses its value with the death of its owner. True riches are not measured in the abundance of the things which one possesses, but in being rich toward God. This is the lesson Jesus gave in the Parable of the Rich Land Owner.

Yes, we have a wonderful God. He has great things prepared for us. He made us in His image, has never forsaken one of His people, and has promised never to leave nor forsake us. Then, let us take the hands He made and work for Him; the tongue He made, and sing praises unto His holy Name; and the life He gave, consecrating it a living praise unto Him.

Lord, open our eyes that we may see the wondrous things You have in store for us. Sing with David, "O that men would praise the LORD for his goodness, and for his wonderful works to the children of men."

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## FINANCIAL SYSTEM OF THE CHURCH

*(Continued from page 6)*

turer of chewing gum, and Colgate, of Colgate Palmolive Peet Company. These men practiced tithing and testified as to its value. The sad part concerning the whole matter, however, is that so few of the church members practice tithing, that this system of finance does not have a chance to be proved in most churches.

What changes could be wrought in the church if everyone would heed the admonition of Paul: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him"! (1 Cor. 16:2.) Then, indeed, would giving be systematic—that is, on a weekly basis, or whenever a person received his wages. It would be a personal affair, each one giving for himself. Further, it would be proportionate. A person need not be limited to a tithe, but give over and above it if he so desires. Thus, if tithing were the general rule, many of the problems with which the church is faced would be eliminated, and God's work would go forward.

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## WHEN THE DAY BREAKS

"When the day breaks some glad morning,  
And the shadows flee away,  
We shall see the face of Jesus  
In that glad eternal day.

"Then with loved ones made immortal,  
We shall walk the streets of gold  
Mid the glories of a city  
Such as never has been told.

"Then throughout the endless ages  
In a new song we shall sing  
Praises to our blessed Saviour,  
Christ the everlasting King."

—Linden J. Carter.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"He that walketh uprightly walketh surely: but he that perverteth his ways shall be known" (Proverbs 10:9).*

### Are You Deceiving Yourself?

The writer James wrote, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" (James 1:19, 20).

James was writing to fellow Christians. He called them his brethren whom he loved. He admonished them to be "swift to hear." Most people do hear, at least outwardly; the *real* hearers "do" what they learn. The next phrase, "slow to speak," is more difficult for many. It is difficult not to criticize others, telling them what is for their own good. When a small child runs out into a street, a warning must go swiftly, lest he is run over. That is not the time James meant for brethren to be "slow" to speak. It is the advice not wanted, sometimes not needed, that should be held back. It is the suggestion not asked for that will be unheeded. It is the help that might cause anger that should not be given. Surely one who is following Christ would not *intentionally* say anything to cause another to become angry.

James also said, "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). "Even so the tongue is a little member . . . and is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell" (vv. 5, 6). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (v. 10).

### Walking Uprightly

Do you follow a path when you take a short cut to the store for your mother? The more it is traveled, the plainer it becomes. That is the way our lives are lived, too. We follow a pattern or path. If we follow the apostles' advice, and Jesus' example as well, we will be heeding the words of the writer James: "Be ye doers of the word, and not hearers only, deceiving your own selves" (v. 22).

By overcoming the fleshly desires that are contrary to God's will, we become so that God's Word can dwell within. It ought not to be that both evil and good words

should come out of the mouths of Christians, for words of today are an expression of the thoughts of yesterday. Therefore, think good thoughts. Read the Word. Let it dwell in you, richly, to help you to be an overcomer. There is no condemnation to those who walk after the Spirit. (See Rom. 8:1.)

### God's Mirror

The Word is the best mirror there is for all who will look therein.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

"The upright life is safe and sure, but crooked courses shall fare badly" (Moffatt—golden text—Prov. 10:9).

"He who walks honestly walks safely; but he who walks crookedly will be found out" (Prov. 10:9—Good-speed).

It is interesting to compare the different translations of God's Word. I cannot read the original, so, when I want to study a verse, I read it as different translators have stated it. I notice that the walking is very important. A Christian walks "uprightly" or "honestly." As this is the right way, he is sure of his way, and walks safely.

There is another way to walk. It is not the road a Christian wants to travel. It is called a "crooked" way. Though one keeps the fact hidden for awhile, the one who walks the "crooked courses" will be found out. Nothing is hidden from God. Walk before Him uprightly. Plan to spend eternity with Christ and those who will make up that everlasting Kingdom of God.

### Happy Birthday Wishes

Anne Pearson, Aug. 9, age 8, Troy, Ohio.  
James Bankston, Aug. 9, age 7, Hammond, La.  
Martha Seabeck, Aug. 10, age 9, Cleveland, Ohio  
Gerald Bauerle, Aug. 10, age 8, Hammond, La.  
Elroy Holt, Aug. 10, age 13, Morristown, Tenn.  
Mary Alice Long, Aug. 11, age 14, Arapahoe, Nebr.  
Ruth E. Jenkins, Aug. 11, age 10, Stanhope, Iowa  
Barbara Jean Robinson, Aug. 12, age 7, Hammond, La.  
Vira Lou Foster, Aug. 14, age 8, Hammond, La.



ALVA G. HUFFER, Editor

## Life's Greatest Harvest

During this season, men's thoughts turn to the harvest. It is the time golden grain is gathered, books are balanced, and losses and gains are determined.

Pity the men, however, who have eyes that see only the golden grain, the price of wheat, and the material things a bountiful harvest can bring. Pity the men who fail to see the Giver of all good gifts and to show their gratitude in godly living and Christian service.

Pity the men who in the harvest of life make inventories of earthly accomplishments and are unable to include peace of mind, inward joy, brotherly love, and eternal hope. Pity the men who find, only too late, that seeds of evil bring forth death.

The harvest of the field results in two distinct products—wheat and chaff. Wheat is gathered and stored in barns; chaff is left to be destroyed in the earth. And so it will be in life's great harvest. Some men will be found precious in the Reaper's sight and will be held dearly in His hand. Others, when measured by eternal price tags, will be found worthless and be rejected as useless chaff.

Life's harvest has only two classes. Either one is wheat, or he is chaff. Either one is in Christ, or he is outside of Christ—in the world. One builds his life structure either on the solid rock of eternity, or on the sinking sand of time. Either one has the promise of everlasting life, or he has no promise at all.

The voice of Scripture clearly proclaims the coming Day of Harvest. It is a voice of promise to the wheat, but a voice of warning to the chaff. Men of evil try to drown out that voice. The fact remains, however, that empty excuses, the glitter of gold, and the noise of sin neither can drown out the warning voice of Christ, nor can change the reality of the Harvest. The Harvest of mankind will as surely come as autumn follows summer and as the reaper follows the plowman.

When John the Baptist preached the baptism of repentance, he foretold of the coming Christ whom his disciples should follow. Said he, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12).

Earth, stained with innocent blood, wrecked by needless explosions, misused by greedy men, will experience the Harvester's cleansing judgment. "He will thoroughly purge his floor." Jesus said, "The harvest is the end of the world; and the reapers are the angels" (Matt. 13:39). When Jesus returns to earth, He will separate the sheep from the goats, the good from the bad, and the wheat from the chaff. He will thrust in His sickle and reap, for the harvest of the earth will be ripe. (Rev. 14:14-16.)

First, Christ will gather the wheat into the garner. Before the earth enters the prophesied day of wrath, Christ will come as a thief in the night. When the world does not expect Him, He will quietly catch away the true Christians. Then, "one shall be taken, and the other left" (Matt. 24:40).

Then, the earth will experience the day of wrath. It will be cleansed by God's prophesied judgments. At the end of this period of time, Christ will come to earth with His church to reign as King of kings over mankind.

What you will be in the tomorrow of eternity is determined by what you are today. Are you wheat? or are you chaff? Are you sowing to the flesh, seeking merely material values? or are you sowing to the Spirit, seeking eternal values?

Reject the chaff life of sin. Through repentance, faith, and baptism, accept Jesus as Sacrifice and Shepherd. Relying upon God's power, you will be progressively transformed into precious wheat as you seek to live like Christ, moment by moment each day. Then, when the Great Harvester gathers in His sheaves, you will share the glory of the golden grain.

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## Thank You

This Berean Page completes the work of your present Berean editor. In resigning, we want to thank the officers of the National Berean Society for their co-operation, contributors who supplied material, and Editor Sydney E. Magaw for his patience and kindness.

Your new editor will be appointed by the executive board of the National Berean Society which will meet after national officers are elected on Berean Day during General Conference.

We have appreciated this privilege of Berean service during these past six months. We pray that the Father will continue to bless the work of the National Berean Society in these last days.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- August 14—Homecoming at Salem Church of God near Marshall, Ill. (Harry Gockler, guest speaker.)
- August 13-21—Missouri State Conference at Fredericktown. (Sydney E. Magaw, guest speaker.)
- August 14-21—Western Nebraska Conference at Holbrook. (Guest speakers, T. A. Drinkard and J. R. LeCrone.)
- August 15-21—Annual Summer Meeting at Denny Creek Camp, Snoqualmie Pass, Wash.
- August 18-28—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 18-September 4—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 21-28—Eastern Nebraska Conference (J. R. LeCrone, guest speaker) at Omaha.
- August 20-28—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 28-September 4—Revival meetings at Hillisburg (Ind.) Church of God. (F. L. Austin, guest speaker.)
- August 31-September 4—Ohio State Conference at Lawrenceville.
- September 4—Homecoming at Church of God, Hillisburg, Ind.

## EAST OREGON CHAPEL Oregon, Illinois

Our hearts were saddened by the death of Linda Lee Boyden, nine-year old daughter of Mr. and Mrs. George Boyden. Linda Lee was one of our little lambs who had attended Sunday school from the time she was a tiny child. We shall always cherish her memory and remember the sweet smile she had for everyone.

Work at the Chapel is progressing satisfactorily. Bro. Dale Ward supplied in pulpit duties while Bro. Leon Driskill was on his vacation. The average attendance at Sunday school for the month of June was 54.

(Mrs.) Mary Mae Nedrow.

## HERALD RECEIPTS

J. W. McLain; Arnold Johns (3); Mrs. Trella Venneberg; Mrs. Eliza M. Cussen; Mrs. G. L. Bates; Mrs. Gordon Guiles; Don Capes; C. Alan McLain; C. E. Randall; A. B. Hardin; Harold J. Doan; James Stillson; Charles Howe; J. R. Gardner; James Sorenson; E. C. Pearson; Edwin Smith; Mildred Somers; Mrs. Ida Eastman (2); Mrs. Ernest Shute; Clarence E. Bunch; W. C. Roberts; Mrs. J. C. Waller; Ernest E. Graham; Raymond Brown; Mrs. Ernest Ransom.

## HILLISBURG, INDIANA, HOMECOMING

September 4 is the date that has been set for the Hillisburg Church of God Homecoming. This event is to be preceded by what we hope will be a week of old-fashioned revival meetings, when men and women will forget the cares of life in their sincere desire to hear the Word of God pertaining to their salvation.

Bro. F. L. Austin has been engaged as guest speaker for these meetings and we hope that interest will be so good that he will be asked to continue for several weeks. All are invited to meet with us for this special occasion.

Brethren who have been accustomed to coming home for the yearly Homecoming, are invited to come home early this year, and enjoy the exhortations of a minister who has given his life in service to God. August 28 through September 4, and possibly longer! Meetings will begin at 8:00 p.m., Central Daylight Saving Time. Fred E. Hall, Pastor.

GOD'S WAY is the right way. Let's TITHE!

## SALEM CHURCH NOTES

Marshall, Illinois

Bro. Kyle Davis, a student of Oregon Bible College, preached for brethren at the Salem Church near Marshall, Ill., on Sunday, July 31. The new songbooks, "Songs of Truth," received much favorable comment. Bro. and Sr. Lucian Murphy and daughters Mildred and Norma from Saint Louis Okla., were with us for the services of the day.

The annual homecoming of the Salem Church of God will be on August 14. Bro. Harry Gockler, Hector, Minn., will be the speaker. There will be a basket dinner at noon and a program in the afternoon. Come and enjoy a day of Christian fellowship.

Oshy Claypool.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Clyde M. Long	\$25.00
J. Arthur Johnson	20.00
Betty Lou Cunningham	2.00
William Wachtel	1.50
Jessie M. B. Kauffman	5.00

## Gleanings from the Field

"The field is the world."—Jesus.

The Lost Is Found. "Books of the Bible" in verse, recently sought by a Herald reader, has been found by Sr. Floyd Nedrow, Oregon, Ill. See page 9. Can you memorize it?

Bro. Raymond Brown, soon to begin his senior year in Oregon Bible College, is working during these school-vacation months with the Graytown, Wis., brethren. He expects Bro. Bud Goodwin, also a College senior, soon to join him in an evangelistic effort.

Bro. and Sr. Devere Larrington, McCook, Nebr., visited General Conference, briefly, en route to South Bend, Ind. Bro. Larrington is assisting Bro. and Sr. Terry Ferrell and family to move from Holbrook, Nebr., to South Bend, then, on his return trip, will assist Bro. and Sr. Ernest Graham to move from Oregon, Ill., to Holbrook. Bro. Ferrell is the new pastor at Morning Star Church of God, South Bend, and Bro. Graham is beginning pastoral duties at Holbrook.

The new church at Dry Run, Va., will be pictured on the front of your next week's Restitution Herald.

The Eldorado, Ill., Church of God has employed Bro. A. M. Jones to begin pastoral duties there, beginning on October 1, when also his present pastorate at Saint Cloud, Minn., terminates.

"Israel is now one year of age. The weak and wobbly nation of a year ago has fought a war and come off victorious. She has adopted a constitution and has held her first national assembly. She has gained admission to recognition among the United Nations."—C. E. Lapp, pastor Pennellwood Church of God, Grand Rapids, Mich.

"I really appreciated the editorial 'Good Evangelism.' I hope others will express the same sentiment, for the Church has been getting too slack on these vital subjects."—W. G. Moffet, Magazine, Ark.

"Words fail to express my regrets that I am unable to attend the General Conference. We must watch and not let the cares of this life overtake us, lest Jesus should find us not ready when He comes. May the Lord shower His blessing upon all at the Conference."—Clara E. Thomas, 1103 N. Patterson, Park Ave., Baltimore 13, Md.

Bro. and Sr. A. M. Jones were called from the General Conference to Eagle Grove, Iowa, their former home, for funeral services of a long-time friend, Lowell Woodsom.

At this writing, Friday noon, August 5, two hundred seventy-one attendants are registered at General Conference, including thirty-two ministers.

## TRAVELING WITH US

In our annual report, we had just arrived at Ripley, Ill., coming there from Louisiana. Although this was our first time conducting a Bible school there, we felt very much "at home," having visited there for several quarterly conferences.

The school began on June 27 and continued two weeks. Classes were held each morning. The enrollment reached 80, and the average attendance was 51. We stayed with Bro. and Sr. Wayne Laning, and you do not know the hospitality of these two unless you have stayed there. It surely was hard to leave. The children's program was held on Friday night. Although the weather was hot, the church was filled. Thank you, Ripley.

Each afternoon of the same date, we went to Cooperstown, eight miles from Ripley, and conducted a Bible school there. Although these people were all strangers to us, we certainly were made to feel welcome. The enrollment was 60, and average attendance was 32. The children's program on Thursday night was well attended.

Early Saturday morning, July 9, found us on our way to Holbrook, Nebr. We arrived, Sunday, in time to get ready for Bible school on Monday. Bible school continued for one week. The enrollment was 64, there being an average attendance of 42. This was our second school here, and a decided gain was made over the attendance of last year. We enjoyed working with Bro. and Sr. Farrell. Although they are leaving for a new field, we know their hearts have been in the work there, and much good has been done. Where did we stay? With Sr. Cora Pace, who just opens her doors to welcome us in and says, "Now, just do as you would if you were at home." We did.

Our next stop was at Bartley, Nebr., about fourteen miles from Holbrook. The real joy of this school was removed by the death of our dear sister, May Moore. For three years, she had wanted us to come to her town and teach the children. From her meager salary, she had saved almost one hundred dollars to help finance the school. She had found a place for us to room and board, before her death, even furnishing that part herself. Her last words were, "Go on with the Bible school." Many people came to us with these words, "We want to meet you, for you are a friend of May Moore's."

Children came to Bible school saying, "We promised May Moore we would come to Bible school." Although she is dead, her influence is to be found everywhere.

Our enrollment was 91, and there was an average attendance of 70. This seemed almost beyond imagination, as there are only 30 enrolled in their grade school. The words of Sr. Moore still ring in our ears, "Go on with the Bible school," and we feel God surely blessed the school for her sake.

A program was held on Thursday night. At the close of the class on Friday, we turned our steps homeward to be at Oregon, Ill., for the Conference there. It seems good to be here, our first chance to be home since February 4.

You now have journeyed 2,242 miles with us, so we shall let you rest from your "Traveling with Us" until next month. Pray for our evangelistic efforts. Verna C. Thayer.

## "A LITTLE WHILE"

"A little while and he that cometh will come and will not tarry" (Hebrews 10:37).

"A little while": oh, ye who will not listen  
Though He hath called you long,

To whom His message of reproof and warn-  
ing

Is but an idle song.

A little while, and ye shall thirst and hunger  
To hear His gracious word,

When ye shall call upon the rocks and moun-  
tains

To hide you from the Lord.

A little while; oh, rest in this, ye troubled,  
And calm your every fear;

Look up, lift up your heads, for our re-  
demption

Is drawing very near.

A little while and trials will be over

And suffering all past,

Our light affliction lost in endless glory,

And faith be sight at last.

A little while—oh, comfort one another,

All ye who mourn, with this,

The promise of His presence and His likeness  
In everlasting bliss;

A little while and He who rose triumphant  
Shall call His dead to rise,

And we who live and those whom death has  
taken

Shall meet Him in the skies.

A little while, and He that cometh will come,  
And will not tarry more;

Blessed are we if He shall find us watching  
Beside the open door.

A little while, so little, oh, so little!

He bids us patient be

Until the clouds shall part, the shadows  
vanish.

And we His face shall see."

—Annie Johnson Flint.

## MY BIBLE

"My Bible is geography;  
It tells of far-off lands;  
Of Palestine and Egypt,  
Of seas and desert sands.

"My Bible is a history  
Of kings and queens of old;  
Of Solomon's rich temple,  
Of India's gems and gold.

"My Bible tells true stories  
Of miracles Christ wrought;  
The healing of the blind,  
The little lamb He sought.

"My Bible brings adventure:  
The journeyings of Paul,  
And Daniel and the lions,  
And David's giant tall.

"But best of all, my Bible  
Tells of God's great love  
That gives us life and hope  
And watches from above."

—Selected.

## LAYMAN'S CAMPAIGN ENROLLMENTS

1948-1949

247. Mrs. Eska Evans, Bartley, Nebr.  
248. Mr. & Mrs. E. E. Giesler, Moorefield, Nebr.  
249. Mr. & Mrs. H. S. Bell, Saratoga, Calif.  
250. Mr. & Mrs. Irvin S. Ferguson, Anderson, Ind.

## OVER THE TOP! ! !

- |                                   |         |
|-----------------------------------|---------|
| 187. Mrs. Eska Evans              | \$26.50 |
| 188. Mr. & Mrs. E. E. Giesler     | 31.00   |
| 189. Mrs. Zelma Weaver            | 27.00   |
| 190. Mr. & Mrs. H. S. Bell        | 26.50   |
| 191. Mr. & Mrs. Irvin S. Ferguson | 26.00   |
| 192. Mrs. Emma Coleman            | 26.00   |

## 1947-1948 OVER THE TOP!

- |                      |         |
|----------------------|---------|
| 560. Patricia Andrew | \$27.00 |
|----------------------|---------|

## TWO CHURCHES

"There was a church in our town  
Which thought 'twas wondrous wise.  
It tried to pay expenses  
By selling cakes and pies;  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

"There was a church in our town,  
And it was wondrous wise;  
It always paid expenses  
By simply paying tithes.  
For when 'twas found the tithe did pay,  
It seemed so very plain,  
Forthwith 'twould have no other way,  
Not even once again."

—1st Baptist, Knoxville.

(Copied from "Midweek Pastor," weekly bulletin of Truth Seekers' Church of God, Chicago.)

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God.

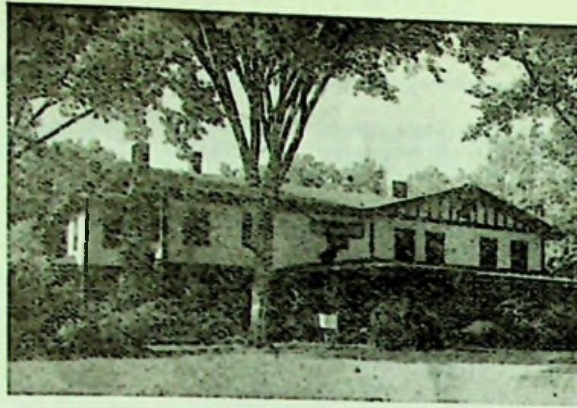
Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.





Otto E. Dick, Superintendent



COME  
TO  
COLLEGE

WRITE  
FOR  
INFORMATION



Sydney E. Magaw, Instructor

# OREGON BIBLE COLLEGE

*Fall Session - September 5, 1949*

At eight o'clock, Monday morning, September 5, 1949, Oregon Bible College will begin its eleventh consecutive year of religious education. Courses planned for the fall semester are: "Steps to Successful Evangelism," "English I," "Public Speaking I," "New Testament Interpretative Studies," "Spanish I," "Psychology of Normal People I," "Church of God Doctrine," "Modern Church Movements," "The Renaissance and Reformation," "Preaching II," and "Logic." A course in *sewing* (by "Mom" Pearson) may be offered for the women students, and plans are being made to present one or more courses in voice and instrumental music, if possible. According to present plans, the teaching staff will include Otto E. Dick, Sydney E. Magaw, James M. Watkins, William Wachtel, "Mom" Pearson, and probably a music instructor. . . . The College can accommodate ten freshmen students.

Mr. Otto E. Dick, Supt.  
Oregon Bible College  
Oregon, Illinois

Date \_\_\_\_\_

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 5, 1949. Please send me an application blank.

I am recommended by \_\_\_\_\_  
Name and address of your minister.

My name is \_\_\_\_\_

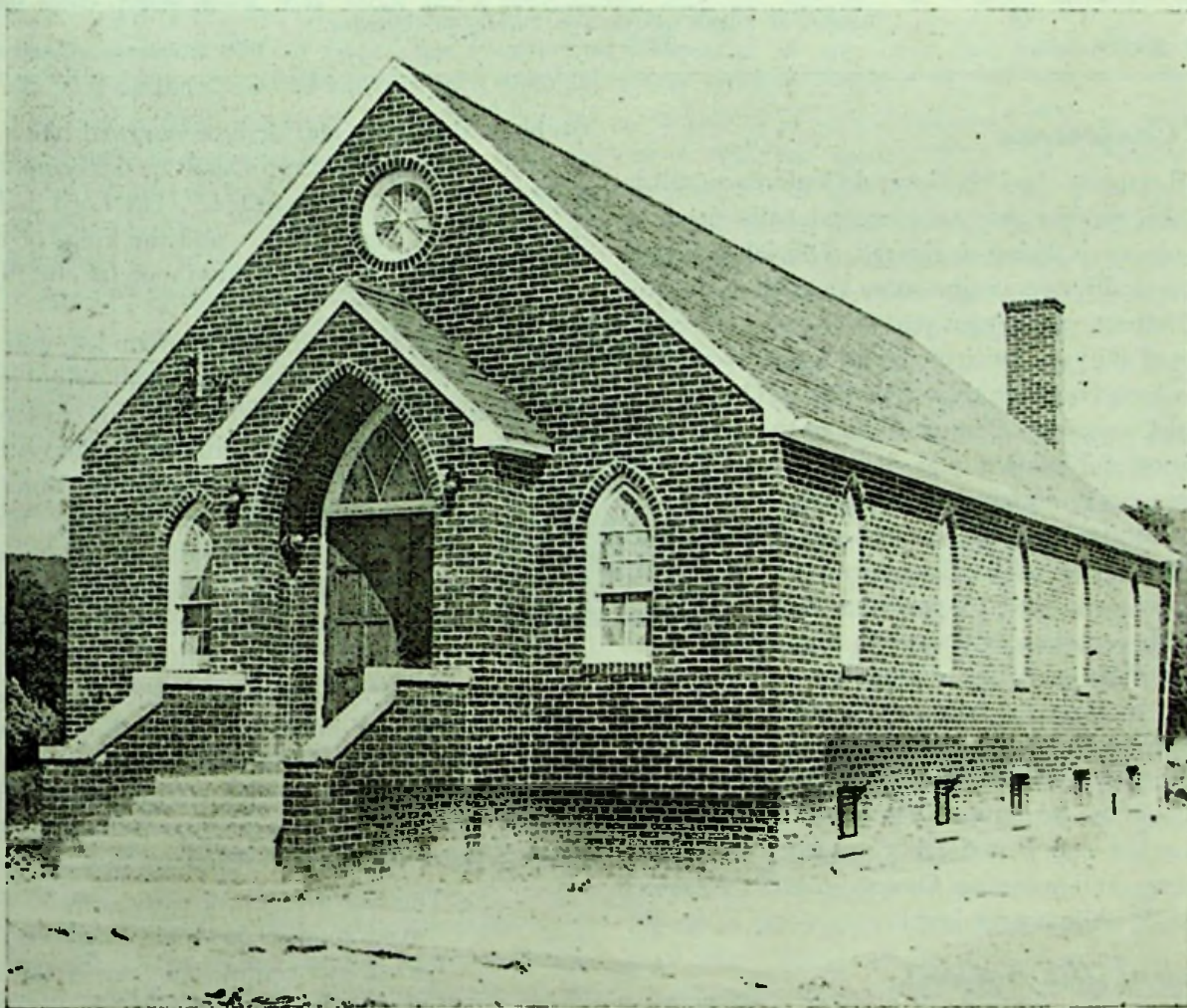
My address is \_\_\_\_\_

# THE RESTITUTION HERALD

VOLUME 38

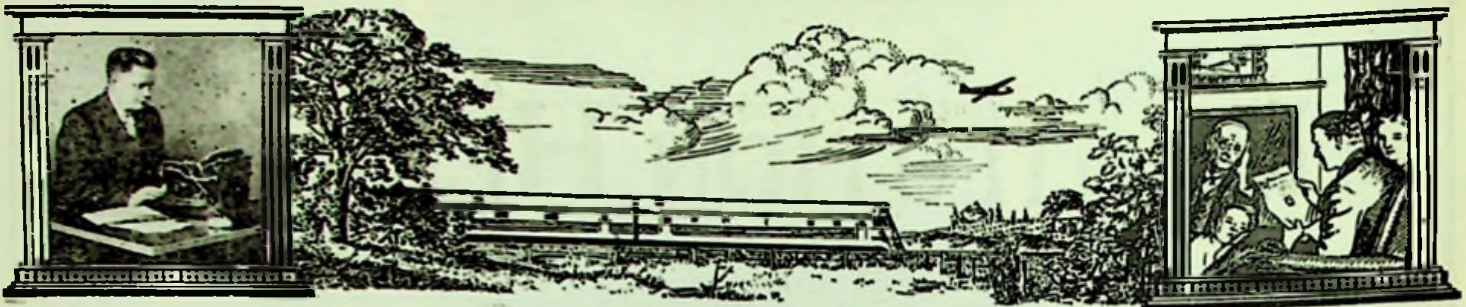
OREGON, ILLINOIS, AUGUST 16, 1949

NUMBER 45



## RECENTLY DEDICATED CHURCH OF GOD, DRY RUN, VIRGINIA

Organized on November 2, 1878, the Dry Run Church of God in Fort Valley, Seven Fountains, Virginia, has enjoyed a long, peaceful, and prosperous life that appears now to be entering a period of increasing joy and activity. Until recently, services had been conducted in a community church erected more than a century ago. The new church edifice, attractive and commodious, was dedicated, Sunday, July 17, 1949, in services led by Brothers G. E. Marsh, Cleveland, Ohio, and W. H. Beemer, the local pastor. Here a welcome awaits you. Visit the Dry Run Church of God, not merely to see and enjoy the new building, but to worship the Lord in the beauty of holiness with brethren known afar for their hospitality and sincere hope in the second coming of Christ. (See page 15 for an interior view of the church and a more complete news report and church history.)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## A Good Conference

In several respects, the 1949 General Conference, still in session at this writing, has been exceptionally good. A large attendance is being registered. Official delegates number practically two to one more than those present last year. Brethren who return year after year are here in their places of duty as anticipated, and a goodly number of brethren have come for their first visit to Oregon and the General Conference. Comments about the good spirit of co-operation and fellowship are heard repeatedly. Bible lessons — prophetic, doctrinal, and practical — have been well presented and enjoyed. Sermons have been instructive and challenging. A baptismal service is announced for tomorrow at the river. A new and carefully planned revision of the out-dated constitution has been adopted. Everybody present is zealous to move forward in a determined effort to carry the banner of truth and salvation farther, better, than heretofore — determined, also, that the Conference must avoid indebtedness. New Church-of-God songbooks are being used. The weather is favorable. Criticism, at low ebb, is noticeably constructive. There is cheer and hope and optimism. Onward moves the Church of God! . . . Wish you were here!

## Shaking of the Nations

"Thus saith the Lord of hosts: yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will *shake all* nations, and the desire of all nations shall come" (Hag. 2:6, 7). God's shaking of the nations will come in the "day of his fierce anger." Isaiah 13:13 informs: "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" — that prophetic doom against ancient Babylon being, also, the prophetic doom of earth's present Babylonian system. Foreseeing earth's approaching cataclysm, Isaiah further prophesied:

"The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and

fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. . . . The Lord shall punish the host of the high ones . . . and the kings of the earth upon the earth" (24:19-21). Any hope for the righteous? Certainly! Read:

"When "the moon shall be confounded, and the sun ashamed . . . the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (v. 23). Get ready, O Jerusalem! "Put on thy beautiful garments." "Behold, thy king cometh unto thee: he is just, and having salvation," not this time "lowly, and riding upon . . . a colt," but He shall come in "power and great glory" to "speak peace unto the nations: and his dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. 9:10).

There is no immediate outlook other than God's shaking the nations; yet in that shaking is hope, also, for following that horrible night will dawn the new Day of Christ's second advent, the resurrection, God's Kingdom!

## Condition of the World

"The world is full of party strife  
 And conflicts loud and long.  
 Each leader claims some new device  
 To rectify the wrong.

"Men vainly strive year after year  
 Peace to this world to bring;  
 And yet they will not say a word  
 Of bringing back the King.

"The earth is groaning for her King  
 And all creation cries.  
 No other hand but God's can bring  
 The rest for which we sigh.

"God's power alone can right the wrong  
 And heal the Serpent's sting.  
 So let us all rejoice and sing  
 Of Christ our coming King."

—F. C. Thornton in *World's Crisis*.

# What Does Your Mirror Reflect?

*A radio sermon by Harvey U. Krogh, Jr., via WAIT, Chicago*

**G**OOD MORNING, friends and members of Truth Seekers' Bible Class of the Air. Our subject this morning is the intimate question: "What Does Your Mirror Reflect?" Not long ago in a Sunday school class it was suggested that the greatest invention might be a mirror which would show us ourselves as others see us. Someone asked: "Who would buy such a thing?" A good answer to that question might be: "Why, the person who wants to improve himself." "And why improve oneself?" Well, if you are perfectly satisfied with yourself and all that you have, you may not be interested in self-improvement, but if you are like most people, you know that no matter how happy and contented you may be, a time is coming when you will go the way of all the earth. It never fails. We are born into a world of sin. We live and labor for a time, and, as God said to Adam, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19), so we shall reach the end of our existence as living beings.

Now, why improve oneself? The answer is found in this miracle mirror, and, by the way, no one need waste his time trying to invent one, for God has given us His word, the Bible, which reveals not only what we are to others but what we are in God's sight, and what we can be if we are interested in being what God wants us to be.

Let us glance into God's mirror for a few moments to examine ourselves. The Word of God makes a distinction between those who believe on Jesus the Christ, the Son of God, and those who do not believe on Him. Those who truly believe and are baptized have the promise of eternal life which will be given to them at the resurrection of the just, and those who do not believe shall await the resurrection of judgment. You are in either the family of Adam or in the family of Christ. If you have been baptized into Christ, you have died to Adam and should therefore live for Christ. Here is the reason for self-improvement. A woman looks into a mirror to improve her appearance for the man she loves. A sincere Christian looks into the mirror of the Scriptures to improve himself for the Christ who died for him and for the heavenly Father who so loved us that He offered His Son. We always must be improving, or we shall not be approved by Him. You cannot stop growing, and if you try

to, you will at least grow older. When we look into this mirror, we see that we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Speaking of God, James said, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures," that is, we shall be in the first resurrection, and be made like the Christ who is "the firstborn from the dead." Since this is true, we have an incentive for self-improvement. James certainly showed what we are by nature and what we ought to be and can become by receiving the Word of God. He also said: "Let every man be swift to hear, slow to speak, slow to wrath" (James 1:19). Norman J. McLeod, commenting on this verse in Truth Seekers' Quarterly, says, "We so often do just the opposite of what is commanded; we are slow to hear because we spend so much time being quick to speak, and in anger. When we let our anger carry us away, we do not work



Harvey U. Krogh, Jr.

the righteousness of God. The reason that most of us become angry is that in our inmost thoughts we are jealous of someone else; and because we feel inferior, we are resentful to the one toward whom we feel that inferiority.

Looking again at this portion of the miracle mirror presented to us by James, we see our own negligence in living up to the wonderful teachings in the Bible. A mirror is of little value if one does not wash his face and comb his hair after seeing in the glass his need of such care. If we look into the mirror and do nothing about it, we are as inconsistent as the motorist who stopped to see if he had a flat tire and, finding one, drove on as if all were well. We, however, seeing our weaknesses and inability to save ourselves, ought to accept God's way and, with His help, improve ourselves for His service.

Probably James is noted mostly for his instruction on use of our tongues, since his entire third chapter deals with that small but mighty organ. He plainly says: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (1:26). Probably, at times, we all have been guilty of giving our tongues a free reign, or even throwing away the bridle, entirely, but this is no excuse and the Scriptures do not tell (Please turn to page 11)

# Concerning the Spirit of God

By R. H. Judd, Colborne, Ontario

HERE IS ABROAD an undercurrent of belief that "the work of the Holy Spirit" is a phase of New Testament teaching not contained in the Old Testament. How often has this topic been the cause of misunderstanding of fellow Christian with fellow Christian! In some instances, claims have been made of greater knowledge, higher sanctity of life, and ability to perform that which others cannot, because some are said to have "the gift of the Spirit" that has not been given to others.

That the Holy Spirit is the same in fact in the Old Testament as in the New Testament, and the same in operation, is evident from many scriptures. Compare the following:

Isaiah 63:11; Ephesians 3:16, 30—The Holy Spirit is "within."

Isaiah 61:1; Luke 4:18—The Holy Spirit is "upon."

Exodus 31:3; Acts 4:8; Ephesians 5:18—"Filled" with the Holy Spirit.

These instances point to three outstanding features which help to explain what, on first thought, appears to be contradictory phases:

- (1) That it is a power within us.
- (2) That it is also an exterior power, working both with and upon us.
- (3) That while it is said to be "given from above," responsibility for its action is placed upon us.

In recent weeks, some correspondents have written expressing difficulty in understanding this Bible doctrine of the Spirit of God and its relation to blessing poured out through the individual and the community or church. One earnest friend, passing through the same experience that many of us have experienced, felt his past sins and failures so keenly that he expressed it as his belief that God has His "chosen ones" in this matter, and that the gift of the Spirit is not for him; nor is he the only correspondent who thus has given voice to his thoughts. This writer feels keen sympathy with such an earnest seeker after truth on this perplexing question of "the Spirit of God" as revealed in both the Old Testament and the New Testament, and, on occasions, in both designated to be God's "Holy Spirit." We think that Scripture establishes the fact that "the Spirit," "the Spirit of God," and "the Holy Spirit" all have reference to "the one Spirit" which is everywhere present (Psalm 139:7-12),

and is that which gives *life* to every living thing. But, the very fact that it is called "*holy* Spirit" is indicative of the fact that it is holy (namely, set apart) for various occasions and varied purposes in special manner. We believe that this phase of the subject is more particularly *emphasized* in the New Testament, because Jesus Christ was "the only begotten Son of God," and to him the Spirit was given without measure, and to him, as to none other, was given authority to impart it to others.



R. H. Judd

While it is, unmistakably, one and the same Spirit, we are in error indeed if we imagine that unlike the rest of God's creation we have nothing more to learn concerning it than we already know. Some have proclaimed boldly that "electricity" is another name for the same cause—a proposition which we vehemently deny. That lessons of analogy may be learned from a study of both we readily admit, but there are also contrasts that render such a suggestion absolutely untenable. On the other hand, we believe that what the

Spirit of God is will require eternity to learn. The knowledge of God—which inevitably must include His Spirit—is declared to be the chief *purpose* of eternal life. (John 17:3.)

Analogy between the two is found, perhaps, in the fact that, so far as we know, electricity, like the Spirit of God, is found in all nature (Psalm 139:7-12). To that we do not care to add. The first, however, is given to man for use irrespective of his spiritual condition, and may be, and indeed often is, used for evil purposes. On the other hand, the Spirit of God is completely under Divine control, and may not be used, indeed cannot be used, apart from Divine approval. (See Acts 8:20, 21.)

In every instance where the Spirit of God has been given for service, the individual has put himself in right relationship toward God. Many scriptures speak of this dual relationship between God and man. (See Psalm 18:21, 22; 85:9; 73:28; Jer. 30:21.)

Joseph, Gideon, Moses, Joshua, Peter, John, Stephen, and Paul had clearly proved themselves to be worthy men, men "in whom the Spirit of God is" and already dwell's in measure, and suitable for service in still greater measure according as special need might require. It is

true that God has "His chosen ones"—those who by activity and zeal in the duties that come to hand give evidence of fitness, and we ourselves recognize the rightness of such choice. God "favors them"—yes, but not in the mistaken sense in which that word is used today.

Once more we state that *what* God's Holy Spirit is

cannot be defined by present human knowledge. Such is "too wonderful" for us; but its unique existence as a fact of reality is evidenced by phenomena we cannot explain, but of which we cannot escape the consciousness.

It was promised that the Holy Spirit should be a Comforter, a Helper, and an  
(Please turn to page 10)

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## Familiar Spirits

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By Clarence F. Bunch, Phoenix, Arizona

**I**N THESE days of so many doctrines and beliefs as to the interpretation of the Scriptures, one is oftentimes at a loss when asked to explain certain subjects. One of the causes of the numerous interpretations of Scripture is that the student does not first get the setting of the narration, and oftentimes does not discern whether the subject was set forth in parable or merely as an example to bring out a deeper lesson.

In the account of Saul and the witch of Endor (1 Sam. 28), these questions seem always to arise: Could the witch really foresee the future? Did Samuel really speak from the dead to Saul? Now, those who believe in familiar spirits will cite, to prove their point, the passages where Samuel spoke to Saul. They are careful, however, to consider only those parts of the texts which bring out their belief. The greatest danger of this kind of reasoning is that when one does not get the whole story, he has only half truths. The greatest mistake of all is to endeavor to prove a point which may be contrary to the will of God. If one first discovers what the will of God is, he can understand far more about the reason for certain narrations being set forth in the Scriptures. "All Scripture is given by inspiration of God" (2 Tim. 3:16), but one must reason when he interprets. One cannot say on the strength of this verse that any particular verse, or certain combination of verses, quoted from the Scriptures will prove beyond doubt the truth of any doctrine or belief. He must go deeper in his reasoning to find why all these scriptures are given. First, the Scriptures are given by inspiration of God for our *profit*. They are given for *doctrine*, not just any doctrine which uses only portions of Scripture to prove its authority, but for the doctrine in harmony with the will of the Lord. They are given for *reproof* and *correction*—only that we may be found doing the will of God. Most important, they are given for *instruction* in righteousness. Now comes the question, Who is right in

all this maze of doctrines and beliefs we see in the world? To the student of Scripture who first seeks to do the will of God and His righteousness, a clearer understanding comes from viewing any subject in this light.

So, in the account of Saul and the witch of Endor, one must find out the whole story and the reason the narration was put in the Scriptures. This portion of inspired Word was put there not for people to question any reality or mystery of witchcraft or familiar spirits, but to bear out the result of disobedience to the Lord. Studying the many references concerning familiar spirits, one learns that the Lord commanded Israel not to regard those who had familiar spirits, "neither seek after wizards, to be defiled by them." (Lev. 19:31; 20:6, 27.) It is a grievous sin to seek after familiar spirits, rather than seek after righteousness of the Lord. (Cp. Gal. 5:20.)

The question arises, Did the witch of Endor really know that Saul would die? The witch knew that Saul had transgressed the commandment of God when he came to her for information. She also must have known that the punishment was death. It is written that even devils believe there is a God and tremble.

Saul died not merely as a result of the witch's prophecy, but because of his transgression against the Lord, even "against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse" (1 Chron. 10:13). Saul, only wounded by the Philistine archers, asked his armor-bearer to thrust his sword through him, that he might not suffer abuse from the enemy. When Saul saw that the armor-bearer would not do that, Saul took a sword, and fell upon it. The witch of Endor had put a strong delusion in Saul's mind that he would die, and Saul had no other way according to his own thoughts. He knew  
(Please turn to page 10)

# Christian Science--- Truth or Heresy

By William Wachtel, Oak Park, Illinois

*"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."*

CHRISTIAN SCIENCE, probably chief of modern-day cults, has been aptly described as being neither Christian nor science. The term "Eddyism" is preferable, since its founder and literary exponent was Mary Baker Eddy, author of "Science and Health," the "bible" of her followers. It is widely held that her "metaphysical system of healing" was not her own, but was originated by a certain Dr. Quimby, whose patient she was. Christians well grounded in the Scriptures will immediately recognize in her teachings the old lies of Satan with a few new and fancy frills.

Let us look at the claims and characteristics of this pseudo-Christianity. Mrs. Eddy maintained that her system restores the healing powers to the Christian church, powers which Christ and the apostles exercised in their miraculous cures. Consequently, when trying to prove the correctness and complete truth of Eddyism, her followers invariably point to the "cures" effected by Christian Science, and will declare, "If we are wrong, why does our system work? Look at all the cures it has wrought!"

If Christian Science does work, it is highly imperfect, for Eddyists continue to get sick and die, and doctors tell us of more than one case where these people have succumbed to the cold hand of death after refusing medical aid which might easily have saved them. This, however, is not the point. Christianity is not a denial of sin and disease, as Eddyism asserts. Christianity affirms them and then goes on in spite of them to perfect the individual for God's Kingdom. Christians are not promised a disease-free life. Many of the greatest followers of Christ developed their patience, trust, and meekness on sickbeds and their strong characters through suffering. Let this be contrasted with the well-known colorlessness and lack of common affection observed in long-time Christian Scientists. Their negation of everything tends to make them blank, insofar as personality is concerned. They forget that one of our greatest examples, the Apostle Paul, was given a thorn in the flesh. Though he was enabled to cure others, God withheld from him the cure of himself.

Perhaps someone will still insist, "But I know Christian

Science works. It has helped me and cured my sicknesses." Let this person read the words of our Saviour: "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). Here we see that the truth of any teaching is not dependent upon the works it accomplishes, be they ever so marvelous; the truth is always in accordance with God's Word and acknowledgement of His Son.



William Wachtel

Now we approach the real danger in Christian Science. Eddyists have taken upon themselves the name of Christ and profess to be followers of Him; thus they believe themselves already to be Christians. They do not recognize their wretchedly lost condition, or realize the utter destructiveness of this heresy, which we believe Peter included as "damnable." For, by their denial of the existence of sin and everything else in the material world, they also have been constrained to deny the atonement of Christ, the Kingdom of God, faith in the Abrahamic promises, and everything else taught in the Bible as necessary for salvation. In place of these truths, they have substituted belief in immortality of man (the Devil's oldest lie); the innate and complete goodness of man; an impersonal, almost pantheistic concept of God; and rejection of the Bible in its natural and logical interpretation in favor of a completely allegorical and "spiritualizing" interpretation.

In this day of conflicting and erroneous ideologies of men, let us heed Paul's admonition to Timothy: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and *oppositions of science falsely so-called*, which some professing have erred concerning the faith" (1 Tim. 6:20, 21). Besides, let us feel it our duty to attempt to bring the truth of God to these Satan-blinded people, who are perhaps in worse condition than the rest of lost mankind, in that they do not recognize or admit their need of the Saviour.

# The Master Painter

By Gordon Landry, Ripley, Illinois

WE here at Ripley, Illinois, have witnessed the past few weeks manifestations of the creative power of the Master Painter. It seems as though Thursday has been especially dedicated as a day for this Painter to illuminate the sky with magnificent display of color. Thursday, at the Church of God here, means a day of quilting by the ladies and a period of Bible study at night.

One particular Bible-study night stands out clearly in our minds—the night of July 21. On that day, about the time of sunset, brilliance never to be captured on canvas by mortal painter appeared in the sky—ever changing, ever beautiful. Rain had poured from the sky but a brief period before. "Every cloud must have a silver lining" was brought forcefully to our attention, for the left-over clouds, dark and sinister in their centers, were outlined with polished silver. Gold streaked the sky below, pointing with deepening color to the place the sun had hidden itself behind the horizon.

How anyone could stand before such a wonderful combination of moods in color and brilliance, and say there is no Master Painter, is beyond our understanding. One surely cannot shirk his conscience and pass such a display with, "It's all an accident." No one with any comprehension of values whatever can, in midst of summer-sky spectacles, remain an atheist. To do so would be to deny the aesthetic exhibit unfolded before his own eyes—a denial which would depreciate his own belief in Nature.

As the dark clouds wended their way out of our range of vision, they unveiled the marvelous beauties of an infinite Mind. In our prayer meeting, we considered the way in which God, showing hope to man, can "roll the clouds away." If it were not for the occasional rain clouds, the silver linings would not be seen, for darkness of the cloud itself enhances the brilliance of the silver-lined edge.

Has the reader ever considered the dark rain clouds in his own life without noticing, with faith in God, the bright lining of the future? Has he ever been in despair, or sorrow, or suffering, and not looked into the future, when time would heal his wound? To see only the pres-

ent turmoil and strife is to dispense with hope. To worry about the present is to doubt the future. Behind today's clouds of seemingly impregnable darkness of despair lies a new hope—a hope to be realized when the dark clouds will roll away to reveal the Kingdom of God.

"There is a color over all colors which unites them and which is more important than the individual colors. At sunset the sun glows. The color of the grasses, figures, and houses may be lighter or darker or different, but over each there is the sunset glow."—Robert Henri. Let a Christian compare himself with "the grasses, figures, and houses." Let him compare the Kingdom with the glowing sun at sunset. As he studies concerning the Kingdom and looks forward to the consummation of this Age, his life will become "lighter or darker or different," for over his life will be the glowing of the Kingdom of God, bidding him: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and



Gordon Landry

will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). The "color over all colors," the force directing all truly Christian lives, is hope and faith in that Kingdom which shall be established at the coming of Christ.

The Master Painter paints on! God's Kingdom draws nearer, *daily*.

Our prayer meeting that night of July 21 was one of physical darkness, but of spiritual light. Electricity ceased working. We, in darkness, except for occasional flash of lightning, discussed the coming of Christ as related by the Apostle Paul in 1 Thessalonians 4:13-18. We drew nearer to God, looking forward to the time that "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:3-5). That is a glimpse behind today's clouds—a glimpse of the ultimate in perfection and beauty.





## News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**WITNESSING.** This copy is being prepared in the Editor's office at our General Conference Headquarters, Oregon, Illinois, while in attendance at our annual Conference.

One evening, a group of young people were getting into a car and, being near by, they asked me to join them, saying they were going to the hospital but would bring me back in time for the evening service. Not having anything particular to do at the time, I joined them. On reaching the hospital, I found out the mission of their trip. They were going there to sing for some of the patients and to offer prayer in their behalf. It was an inspiring half hour to me. On questioning, I learned that these young folk make it a practice to go to the hospital every Wednesday night. It is hard to estimate the good that these weekly visits will do, both for the patients and for the ones taking part in the services. These young folk will find some very enriching experiences in these contacts, and their courage to go out and witness before men will be greatly increased. Here is an example other church young folk would do well to emulate.

**EARLY TEACHING.** In an article appearing in the "World's Crisis" on "Antichrist," the following quotation on the views of the early church fathers, termed the "Ante-Nicene fathers, A.D. 97-325," from S. J. Andrews' "Christianity and Anti-Christianity," were given. We pass them along to you.

"1. That before the end of the world or age, there would be an apostasy, which in its culmination would be not merely a corruption of the Christian faith, but a total denial of it—an apostasy not universal, but very general.

"2. That the last representative leader of this apostasy would be a man, 'the man of sin,' 'the wicked one,' 'the son of perdition,' or 'the Antichrist.'

"3. That this man would attain to universal dominion, all nations becoming subject to him.

"4. That this dominion would continue but a short time, forty-two months, or three and a half years.

"5. That he would claim divine honors for himself, and persecute all upholding the faith of Christ, and suppress, as far as possible, all Christian worship.

"6. That the time immediately preceding and during his reign would be one of great tribulation.

"7. That many of the Jews would receive him as their Messiah.

"8. That he would be destroyed with his adherents by the Lord at His appearing."

This summation of the teachings of the early church fathers indicates that our pattern of interpretation on the subject of the

Antichrist is in complete harmony with the early teachings. We are happy to know that our Advent Christian friends are more and more uncovering the true teachings of the apostolic and early church on the subject of the Antichrist and related events.

**GOOD COUNSEL.** Former President Herbert

Hoover made a nation-wide broadcast on the evening of August 10, the occasion being the celebration of his seventy-fifth birthday. In his remarks, he urged the people of the nation to take more interest in their government in order to keep it from going into socialism and totalitarianism. According to Mr. Hoover, the average wage earner spends 61 days each year to pay his taxes, and with the proposed spending program of the federal government put into operation, another 20 days would be added, making a total of 81 days a year which would be required to pay federal, state, and local taxes—or about one week out of each month. But the point we wished to stress was this:

"If America is to be run by the people, it is the people that must think. And we do not need to put on sackcloth and ashes to think. Nor should our minds work like a sun dial which records only the sunshine. Our thinking must square against some lessons of history, some principles of government and morals, if we would preserve the rights and dignity of men to which this nation is dedicated."

The same principles of truth applies to our church work. If our church is to be the vital force for which it was intended and which it exerted in the earlier years, the average man and woman in the congregation must become positive students of the Word and insist that those who minister about holy things stick to the sure things of God. With an awakened membership, we will not veer far away from the landmarks made by the fathers.

**INTERNATIONAL PARLIAMENT.** The

first international parliament ever to be held is now being conducted in Strasbourg, France. Twelve of the Western nations are meeting in this assembly. When, on August 10, the first international parliament was born, another milestone in the efforts of men to bring into being an organization to effect world peace was reached. The first assembly, held in Strasbourg University, was attended by Winston Churchill and Ernest Bevin as interested onlookers. In addressing the gathering, the veteran statesman, Edouard Herriot, said: "The task before them was a problem of life and death for Europe, and defense of human civilization, freedom, and law." He termed the beginning of the Assembly as "an event of cardinal historical importance."

The mutual binding together of these Western European countries is not for the

purpose of "declaring war on anybody," yet it is evident that the emergence of this union is a military expedient as a defense against the rise of Communism in Russia.

What the united efforts of these powers will accomplish in the days that are ahead one cannot foresee, but it is very plain that it will have an important bearing on the final line-up of nations when all of them are gathered in the "valley of Jehoshaphat." All such events will have an important bearing on end-time conditions. We are moving ever nearer the day when every jot and tittle of Scripture will be fulfilled.

**BLONDE ISRAELITES.** The "Prophecy

Monthly" makes an interesting commentary on the increase of blonde features among the sons of Israel. It says, "One of the most interesting features of the growth of the new nation (Israel) is the gradual development of the new Jewish race of big-boned, rangy blondes," writes columnist Stanley Burke. "In nurseries in Israel, half the children will often be blondes. This is not as strange as it might appear, because the children of Israel were blonde at the time of the flight from Egypt. King David, too, was fair."

**PRAISE AND FAME.** In his page, "God

Speaks," in "Biblical Research Monthly," Dr. Arnold Ehlert, in his comments on, "I will make you a name," says, "This phrase occurs in the last verse of the prophecy of Zephaniah. The context speaks of regathering 'in that day.' The State of Israel has just been admitted as the 59th member of the United Nations. The 52nd nation, Albania, has recognized the sovereignty of Israel. The following phraseology is rather significant, we believe, in these connections: 'I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all the people of the earth when I turn back your captivity before your eyes, saith the Lord.'"

**IMMACULATE CONCEPTION.** Few people

know that the teaching of the Roman Catholic Church concerning the immaculate conception has to do with Mary and not Jesus. The feast of the Immaculate Conception which is held on December 8 in the Latin Church, and December 9 in the Greek Church, is centered around the teaching that "Mary, the Blessed Mother," was always without the stain of sin, that she was sanctified or purified from all original sin before her birth. This teaching did not become a tenet of faith in the Roman Church until December 8, 1854, when Pops Pius IX issued a solemn decree declaring it to be an article of faith.

# Dead to Sin, Alive to Christ

A radio sermon via WAIT, Chicago, by Harold J. Doan

**I**N JOHN 12:24, Jesus, speaking of His own death, used the grain of wheat which the farmer plants as an apt illustration. As the grain of wheat falls into the ground and there dies, only to bring forth a new and greater plant, so was Christ's death and resurrection. One of the world's greatest continuing miracles is accomplished each time a seed is planted in the ground. From that buried seed springs a new plant which bears thirty, sixty, or a hundredfold times fruitage from the seed planted. The original seed decomposes and is lost. No one can fully explain this phenomena. Why the increase? How does the plan change soil and air and water into corn or wheat or melons? How does the human body change those foods into flesh and bone and blood?

Even greater was the miracle of Christ. Buried in the tomb, a dead mortal, He arose in three days to a new life, to new fruitage. He died on the cross for the sins of the world, for your sins and mine, and He was resurrected a new creature.

Jesus was speaking, in this parable, primarily about His own death, but He could also see an application for His followers, for He said in verse 25: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." There are two kinds of life mentioned in this verse. I have never before quoted to you Greek words, but just this once it may be profitable. There are two kinds of life mentioned throughout the New Testament: one is carnal life, this present mortal life, translated from the word *psuche*. The other kind of life is Christ-life, not necessarily eternal or immortal life, but life motivated and strengthened by Christ, translated from the Greek word *zoe*. In this verse 25 we have both these kinds of life mentioned. We then can translate the verse this way: "He that loves this carnal, present life will lose it; death will be the end. But, he that hateth this carnal *psuche* life will keep it unto life eternal, *zoe* life, or Christ-life." This is the thought: anyone who loves this life without Christ can keep the life until death. Then it is the end. The man who hates this carnal, sinful life, however, can exchange it for *zoe* or Christ-life through the death of Christ. He can be like the seed, buried in the waters of baptism to kill the old life, then coming forth a new creature to bring great fruitage for Christ.

The proposition as put forth here by Christ is that we must become dead to the old life, before putting on the new.

*Dead with Christ.* Christ died for your sins and mine when He was hanged upon the cross. We must accept that atoning death in the way put forth by Scripture. From our lesson text we read: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" This is one of the mysteries of Scripture. I cannot possibly tell you why it is so, or how it is so, but I can tell you that baptism into Christ is baptism into His death. This is the Bible way of burying the seed, of destroying the old that new might come forth. The waters of baptism, symbolizing the shed blood of Christ, do destroy the old *psuche* life with all its sins.



Harold J. Doan

Verse 4 reads: "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." We are buried in the waters of baptism, not only to destroy the old, but to begin the new. But we will speak later of this.

Verse 6 reads: "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." Christ's mortal *psuche* life was destroyed upon the cross. Our sins were destroyed with Him, and we acknowledge and accept that in baptism.

In baptism, then, we destroy the old life through Christ.

This is not all the work of Christ, however, although this is as far as many have gone. A multitude of people have been dead in Christ, and are dead in Christ, but have never yet begun to live in Him. Death of the old is important, yes, it is essential, but unless the new begins, it is useless.

Some of you gardeners know that every seed you plant does not grow. It is buried in the ground, it dies, but no new plant comes up. What good was then accomplished when it died? None! Some people are the same way. They are buried with Christ in baptism; they think they destroy the old man, but nothing new takes its place. They always remain dead in Christ. For instance: a man had been very wicked all his life, and then one day he

repented and was baptized. He sincerely wanted to destroy the old life and begin with a clean slate. He was buried with Christ in baptism, and his past sins were forgiven, and he thought he would live a new life all by himself. He thought that by will power he could patch up the old life and make it do. Consequently, he remained dead in Christ. He spent all his time trying to keep the old man dead. He was dead in Christ, but not alive in Him. He still clung to the old life, to his own will power, and tried to make something of it. He tried to patch up the old life and make it serve a new purpose. He was fighting a losing battle.

The new life is just what the Scripture says it is—new life—not a patched-up old life. This is what happens to so many baptized people. They try to salvage something from the old and make it over into Christ-life. God is not in the junk business. When Christ destroyed the old life He destroyed it, and unless you realize the fact and submit yourself to the new life, you are defeating the very purpose of baptism.

In Romans 6:4, 11, Paul said: "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." Christ died to sin, but His work would have meant nothing had He not been raised to a new life. So it is with conversion. Baptism destroys the old man, but unless the spirit of God gives you new Christ-life, the destruction was in vain.

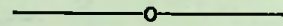
"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We are *now* alive unto Christ. It is not wholly a future condition. Those who have become dead to sin have access here and now to Christ-life, and unless we accept that life and become receivers of the power of God, we are only dead in Christ and not alive in Him; we are only half-converted, half-Christian.

Listen to this testimony of Paul in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Paul was dead—the old Paul, the selfish, proud, bloodthirsty Paul was dead; yet Paul was very much alive. Why? Because "Christ liveth in me." Paul had a new life in Christ. The spirit of Christ came into Paul and changed him, turned his old fire and ambition in new lines and made him the world's greatest missionary. "The life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Paul had a new life through Christ. His old life was dead, but he was alive in Christ nevertheless.

Many of us are dead in Christ, but how many of us are alive in Him, and He in us? That is the important thing!

That is where the emphasis should be placed—how to be alive in Christ! First, you must hate the old life. Repentance! Then you must destroy the old life, bury it with Christ in baptism. Then pray for the Spirit of Christ to fill you and live within you. Forget the old man, the old life. Concentrate on Christ. Submit yourself to Him. Let Him rule in your life. When He does, you are alive in Him. You have His love, His peace, His happiness within you.

*Prayer.* O Lord, who hast been so merciful as to provide through Thy Son for our forgiveness, we thank Thee for the privilege of baptism. We thank Thee that we can die to sin and partake of new life. Grant us grace and forgiveness. By these means we pray in Jesus' Name. Amen.

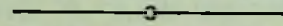


## FAMILIAR SPIRITS

(Continued from page 5)

he had transgressed the commandment of God by losing faith and turning to a familiar spirit.

The narration of Saul and the witch of Endor was put in the Scriptures, that everyone might profit by the instruction it sets forth: that the result of disobedience to the Lord ends in one's being cut off, or death. After all is said and done, to please the Lord is what we strive to do, for nothing else matters.



## CONCERNING THE SPIRIT OF GOD

(Continued from page 5)

Advocate, and would bring to our remembrance that which Jesus had "said" (John 14:26). That is a remarkable statement, and we question if there is a Christian living, who earnestly desires to serve God, who cannot testify to the actual truth of this fact. Times without number in varied circumstances of temptation are words of Scripture brought to our remembrance that fit precisely the need to meet the trial of the moment. Someone may say, "Oh yes, you are versed in Scripture as others are not." That statement, in some instances, may be true and probably *is* true, but even so, that does *not explain* how it is that out of a mind stored with Scripture memories, *only those* which exactly fit the occasion are brought to mind at the right time. Like electricity, there is here shown the necessity for a *connecting unity* of "current" between the believer and God. It emphasizes what already has been pointed out, that no individual, church, or community can rightly look for, and expect, God's blessing

without their fully entering into the experience of that which they themselves seek to know.

Many passages in God's Word make it abundantly clear that there are two sides of this important matter of getting blessing from God through *the Spirit of God working together with our spirit*, and bearing witness of a constant dual relationship. We have called attention to some of these in the foregoing references. In the New Testament, Colossians 3:23, read in connection with the reading in the margin of the Revised Version, teaches that "whatsoever" God requires of us, it is necessary that we enter into it from the very depth of our being, and make of it one of the issues of life. There is a trite worldly saying that we can get out of anything only that which we put into it. Colossians 3:25 and Ephesians 6:8 (R.V.) bear this out.

(Note: In connection with the foregoing, further question was asked concerning the words "begotten" and "born." This we must leave for study on some future occasion, not too far distant.)

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## WHAT DOES YOUR MIRROR REFLECT?

(Continued from page 3)

us to look to a fellow Christian for our standard. Christ is our standard; let us look to Him.

There are few sins that cannot be committed with the tongue, and undoubtedly more harm has been done with the tongue than with the sword. Every sin committed is in rebellion against the perfect law of liberty. That law, given to us by our Saviour, is in full harmony with the next verse of our text: "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" (1:27).

Love is the real law of liberty, because the things we do for love are things we want to do, and when we may freely do as we desire, we have liberty indeed. One does not visit the fatherless and widows in their affliction to gain wealth or popularity or fame. He visits them because of his loving concern for them, and he does not go empty-handed. Having seen himself in God's mirror, he knows how that he, too, might have been fatherless and destitute of the necessities of life. He has followed the command of Jesus, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

He also keeps himself unspotted from the world because of his love for Jesus who kept Himself pure, that He might be a perfect sacrifice to cover our sins.

It is said that "where ignorance is bliss, 'tis folly to be

wise," but you and I are not living where ignorance brings blessing. We have the Word of God which reveals the stark facts of life and the certainty of life's termination, but it also informs us of the resurrection of Christ and the certainty of a *glorious* resurrection for us, if we faithfully seek an understanding of God's will and diligently endeavor to accomplish it.

Will you practice looking into the gospel mirror and be not forgetful of its message and the responsibility it lays upon you?

*Prayer:* Our gracious Father in heaven, help us to examine ourselves in the light of Thy Word. May we grow in grace and in the knowledge of Thy Son in whose Name we pray. Amen.

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## JOHNNY CIGARET

*Selected by Mrs. Virginia Kincheloe, Fairfax, Virginia*

"I am Johnny Cigaret, youngest son of Sam Cigar,  
And I hold the championship of the follies of the war.  
Native of America, I am known to all the world,  
And all nations bow to me as my banner is unfurled.

"I can take the brightest boy and soon make of him my  
slave;

His best manhood I destroy and prepare an early grave.  
I can take the fairest girl and her fairest flowers defile,  
Leaving only in the whirl, habits ruinous and vile.

"I can make the strongest man humbly bow and kiss my  
toe.

While he boasts of liberty, I effect his overthrow.  
High and mighty kings of earth wear the shackles that  
I forge,  
While my partners in the game, all their safes with  
money gorge.

"Many so-called 'sons of God' I have made the sons of  
shame.

"Temples of the Holy Ghost"—I usurp and use the  
same!

Yea, ambassadors for Christ, holding up the light that  
saves,

With their hearts in darkness, bow and become my  
choicest slaves!

"Mighty potentate am I, on this planet lost in sins,  
But my days are numbered now; soon the days of wrath  
begin.

I must work with these my tools till my way at last is  
blocked.

Well I know that men are fools, but the Almighty is not  
mocked."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Being then made free from sin, ye became the servants of righteousness" (Romans 6:18).*

### "Alive unto God"

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized unto 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 he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

These verses of truth from the Word of God are very plain, but there is one word we should study a bit. The word is "baptize." In the original, the word is *baptizo*. When this version of the Word was translated, or written in English, the king of England already belonged to a church group which sprinkled people, and the men who translated the Bible did not want to lose favor with their ruler. Because *baptizo*, or "baptize," means to "dip" or "plunge," they merely changed the form of the word, instead of stating its real meaning in English. So, when you read the Word and come to "baptize," you read "dip" or "plunge," instead. It means to be "buried," or "covered," with water.

When one has been "dipped" or covered with water for the purpose of being Christ's, he is "in Christ." Now, that is where so many fall short of being Christians. For example, when a boy leaves his home to become a soldier, he finds many changes in his daily living. Perhaps you have heard an older brother or uncle tell of the rigid schedules of soldiers. Does a soldier say, "I'll not do that today"? No! Even if he would rather stay abed when the bugle blows, up he gets! Or someone comes and gets him up!

The thing Christians fail to realize is that, in becoming a follower of Christ, everything has to center around the new leader, Christ. The Christian goes nowhere without Christ. He goes nowhere Christ would not be happy to go with him. He is "an example of the believers." He is looking for his King to return. He has a different way of living than before he became Christ's and God's child. "Ye are not your own"! "Ye are bought with a price," we read. The price was Christ's sacrifice for you and me.

When we become Christ's, we are free from sin. We are saved by grace through faith in the redemption price, Christ's blood, not by works. The works we do as Christians are acts of kindness because we are occupying until He returns.

Baptism does not free one from sin for long, unless the one freed walks as a free man: "There is therefore now no condemnation" to those who walk "not after the flesh" but "after the Spirit" (Rom. 8:1). To belong to God, through Jesus Christ, we must put down the things of the flesh, because they fight, or "war against," the spiritual. (See Rom. 8:5, 13.) Overcomers will become priests of God and Jesus. (Rev. 20:6.) Jesus "redeemed us to God by [His] blood . . . and hast made us unto God kings and priests: and we shall reign on the earth."

### Happy Birthday Wishes!

Karen Rose, Aug. 15, age 6, Welland, Ont.  
Jimmie Forest, Aug. 15, age 10, Hammond, La.  
Bruce Savage, Aug. 18, age 13, Waite Park, Minn.  
Robert Barnett, Aug. 19, age 3, Holbrook, Nebr.  
Paul Swartz, Aug. 16, age 13, North Olmsted, Ohio  
Franklin Hoskins, Aug. 24, age 9, Sterling, Ill.  
Tommy Pearson, Aug. 25, age 11, Troy, Ohio  
Suzanne Duval, Aug. 27, age 10, Elgin, Ill.  
Ted Sullivan, Aug. 27, age 5, Hammond, La.  
Sharon L. Saatzer, Aug. 28, age 7, Saint Cloud, Minn.  
Melissa A. Grisson, Aug. 28, age 7, Frankfort, Ind.  
Ophelia Richardson, Aug. 28, age 11, Hammond, La.  
Terry Ann Smith, Aug. 28, age 11, Brady, Nebr.  
Gary Claypool, Aug. 28, age 5, Marshall, Ill.

### Jeremiah

Jeremiah "bought the field" of his uncle's son. He wrote the proper papers and had them signed. He weighed out the silver for the field. (Jer. 32:9, 10.) God had told him to buy this land. (Vv. 6, 7.) After the transaction, God said, "Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days." Will the deed to Jeremiah's piece of land ever be found?

# Maybe We Like It This Way

By H. Gary France, Wenatchee, Wash.

JESUS appealed to those who were disappointed in this world, who were not satisfied with it. Jesus blessed this group, saying, "Blessed are the poor in spirit; for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:3-12).

The richness of God's blessings will be given to: the poor in spirit, those that mourn, the meek, those who are hungry for righteousness, the pure in heart, and those who are persecuted for righteousness' sake. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Jesus was speaking to a group instructed not to seek worldly goods, but to seek the Kingdom of God.

Jesus offered rest to the heavy-laden, the laborers. "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" (Matt. 11:28, 29). Help is not offered to the independent. Encouragement is not given to those who possess. Contrarily, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

As Jesus described the sign of the times. He offered encouragement to those who were "enduring to the end." He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

"Look up"? Look up for what? "Redemption"? Redemption from what? Today's Church of God members

are mostly comfortable, independent. With such ease, how difficult it is to recognize that every one is to die. Jesus gave hope to those with no hope; made promises to those without means. How awkward it is for a man satisfied with the world to look for redemption!

"I shall pray the Father, and he shall give you another Comforter" (John 14:16). One living comfortably in this world feels no need for a comforter. Indeed, most of the world is so comfortable over the week ends, that it cannot stand the discomfort of church pews.

"He that shall endure unto the end, the same shall be saved" (Matt. 24:13). "'Endure' what? Folly! I like it here!" say those who are satisfied with the world. But this world is not satisfactory to Christ. If it is to us, we should find the fault and correct it. Will Jesus return to find members of the Church of God satisfied with this world? As He announces that one is redeemed, will the one in question be enthusiastic? disappointed? unimpressed?

"You have come to redeem me, mm-mm-nh? Well, I suppose I'll lose my job. And, of course, the new car I have been anticipating will probably be out. Naturally, I won't be able to run around with the gang any more. But I guess I'll go."

The peasant of Jesus' day gladly received hope for a new world. The comfortable of this day do not experience hunger, cold, hardship, and general poverty. Man's mortal nature and an occasional longing for justice seem to be the only recognized needs of our society, and even death is minimized by popular consent.

The hope of a man hinges on his bearing in mind his constant need for life, justice, redemption.



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

- August 18-28**—Annual Virginia State Conference at Maurertown Church. (Harry A. Sheets and James M. Watkins, guest speakers; Mrs. Verna Thayer in charge of Bible school for children.)
- August 18-September 4**—Evangelistic meetings (J. M. Morgan) at Town Creek, Ala.
- August 21-28**—Eastern Nebraska Conference (J. R. LeCrone, guest speaker) at Omaha.
- August 20-28**—Annual Iowa Conference at Waterloo. (M. W. Lyon and John Mercer, guest speakers.)
- August 28-September 4**—Revival meetings at Hillishburg (Ind.) Church of God. (F. L. Austin, guest speaker.)
- August 31-September 4**—Ohio State Conference at Lawrenceville.
- September 4**—Homecoming at Church of God, Hillishburg, Ind.

## ELDORADO, ILLINOIS

Bro. and Sr. A. M. Jones of Saint Cloud, Minn., visited in Eldorado, Ill., the last week in July. Bro. Jones preached for us four evenings and on Sunday morning. We are very happy to report that they have consented to come to Eldorado the coming year, and we feel certain that work will go forward under their capable and sincere leadership. We ask your prayers and interest.

Greetings to everyone at Conference! We know you are enjoying it.

Virginia Davenport, Reporter.

## SAN JOSE, CALIFORNIA

There are several members of the Church of God of the Abrahamic Faith in and near San Jose, Calif., including San Francisco and environs, who, being more or less isolated from one of our churches, will be interested to know that regular meetings are planned for each first Sunday at 11:00 a.m., commencing on September 4, 1949. Members and all interested parties are urged and cordially invited to attend; that you may strengthen us in our most holy Faith of life only through Christ, and that we also may strengthen others of "like precious faith."

There is great need for a church in this vicinity. The field is ripe, so come to help us. It is written, "Forsake not the assembling of yourselves together." So, hoping to see some of you as often as possible in our meetings, we promise each and everyone a welcome that is, or desires to be, a brother or sister.

Meetings will be held in the home of George and Mary Kinsey, Rt. 5, Box 200, San Jose, Calif., North White Road. Ruth Kinsey.

## LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

251. Mr. & Mrs. W. D. Tierney, Grubville, Mo.  
252. Norman Tierney, Grubville, Mo.

## GRAYTOWN, WISCONSIN

The Graytown (Wis.) Church of God enjoyed having Bro. Ernest Graham, his wife, his wife's mother, and cousin here, July 31, to assist in the morning services. Bro. Graham's sermon was on "Sin," which revealed the nature of sin in the world. We wish him much success in his new pastorate at Holbrook, Nebr. Mrs. Edwin Eugebretson, Secy.

## THE RESTITUTION HERALD

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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

## HERALD RECEIPTS

J. Don Swartz; Mrs. Clara Johnson; Mrs. Maurice Robinson; J. L. Marsh; Mrs. Ernest S. Logan; Wayne Thompson; D. G. Harvey; Alice E. Sword; Mrs. J. B. Gaspar; Mrs. Maurice S. Guest; Watson Weinburg; C. E. Good; Otis Densmore; T. J. Ackerman; P. G. Coverston; Mrs. Lena Lindsay; W. D. Tierney; Mrs. Johnny Chapman; Maybelle Hanson; Luther Wiggins; William P. Fisk; Mrs. Ethel Gross; Mrs. Clyde L. Brown; Frances W. Booth; George W. Hoke; W. M. Nelsen; Paul Pearson; Wenatchee, Wash. (11); Mrs. J. D. Humphreys; C. N. Adams.

## NATIONAL BIBLE INSTITUTION

Mrs. Anna Roll	\$ 5.00
Mrs. Ruth Kinsey	5.00
Mrs. Marion L. Long	15.00
Blessed Hope Church of God Sunday School, Niagara Falls, N. Y.	12.00
An Isolated Sister	13.00
Happy Woods Church, La.	7.60
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Maybelle Hanson	5.00
Almeda Wertz	5.00
Virda Sitler	10.00
P. G. Coverston	7.50
A Family	2.50

## Gleanings from the Field

"The field is the world."—Jesus.

There will be no Restitution Herald published next week.

"We are getting along at Tempe, Ariz., as best we can, while our beloved Bro. C. E. Randall is absent. We are praying that the General Conference is being well attended to the edification and blessing of everyone."—Freeman Fike, 1517 W. Monroe St., Phoenix, Ariz.

"I am resting in bed, trying to overcome a case of arthritis. I am thankful for the many prayers in my behalf."—(Mrs.) Ruth H. Kinsey, Rt. 5, San Jose, Calif.

Recent deaths reported include Mr. B. Bartlett, Carlsbad, N. M., and Mrs. Mary Jane Hatch, Santa Ana, Calif. Obituaries will be published soon.

We are glad. Three young men recently attending General Conference let their lives register for Christ where they roomed. Wrote their hostess, "The students you sent were so mannerly and appreciative that it was a pleasure to have them as guests in our home." . . . Forget not the virtue of courtesy.

"The knowledge of God—which inevitably must include His Spirit—is declared to be the chief purpose of eternal life. (John 17:3.)"—R. H. Judd, Colborne, Ont.

Casey, Illinois. Saturday night, August 20, at eight o'clock, and Sunday morning, August 21, at eleven o'clock, Bro. Paul C. Johnson will, D.V., preach at the Restitution Church, Casey, Ill. Sunday school begins at ten o'clock.

Sr. Tom Savage, Waite Park, Minn. (Children's Page editor), accompanied with her younger children, is taking a vacation trip to Washington, where her eldest child, Ruth, has been working during the summer. All will return home, together. . . . Sr. George Savage and two of her children, Mary and Bruce, also of Waite Park, Minn., recently returned home from a vacation trip to Oregon and Washington.

Sr. Eva Johnson, Stillwater, Minn., reports her son Alden submitted to surgery on July 21 at Gillette Hospital, Saint Paul, Minn., where he will be a patient until late in September.



Interior View of Dry Run Church of God

**"DRY RUN" CHURCH OF GOD**

Seven Fountains, Virginia

"The Dry Run Church of God was formally organized on November 2, 1878, using as its meeting place the small brick community church it has since occupied. While no exact data is available concerning the time of the building of that structure, it is known to have been in use as a place of worship in this community well over a hundred years and is recognized as a local historic monument. I quote the following from the church record:

"We, the brethren in Christ at Dry Run Meeting House in Shenandoah County, Virginia, do, this 2nd day of November, 1878, organize a Church of God in Christ Jesus.

"We agree to take the Bible, the whole Bible, and nothing but the Bible for our rule of faith and practice in worship and discipline; therefore, we teach and practice the Covenant established at Jerusalem, A. D., 33, with all essential ordinances, exemplified and sustained by the apostles, who delivered to the people the decrees for to keep; and, therefore we immerse in water in the name of Jesus Christ for the remission of sins all who come to us and confess a willingness to obey the gospel.

"Resolved: 1st, that the highest title for teacher or leader be "Elder," who may go out and make proclamation of the gospel at the suggestion of the brethren, for which he is not to expect a fixed salary, but, if loss of time or cost of trip be too great for him, then it shall be the common cost of the church that sends him. 2nd, That the other officers be deacon, treasurer, clerk, and sexton. 3rd, That we engage in no military service whatsoever.

"The following officers were appointed: William Boyer, B. F. Boyer, and John D.

Boyer were appointed elders. D. S. Boyer was appointed deacon. Harvey Coverston, treasurer; J. E. Boyer, clerk; Joseph Ridenour, sexton."

"Then follows a list of 28 as original members of the church."

Thus were the opening remarks of Bro. G. E. Marsh, pastor of the Golden Rule Church of God, Diana Ave., Cleveland, Ohio, to the congregation of the Dry Run Church of God, Seven Fountains, Va., on the occasion of the dedication of their new church building, Sunday, July 17, 1949. It was indeed a joyous occasion for all and the fulfillment of a dream for some of the members who have been almost lifelong attendants.

A full day's schedule of services was conducted in honor of the dedication. These included Sunday school, the morning worship service, which was followed by a bountiful basket dinner served in the new church basement, afternoon worship, and evening worship services. Brother Marsh was the speaker at all services, assisted by Bro. W. H. Beemer, pastor of the Virginia churches. There were attendants from all the Virginia Churches of God in Christ Jesus, and Washington, D. C., and environs, as well as visitors from the community and near-by towns. In spite of inclement weather conditions, the church was fully occupied for all services.

Besides being spiritually blessed, the congregation has also been financially blessed in the construction of its new church edifice. The cost of the entire church property, lot and building, was \$16,100.00, and amount received \$11,600.00. Thus, on dedication day, there was a balance to be met of \$4,500.00. Since that time, a small part of the balance has been eliminated. It was not the purpose of the members of the congregation to use the

occasion for a fund-raising drive, but all who attended were given an opportunity to contribute. To date, all money received has been free-will contributions of the members and friends of the church.

We were happy to have Bro. Marsh continue with us a few days following the dedication, and each evening he presented an inspiring message "to baptize," as he expressed it, the new church into the service of the Lord and the community. Attendance at all the meetings was good, in spite of the busy farm season.

We present here a picture of our new church and invite any and all who may visit Virginia to come worship with us. We truly rejoice in the opportunity we have been given to serve Him. Mrs. F. A. Ramsey, Secy.

**ALDA RUHN**

Alda Matheny was born, September 19, 1885, near Eden Valley, Minn., to Mr. and Mrs. Hiram Matheny. They lived on a farm north and east of Eden Valley during the early years of her life. In early womanhood, she was married to Herman Ruhn. To this union were born one son, Elton; four daughters, Mrs. Stanley Ross (Elna), Mrs. Leslie Hamilton (Vernice), Mrs. Willard Wood (Marjorie), and Lois, who, with Elton, lived with their mother. All the children are living in or near Litchfield.

Alda and Herman lived on a farm west of Eden Valley until 1934 when, because his health began to fail, they moved to Litchfield. He died there in 1936, leaving a widow and five children.

Early in life, Mrs. Ruhn confessed Christ and followed Him in Christian baptism. She was true to her vow and faithful to the church she loved, leading her children to the Christ. She was a member of the Eden Valley Church of God. In 1947, she and her family and a few others organized a new Church of God in Litchfield, where she attended until her death—Monday morning, July 25, 1949, after a two-weeks' illness.

She leaves her immediate family of one son and four daughters, seven grandchildren, three sisters—Mrs. John Jones, Eden Valley; Mrs. James Patrick, Ashland, Ohio; and Mrs. Lester Kirkpatrick, Cass Lake, Minn.—besides many other relatives and friends. For several years, Mrs. Ruhn taught a boys' class in the Eden Valley Church, and some of these boys honored their teacher by serving as pallbearers. They were Elmo and James Gaspar, Lester and Ivan Mills, Carrol Bennett, and Ernie Hamilton.

It was the privilege of the writer to visit Mrs. Ruhn in the last hours of her life. Her faith was strong, and she knew her work was finished. She will sleep in Ripley Cemetery until the call of Jesus. Walter Wiggins.

**OVER THE TOP! ! !**

193. W. H. Holland	\$26.00
194. Irene Holland	26.00
195. Weldon Holland	26.00
196. Mr. & Mrs. W. D. Tierney	67.00
197. Norman Tierney	33.00
198. H. J. Stradden	26.00
199. Jennie Salisbury	26.00





Otto E. Dick, Superintendent



COME  
TO  
COLLEGE

WRITE  
FOR  
INFORMATION



Sydney E. Magaw, Instructor

# OREGON BIBLE COLLEGE

*Fall Session - September 5, 1949*

At eight o'clock, Monday morning, September 5, 1949, Oregon Bible College will begin its eleventh consecutive year of religious education. Courses planned for the fall semester are: "Steps to Successful Evangelism," "English I," "Public Speaking I," "New Testament Interpretative Studies," "Spanish I," "Psychology of Normal People I," "Church of God Doctrine," "Modern Church Movements," "The Renaissance and Reformation," "Preaching II," and "Logic." A course in *sewing* (by "Mom" Pearson) may be offered for the women students, and plans are being made to present one or more courses in voice and instrumental music, if possible. According to present plans, the teaching staff will include Otto E. Dick, Sydney E. Magaw, James M. Watkins, William Wachtel, "Mom" Pearson, and probably a music instructor. . . . The College can accommodate ten freshmen students.

Mr. Otto E. Dick, Supt.  
Oregon Bible College  
Oregon, Illinois

Date \_\_\_\_\_

Dear Brother Dick,

I am hoping to attend Oregon Bible College as a freshman when classes resume on September 5, 1949. Please send me an application blank.

I am recommended by \_\_\_\_\_  
Name and address of your minister.

My name is \_\_\_\_\_

My address is \_\_\_\_\_

# The Restitution Herald

VOLUME 38

OREGON, ILLINOIS, AUGUST 30, 1949

NUMBER 46

## The Conference Story

By J. Arlen Marsh, Secretary

General Conference of the Churches of God

### Generalities

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

What was, by apparently unanimous consent, the most effective and spiritual Conference in the history of our general work has just become history. Marked by the liberal use of prayer—each morning session included an old-fashioned prayer meeting—and by a spirit of Christian co-operation which all too often has been lacking in our General Conferences, this meeting at Oregon, Illinois, on August 11, 12, and 13 called forth a burst of thankful testimonies at its conclusion.

This occurred in the face of considerable problems. The entire Constitution and By-Laws of the General Conference and the National Bible Institution required revision; a new president had to be selected; financial problems that had become acute had to be resolved; a working program for the current business year had to be developed. A note of something close to pessimism that had been visible among officers of the Conference and among others closely connected with its activities was swept away by the enthusiasm and spiritual atmosphere that permeated all three days of the business sessions.

In addition, new life appeared to have been injected into the National Berean Society. Improvements in literature were announced by the National Sunday School Association. Comments on the values and inspiration to be found in the classes provided by the Illinois Bible School and Conference, meeting concurrently with the General Conference from August 2 to 14, were made universally by those in attendance. Committee work, which had

stifled the opportunities of many delegates to attend many of the sessions of past Conferences, was almost entirely discontinued.

### The Opening Day

*"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13).*

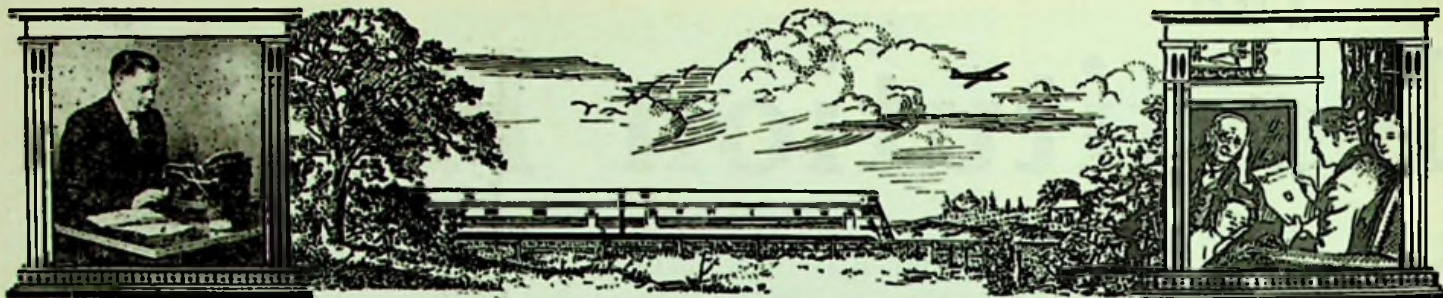
A half-hour devotional service directed by Bro. Harold J. Doan, director of radio evangelism and pastor of the Chicago Church of God, opened the business activities of the General Conference on Thursday, August 11. A sermonette by Bro. John L. Denchfield, retiring pastor of the Southlawn Church of God, Grand Rapids, Michigan, stressed with the aid of an object lesson the need for Christians to be "uplifting salt," to provide the qualities that help to uplift those about them. The service concluded with a period of prayer. (Bro. Doan was too ill after this first day to appear at Conference sessions.)



J. Arlen Marsh

Sr. Leila E. Whitehead, chairman of the Credentials Committee (which included also Sr. Evelyn Austin and Sr. Vena Logsdon), called the roll of delegates and outlined a procedure new to the Conference, a card system designed to eliminate the need for calling the roll at each session thereafter. At the close of the day's meetings, the Credentials Committee reported 66 delegates present in the morning and 68 in the afternoon. Only 33 delegates had attended the opening day of the 1948 Conference.

The secretary read a letter of welcome sent the Conference by Bro. Paul Hatch, secretary of the Oregon church, and was instructed on motion of Bro. C. E. Randall and Bro. Delbert Jones to acknowl- (Please turn to page 3)



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## Conference Number

This week's RESTITUTION HERALD, commonly called the "Conference Number," features Bro. Arlen Marsh's secretarial report of the recent General Conference of the Church of God (hdqrs., Oregon, Ill.). If the reader was present, he will enjoy reviewing the business sessions. If he was not present, he has this opportunity to obtain an official picture from an eyewitness. Non-members of the Church of God, also, have this authentic report as information which, we hope, may encourage them to labor with us in preparation to meet the King of Kings and, in the meantime, to evangelize into every horizon.

## Good Missouri Conference

At conclusion of the General Conference business sessions, your editor went to Fredericktown, Missouri, for the Annual Missouri Conference. It was an inspiring Conference.

At least nine ministers were present: Francis Burnett, Roy and Ernest Graham, Weldon McCoy, John F. Green, Fred Hall, Timothy Pearson, Emory Macy, and Sydney E. Magaw.

Seven adults—"both men and women" (Acts 8:12)—were baptized: Mr. and Mrs. F. J. Armstrong, Cape Girardeau, Mo.; Clarence Jennings, St. Louis, Mo.; Walter Thal and Morris Bailey, Fredericktown; Joyce Thomas, Indianapolis, Ind.; and Lois Crouch, Jordan, Mo.

At least eight places in Missouri will be evangelized during the coming year by State-authorized workers: Brother Francis Burnett preaching at Jordan, Kansas City, and Bosworth; Brother Weldon McCoy preaching at Saint Louis, Doniphan, Fredericktown, Morse Mills, and Cape Girardeau. . . . How many churches in *your* state?

The Fredericktown brethren, though temporarily without a pastor, are doing good work: maintaining weekly services and reducing indebtedness on their new and beautiful church. . . . \$64 question: a pastor soon?

Plans provide already for a fall quarterly conference at Doniphan and the Annual Conference next summer to be held at Jordan.

## Noah's Ark

For many years, the rumor has persisted that Noah's Ark is still in existence. Both mountain climbers and aviators have reported having seen a huge boat mostly submerged in a lake high on the side of Mount Ararat. Serious scholars, for the most part, have paid little attention to those rumors until recently; but the discovery last year of the now famous Jerusalem manuscript of Isaiah, which is dated before the time of Christ by both Jewish and Christian archaeologists, has led many to revise their former opinions, and they now take the position of waiting to see what may develop.

Last year, an expedition was announced. Earlier reports this year indicated that a joint British and American party would take up the task of scaling the famous mountain this summer. Newspaper dispatches this spring indicated that the governments of those countries whose territories would be crossed by the expedition were refusing to grant permission. An Associated Press dispatch from Istanbul, under dateline of July 1, 1949, now states that four Americans have arrived in that city en route to Ararat. Their equipment is on the way, they say. Whether or not they will be granted freedom of movement necessary for their purposes remains to be seen.

God would indeed speak again with a loud and persuasive voice to many people if this rumor should turn out to be based on fact. True believers need no such corroboration for their faith, but they would rejoice in the apologetic value of such a discovery to support the historical validity of the early part of Genesis. The Devil undoubtedly will do his best to prevent this, if indeed there is anything to the story that Noah's ark still exists. —*Biblical Research Monthly*.

## Patience Please!

*Right!* You did not receive a HERALD last week. None was published, it being vacation (?) week. . . . *Right!* Your news item or article may still be unpublished, by reason of abundance of news. . . . *Patience please,* and "keep smiling"!

## THE CONFERENCE STORY

(Continued from front page)

edge the letter and express the appreciation of the Conference for it.

The secretary's annual report, previously published in full in *THE RESTITUTION HERALD*, was sketched in brief. These recommendations were made: (1) preparation of a uniform printed report for mailing to local churches late in the business year, to secure information on church officers, baptisms, and congregational activities; (2) preparation of a somewhat similar form for use by state and district conferences; (3) establishment as quickly as possible of a single editorial supervisor for all publications of the National Bible Institution, this supervisor to be an employee and divorced from all other Institution tasks; (4) appointment in each church and conference of a particular layman to represent his organization during the year in relation to the Institution, so as to bring the laity into closer touch with lay thought; (5) arrangement for fairly regular communication between the Institution and the appointed laymen and the ministers, not for securing business or contributions, but for suggesting ways of church management and church service; (6) incorporation in *THE RESTITUTION HERALD* of more practical articles on problems of church government and the conduct of church services; (7) shifting the emphasis at General Conference sessions from finance to evangelism, from the means to the end, from business to the need for greater co-operation and for a more abundant practice of Christian idealism.

Bro. James M. Watkins, reporting as general manager of the National Bible Institution, repeated his figures and statements in the August 2, 1949, issue of *THE RESTITUTION HERALD*. The several departments had operated well under budgetary allowances, and earnings had been substantially greater than had been estimated; but contributions had fallen sufficiently as to leave an accumulated deficit for the entire Institution in excess of \$9,000. There were, however, no outside debts beyond current accounts payable; all deficits represented inter-departmental borrowing. Assets had increased \$1,821.00 during the year. For each \$1.00 in contributions, the Institution had expended \$3.92 in the Lord's work, the difference coming from earnings and other sources. Cash resources had dropped some \$3,000 during the year; actual net worth had increased approximately \$50.00. Total assets were listed by years as follows:

1945	\$ 94,759.43	1948	\$114,142.08
1946	\$ 92,155.41	1949	\$115,963.01
1947	\$100,121.79		

Printed copies of Bro. Dale Dunbar's annual treasurer's

report were distributed for examination and held for further discussion later. These copies were taken from the report published earlier in *THE RESTITUTION HERALD*. In the course of discussion, it was noted that "trust funds" (actually not a trust, but a reserve maintained for the protection of residents) of Golden Rule Home had been considerably increased each year. Since total assets showed an increase, but since cash resources showed a decrease, it was essential that a method be found to prevent dissipation of Institution assets in future general operating costs.

Bro. Otto E. Dick, superintendent of Oregon Bible College, declared the College had 22 prospective students for 1949-'50. Accreditation, he felt, was almost an impossibility, inasmuch as standards set by the various accrediting agencies were so high as to be unreachable by the College. Those students in residence under the G. I. Bill would be entitled, because of a recent ruling by the Veterans' Administration, to only 75 per cent subsistence during the coming year. Bro. Dick felt that evangelistic efforts probably should be directed toward opening new fields for pastoral work, in order to provide places for graduates of the College and to provide an incentive for ministerial studies there. He said it was becoming increasingly hard to find work for students that would offer them sufficient support to maintain their educations; all students during the preceding year had earned their way through the school. A resolution, subsequently considered for formal action on August 12, was presented from the Southlawn Church of God, Grand Rapids, Michigan, recommending the establishment of a Welfare Board to assist financially embarrassed students.

Editor Sydney E. Magaw offered his published report, which had appeared in *THE RESTITUTION HERALD* on July 26, 1949. The campaign by *THE RESTITUTION HERALD* had raised subscriptions from not quite 1,500 to about 2,500; but since most of these additional 1,000 had been gift subscriptions, it was probable that the great majority would lapse. A number of special issues—which earned particular compliments from delegates on the floor of the Conference—had been produced, profusely illustrated; despite these and other pictures, engraving costs had been held to only \$464 during the year. Bro. James Watkins mentioned the fact that quotations from a union printer had estimated the cost of each issue of *THE RESTITUTION HERALD* at about \$300 more than the cost in our own plant.

Bro. William Wachtel, new president of the National Berean Society, read the published report (*THE RESTITUTION HERALD*, August 2, 1949) prepared by Sr. Mary E. Marsh, retiring secretary of the Society. Sr. Ruth Tomlinson, secretary of the National Sunday School Association, announced that *Truth Seekers' Quarterlies* had

been published, in conjunction with other Sunday school materials, at an over-all small profit, and that primary lesson books were to be printed as rapidly as possible. Some of these lesson books already had been multilithed; but mechanical difficulties involved in this process made printing preferable. (General Manager Watkins explained privately that the National Bible Institution was not advertising the multilithed materials as yet, owing to the fact that some materials still must be mimeographed. The Institution, of which the National Sunday School Association is a department, prefers to supply better materials than those anticipated in orders, rather than to have to supply materials inferior to those anticipated.)

Prayer was offered by Bro. Harvey U. Krogh, Jr., pastor of the Hope Chapel, South Bend, Indiana. The meeting recessed at 11:45 a.m., to reconvene at 1:30 p.m.

Following prayer by Bro. James W. McLain, pastor at Delta, Ohio, the secretary suggested at the afternoon session that reading of the minutes be dispensed with, and offered to prepare mimeographed copies for all delegates each day. This would permit making any necessary corrections, and still would save approximately thirty minutes at each session. The Conference agreed to the plan.

Bro. M. W. Lyon, reporting as national evangelist, added to his printed record of his work (*THE RESTITUTION HERALD*, August 2, 1949) by suggesting that a new field possibly could be opened at Columbus, Ohio, where a very small group of our church members live. Bro. James Mattison, Riviera, Texas, repeated a report he had made on August 8 to the National Berean Society; details of this report are to be published in full in *THE RESTITUTION HERALD*. Sr. Verna C. Thayer illustrated her annual report as evangelist with children with a map of the travels made by her and her assistant, Sr. Mary C. Railton; she declared that they had tried, whenever possible, to train adults to handle continuous follow-up work in the fields they had contacted. James Watkins noted that the Hedrick, Indiana, church group was to put up a \$16,000 building; this was the result of his evangelistic trips there during the preceding several years. Bro. Harold J. Doan reviewed his printed report (*THE RESTITUTION HERALD*, August 2, 1949) of radio evangelism over WA I T, Chicago; the problem of radio work was later discussed in more detail on August 13.

For the License and Ordination Committee, Bro. C. E. Lapp, chairman, reported that three licenses had been issued to graduates of Oregon Bible College in the previous year, but that no actual ordinations had taken place pending decision by the Conference as to certain recommendations being made by the committee. Consideration was given to these recommendations on August 13.

A twenty-minute recess was taken at 2:45. Prayer was

offered by Bros. C. E. Lapp and G. E. Marsh.

A thorough report from the Tithing Campaign Committee (published on pages 10 and 11 of this *RESTITUTION HERALD*) was presented by Bro. J. R. LeCrone, chairman. G. E. Marsh, head of the History Committee, announced that his files of historical materials were being put in order so that the information in them could be used by others in case of need; no definite work had been done on any manuscript as yet. It was suggested that excerpts from the files be published occasionally, pending completion of a comprehensive history of the Church of God.

Bro. Robert H. Hall, chairman, presented as the report of the Committee on Constitutional Revision a printed draft of proposed revisions and reorganization of the existing Declaration of Understanding and Working Rules; this draft in nearly complete form, appeared in *THE RESTITUTION HERALD* in three issues prior to the General Conference.

Unanswered questions concerning the original charter issued for Golden Rule Home were raised by Bro. F. L. Austin, executive secretary of the National Bible Institution at the time the Home was established. (The board of directors and general manager intend to look into these questions.)

For the Songbook Committee, Bro. Harvey U. Krogh, Jr., explained that certain minor errors in the new hymnal published by the National Bible Institution (*Songs of Truth*) were attributable to mistakes in the offices of the printers (Rodeheaver) or to last-minute changes which made the index inaccurate in a few instances. The principal error could be corrected by gummed sheets to be supplied by the printer at actual cost, for pasting over a portion of one page of the book.

A communication from the Southlawn Church of God elicited generally favorable discussion: "There seems to be some problem each year as to the conduct of the Youth Rally so as to achieve the full co-operation from the young people and from their home churches and thus to reach the goals desired in the school itself. For your consideration we present one suggestion which might help toward this accomplishment. Why not adopt a report system whereby a record would be kept as to each student's attendance, grades, and general conduct, said report to be sent to the home church at the close of the school? We at Southlawn feel that other churches must be, even as we are, intensely interested in their young people and would appreciate such an opportunity to be more fully informed of their progress and welfare." (This matter will be referred to those appointed to head the 1950 Youth Rally, if a Rally can be held in that year.)

Prayer was offered by Bro. James M. Watkins, and the

meeting recessed at 4:50 p.m. to 9:00 a.m., August 12.

### *The Second Day*

*"Let all things be done decently and in order" (1 Cor. 14:40).*

At the suggestion of Bro. Harold J. Doan, each day's business was preceded by a half-hour devotional service. That for Friday, August 12, opened at 9:05 a.m. under Harvey U. Krogh, Jr. No sermonette was given, but a period of songs, music, and prayer continued until 9:30.

Brother J. D. Lawrence, 3525 Pierce, Sioux City, Iowa, was nominated for president. (This office was the only one open for election this year.) Upon a question of order, it was moved by Bro. C. E. Randall, seconded by G. E. Marsh, to continue nominations for president and thereafter take up new business, preferably including the revision of the Constitution and Working Rules, prior to the actual election; the motion carried. Bro. John L. Denchfield, following some other nominations and consequent withdrawals, also was nominated; the nominations were closed.

On motion of Bro. James M. Watkins and the secretary, the office and print shop, the National Sunday School Association, and the National Berean Society were separated from the budget as self-supporting departments of the National Bible Institution. This left Oregon Bible College, THE RESTITUTION HERALD, and evangelism to be considered as budgeted departments.

Moved by Bro. Dale Dunbar and the secretary to turn to immediate consideration of the proposed revision of the Constitution and Working Rules; the motion carried. The printed draft published previously in THE RESTITUTION HERALD was considered section by section. In the course of complicated parliamentary procedure which appears in detail in the officially approved minutes, these parts of the printed draft were approved and adopted without change: the Preamble; Article I, Article II, and Article III of the Constitution; Article I, Section 1, of the By-Laws; Articles II and III of the By-Laws; Articles V, VI, VII, and VIII of the By-Laws. The official minutes are as follows in regard to other portions of both Constitution and By-Laws:

"Moved by Robert H. Hall, seconded by Bro. H. J. Edmister, to adopt Sections 1, 2, 3, 4, 5, 6, and 7 of Article IV (Constitution). Moved by Bro. Harvey U. Krogh, Jr., seconded by Bro. F. L. Austin, to amend Section 1 to state, ' . . . violation of the spirit of Section 3 of this Article.' Moved by Bro. Otto E. Dick, seconded by Bro. B. H. Carpenter, to add to Section 2, ' . . . for a period longer than two months in any one year'—this to be added at the conclusion of the Section." (This action was taken in

consequence of an interpretation by the chair in 1948 regarding the rule forbidding officers of the National Bible Institution to serve it as paid employees.) "Moved by Bro. M. W. Lyon, seconded by Bro. W. S. Tomlinson, to include 'at least' before 'one day' in Section 4. Moved by C. E. Randall, seconded by John Denchfield, to recommit Sections 6 and 7 to the Committee of Revision for re-writing. The meeting recessed to the call of the chair at 12:00 noon. Prayer was offered by Bro. James W. McLain.

The Conference was called to order at 1:35 p.m. Prayer was offered by Bro. Sydney E. Magaw.

"Moved by C. E. Randall, seconded by Bro. James W. McLain, to amend Sections 6 and 7 of Article IV (Constitution) to include only one Section (6) as follows: *'The terms of office for all General Conference officers shall be for three years. No officer shall succeed himself for a second term. Officers shall be elected in this order: the president one year, the first vice president and secretary the following year, and the succeeding year the treasurer and second vice president.'* Bro. Randall interpreted 'succeed' as referring exclusively to immediate repetition of terms of office; it would not, he said, preclude a return to office following an interval during which another individual served; the proposed change was interpreted, also, to permit existing officers to fill their regular unexpired terms without interruption. . . .

"Moved by Robert H. Hall, seconded by J. Arlen Marsh, to adopt Article I, Section 2, of the By-Laws, including all subsections of Section 2. Moved by John Denchfield, seconded by Bro. Sydney E. Magaw, to change subsection E to read: *'Man does not possess immortality (1 Tim. 1:17; 6:16).'* . . . Moved by Robert H. Hall, seconded by Sydney E. Magaw, to adopt this resolution: *'Resolved, that the constitutional requirement of publication of proposed amendments in THE RESTITUTION HERALD at least thirty days in advance of Conference be waived in the case of Articles II and III of the By-Laws.'* . . .

"Moved by Robert H. Hall, seconded by C. E. Randall, to adopt Article IV, Sections 1, 2, 3, 4, 5, 6, including all subsections under Section 6. Moved by C. E. Randall, seconded by G. E. Marsh, to amend Section 4 to read: *'It shall be the duty of the treasurer or of his representative, as authorized by the board of directors, to receive all monies . . .'* Moved by Harvey U. Krogh, Jr., seconded by C. E. Randall, to add Section 7 to Article IV of the Constitution as follows: *'Any office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent shall be filled for the unexpired term by election at the next annual Conference.'* . . .

"Moved by C. E. Randall, seconded by G. E. Marsh, to place 'General' before 'Conference' in all places where it

appears in either the Constitution or the By-Laws, it being understood that editorial judgment was to be used in establishing good sense and grammatical construction. . . . Moved by C. E. Randall, seconded by J. Arlen Marsh, that the revised Constitution and By-Laws become the sole and only guide of this Conference and the National Bible Institution, and that the same revised Constitution and By-Laws be printed in separate form. . . . Moved by John Denchfield, seconded by Bro. C. E. Lapp, to express the appreciation of the Conference for the fine work of the Committee of Revision and to discharge the Committee."

All motions mentioned above, with any amendments, carried. Article I, Section 2, Subsection E, of the By-Laws was amended largely to do away with certain theological arguments that had arisen around it, and to clarify the stand of the Churches of God on this matter.

The meeting recessed at 3:00 p.m. with prayer by Bro. H. J. Edmister, and was called to order again at 3:15 with prayer by Bro. James Mattison.

This resolution from the Southlawn Church of God was read: "We, the Southlawn Church of God, Grand Rapids, Michigan, do hereby resolve because of the financial embarrassment of certain Oregon Bible College students that a standing Welfare Board be formed to investigate and take the necessary steps to alleviate this condition. We are aware that some sacrifice is necessary in all church work, especially in preparing for the ministry, but we believe that the sacrifice of the students should be shared by the church body in general. In order to facilitate the supplying of such help without embarrassment to the students, we suggest that said committee notify the various welfare or missionary groups among our churches." On motion by the secretary and Sr. H. Simpson, the resolution was referred to the Oregon Bible College faculty and the general manager of the National Bible Institution for action. The minutes record: "The motion was interpreted to mean that this group of officials must take action to constitute some kind of Welfare Board to fulfill the purposes of the resolution."

General Manager James M. Watkins spoke of the need for special care in planning Institution work for the coming year; the budget, he declared, had been left entirely to the Conference to work out, but he provided a schedule of estimated contributions for 1949-'50. A two-hour discussion of the financial-spiritual-management problems of the National Bible Institution was interspersed with these suggestions concerning methods for financing more adequately our general work: (1) use of laymen leaders in local congregations; (2) use of more intensive publicity through THE RESTITUTION HERALD, letters, personal contact, and any other media; (3) contact with state conferences, to be made before annual state meetings convene.

By motion of Bros. C. E. Randall and C. A. Smead, the Conference went on record for encouraging local churches to appoint representatives from among them for maintaining contact with the National Bible Institution in behalf of their groups. Under the motion, "if these appointments were not made by the churches themselves, the General Conference should appoint such representatives." C. A. Smead and Delbert Jones moved that the chair appoint a committee of five to outline an inspiring program of activity for the coming year, this program to be graphically presented to the Conference on Saturday, August 13; the motion carried. President Leland T. Hanson immediately appointed C. E. Randall, chairman; James W. McLain; and James M. Watkins. Following recess, he added these members to the committee, including a few extra appointees: Sr. Lottie Pickerl; Bros. C. A. Smead, Arlie Townsend, Robert H. Hall, Arthur Otto, and Delbert Jones.

Moved by C. E. Randall, seconded by Sr. Wayne Laning, to express the appreciation of the Conference to the retiring president for his services; the motion carried. The meeting recessed at 5:20 p.m. with prayer by Harvey U. Krogh, Jr. The Credentials Committee reported, without public announcement, that 68 delegates (25 ministers, 43 laymen) had been present, and that only 49 delegates had attended on the second day of the 1948 Conference; the largest 1948 delegate attendance had been 63.

### Conclusion

*"Thou hast enlarged me when I was in distress"*  
(Psalm 4:1).

The following are the officially approved minutes for the concluding sessions of the 1949 General Conference:

"The devotional service for August 13, led by Bro. C. E. Lapp, opened at 9:00 a.m. A period of testimony and of prayer followed. The business meeting was called to order at 9:30.

"Balloting for president, on the basis of nominations made August 12, gave 43 votes to Bro. J. D. Lawrence, 18 to Bro. John L. Denchfield. Bro. J. D. Lawrence was declared elected president.

"The committee of nine to provide a program for 1949-'50 reported through its chairman, Bro. C. E. Randall, who declared the committee had done the best it could, had agreed unanimously on its recommendations, but had had too limited a time in which to work. These recommendations were made: (1) a slogan should be adopted to spearhead all work of the National Bible Institution; (2) the Conference should look forward and plan for an expanded program; (3) four special days should be selected on which local churches should give

consideration to the general work—(a) a day of prayer, (b) a College day, (c) a RESTITUTION HERALD day, (d) evangelism day—with materials for these several days to be supplied by the National Bible Institution; (4) greater publicity should be given Conference work and its results; (5) a campaign for RESTITUTION HERALD subscriptions should be undertaken; (6) all branches of our work should aim at increasing enrollment at Oregon Bible College; (7) continuance of children's evangelism, with encouragement of adult evangelism as facilities and funds permit; (8) headquarters should be made more attractive.

"On motion of C. A. Smead and Bro. Stanley Ross, the Conference adopted this report by unanimous vote. Moved by James M. Watkins and G. E. Marsh to retain the committee at least in an advisory capacity for the coming year; the motion carried. C. E. Randall declared the committee felt it wiser 'to sell the program rather than the budget.' Sr. Lottie Pickerl said the committee had noticed that if every active member of the Church of God contributed \$12.00 a year to the general work, all deficits could be cleared up and a large program carried on. John L. Denchfield, the secretary, and others stressed the need for adult evangelism.

"Moved by Bro. C. A. Smead, seconded by John Denchfield, to empower the National Bible Institution to rectify accounts until the deficit is written off as far as possible. Moved by Bro. Sydney E. Magaw, seconded by C. A. Smead, to amend the motion to add 'excepting that monies designated for specific purposes shall not be used'; the amendment and the motion carried. Moved by James W. McLain, seconded by Bro. W. S. Tomlinson, to empower and instruct the board of directors to balance the budget as far as possible at the end of each fiscal year, with earnings from various departments; the motion carried.

"Moved by Bro. C. R. Randall, seconded by Bro. Richard Smith, carried, to change the order of business and consider evangelism first. Bros. Randall and Smith and Bro. G. E. Marsh stated that Ohio churches placed adult evangelism above radio work or children's work, if a choice must be made among them. Moved by C. A. Smead, seconded by Delbert Jones, carried, to establish child and adult evangelism as our first line of advance in the evangelistic department. Moved by C. E. Lapp, seconded by Bro. A. J. Hoke, carried, to hire at least one full-time children's evangelist and one full-time adult evangelist and to discontinue radio work on WAIT. Moved by Sydney E. Magaw, seconded by Bro. F. L. Austin, carried, to instruct the secretary to write a letter expressing the appreciation of the Conference for the services of the radio workers, and that discontinuing programs on WAIT should not be taken as indication that

the Conference discouraged radio work on a local basis." (The Illinois State Conference subsequently met on August 14 and voted for continuation of the WAIT broadcasts for one year by the State Conference as an affiliated body of the National Bible Institution.)

"Recessed at 11:50 a.m. Prayer was offered by J. Arlen Marsh.

"The meeting reconvened at 1:35 p.m. with prayer by C. A. Smead.

"Moved by the secretary, seconded by C. E. Lapp, to adopt this resolution put forward on August 11 by the License and Ordination Committee: 'Any minister after having served at least one year under license of the General Conference shall be eligible to make application for ordination, such application to be accompanied by recommendation of at least two elders of the church in which he has served, or if no church organization exists from two leaders in the community in which he has worked. Application and recommendation blanks will be furnished by the License and Ordination Committee.' The motion carried.

"Budget problems were presented by the general manager. As a special concession, it was moved by C. E. Lapp and G. E. Marsh (carried) to record Sr. Nina Hicks present as a delegate during every session. Moved by James M. Watkins, seconded by Bro. Arnold Johns, carried, to include these figures in our budget for the coming year:

Conference overhead	\$1,700.00
Evangelism	\$8,000.00
Oregon Bible College	\$7,000.00
THE RESTITUTION HERALD	\$7,570.00

"Moved by Bro. William Wachtel, seconded by the secretary, carried unanimously, to adopt this resolution presented by the National Berean Society: 'Whereas, the purposes for which the National Berean Society was absorbed into the National Bible Institution have not, from force of circumstances, been altogether fulfilled; and whereas discussions between officials of both groups have concluded a separation is advisable to create greater interest among young people in our religious work; therefore, be it resolved, that effective immediately the National Berean Society is withdrawn from the National Bible Institution as a department, but not as a co-operating body, and is made free and independent, all Berean assets in the hands of the National Bible Institution to be transferred at once to the National Berean Society.'

"Moved by Bro. Arlie G. Townsend, seconded by Bro. William Dick, to appoint a committee to investigate the possibility of arranging transcriptions for use on local radio stations and in homes; the motion carried. James

*(Please turn to page 9)*





# News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**UNCHANGING ROME.** Some of the Protestant papers are observing changes in Rome's attitude toward Protestantism. If such a change is taking place, it is because of expediency rather than a change of mind. As late as 1948, the official organ of the Jesuits, "Civiltà Cattolica," commenting on the Spanish religious situation where Protestants are not permitted religious freedom such as we know it, but are so curbed as to make expansion next to impossible, said:

"The Roman Catholic Church, convinced through its divine prerogatives of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied error, and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs. . . . In some countries freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to de facto conditions, which must be taken into account in practical affairs. . . . The church cannot blush for her want of tolerance, as she asserts it in principle and applies it in practice."

If Rome were in control in this country today, she would impose the same restrictions and restraints as she does in other countries where she possesses the majority. Rome never changes.

**STRANGE FOUNTAIN.** James tells us that a fountain cannot send forth sweet and bitter water at the same time. This illustration was used to convey the thought that evil and good could not exist together. It would seem that the present-day church has largely forgotten this truth and is trying to serve two masters. "The International Journal of Religious Education" describes a six-day Interfaith Seminar for young people held at Lake Minnetonka, near Minneapolis, which was sponsored by the United Christian Youth Movement and the Department of Inter-religious Co-operation of the Anti-Defamation League of the B'Nai Brith as follows:

"One evening, the Christian young people observed a Communion service with the Jewish group present. It proved to be a deeply moving experience. Another evening, the whole group observed the Jewish Seder, or

Passover supper. The experience of living with Jewish youth, participating in Jewish services, and coming to understand some of the history of the Jewish community since New Testament times, brought a new awareness of the spiritual genius of a people who developed the religion of monotheism and built the spiritual background out of which Jesus and the early church came into the world."

We think it right and good to learn what others believe and teach, but to invite non-Christians, whether Jew or Gentile, to participate in the Communion service is going altogether too far.

**MENTAL HEALTH.** "Another report from Israel concerns the ancient fortress prison at Acre, with its marks and memories of the Crusaders. It is about to be made over into an asylum for the insane, and a rehabilitation center for Jewish refugees from Europe.

Many refugees who arrive are either insane or border-line cases, as a result of concentration camp experiences in Europe. Twelve years of Nazi camp technique have rendered even the strongest of them deplorably abnormal. Teams of psychiatrists and psychoanalysts have already volunteered to work in co-operation with the Israeli Red Shield of David in the care of the patients when the institution at Acre will be ready for service." —"The Lutheran."

**MINNESOTANS BELIEVE.** According to "The Lutheran," "Seven out of ten Minnesota adults believe in some form of life after death, according to the Minnesota poll. Nine per cent have no opinion. The other 21 per cent say there is no life after death. Urban sections were 71 per cent in favor of life after death, compared with 67 per cent in farm areas. Twenty-nine per cent of those who believe in it have no idea what life after death is like."

This is encouraging news to believers in the natural mortality of man. Only a few years ago, the number who believed in the pagan philosophy of the natural immortality of the soul would have been much higher. A fruitful field is being opened up for the church which holds to the Biblical teaching of eternal life only through Christ.

**DOCTORS FOR ISRAEL.** "Israel has opened Hadassah Medical School in close co-operation with the Hebrew University already established in its territory. The Medical School takes its name from the Woman's Zionist Organization in America, which has largely financed the venture.

"When the School is fully implemented, the combined institution will offer a full six-year

medical course, including two years of pre-medical instruction.

"Though much of the bitterness created by the war still exists, plans and purposes of the institutions will contribute eventually to the progress of peace. The Medical School fixes no quotas or restrictions based on religion or race upon those seeking admission. To quote the words of U. S. Ambassador McDonald, voiced at the opening ceremonies of the School: 'Jewish and Arab doctors, students, and patients will be integral parts of this institution, grown to proportions sufficient to serve directly, and through related Jewish-Arab institutions, the whole of the Middle East.'"—"The Lutheran."

**AN EDITORIAL.** Copy for this issue is being prepared in Ohio. While here we noticed an editorial in "The Dayton Journal Herald" which we are passing on to our readers. It needs no comment. It reads:

"We talk much about trusting God, yet, such trust may come only as the result of long devotion and much prayer. We shall find it necessary to let loose much of what the world names as valuable before we become able to pray as the publican did, earnestly and devoutly, 'God, be merciful to me a sinner.'"

"When once the individual becomes so contrite in the matter of his failings that he is willing to say with the Roman who came to Jesus: 'I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed,' when a man expresses such humility, he can expect to become acquainted with God.

"In holding our prides to us, we are binding unhappiness to us. In nurturing our jealousies, we are feeding our poverty of spirit. On the other hand, as we embrace humility, make it our company, it clothes us in royal garments and we are fitly clad to enter the presence of Most High."

**BRUSH CREEK.** One of our oldest churches is the Brush Creek Church of God, situated about fifteen miles northwest of Dayton, Ohio. This church is undoubtedly the largest rural church we have, and is one of the largest of all our churches. The number of young people and children in the Sunday school and church services augur well for the future growth of this congregation. This church has always stood very staunch for the distinctive doctrines that have made the Church of God a separate people. It is a living testimony to the truth that doctrine in the sense of dogma is not a deterrent to spiritual and numerical growth. This church is a solid bulwark against the encroaching teaching that our doctrines are not essential. We need more churches with this same stability.

## THE CONFERENCE STORY

*(Continued from page 7)*

M. Watkins pointed out that transcriptions, by station and union regulation, must be used within seven days after they are made, for broadcasting purposes, and that non-union musicians are not permitted to broadcast or to make transcriptions for broadcast purposes unless an equal number of stand-by union musicians is employed.

"Bro. Robert H. Hall raised the question of establishing trustees for Oregon Bible College. After some discussion, it was moved by William Wachtel and Bro. Timothy Pearson to appoint a committee to study the advisability of establishing a board of trustees for Oregon Bible College; the motion carried. Further, it was moved by William Wachtel, seconded by Bro. Kenneth Davison, to appoint Bro. Otto E. Dick as chairman of the committee to study this problem; carried.

"Moved by J. Arlen Marsh, seconded by Bro. Arnold Johns, to express the appreciation of the Conference to the Oregon Church of God for its hospitality and for the use of its facilities; the motion carried.

"The minutes for August 11 and 12 were declared approved as mimeographed, with a correction in the spelling of one name. Moved by John L. Denchfield, seconded by M. W. Lyon, to adopt the recommendations of the Tithing Campaign Committee: 'We urgently recommend that the tithing campaign be continued under the guidance of a new committee, with increased emphasis and activity. To the new committee, we respectfully suggest that the campaign may be strengthened by the addition of two appeals which we have, until recently, overlooked. (1) The introduction of the tithing program into Sunday school quarterlies and programs. (2) That the thought of Christian stewardship of possessions be more strongly emphasized, and tithing presented not merely as a matter of finance, but as a matter of faith and spiritual development.' The motion carried.

"Moved by M. W. Lyon, seconded by J. Arlen Marsh, that we hold General Conference in 1950 on the three days immediately preceding the second Sunday in August; the motion carried. Moved by John L. Denchfield, seconded by Bro. A. J. Hoke, carried, to appoint a Survey Committee on Monday of General Conference week in 1950. After discussion, moved by M. W. Lyon, seconded by G. E. Marsh, to reconsider the action on the date of the 1950 General Conference; carried by at least a two-thirds majority. Moved by Harvey U. Krogh, Jr. (who explained his motion would answer questions as to the duration of General Conference), seconded by Sr. Martha Doan, to amend the prior action on the 1950 Conference to read: 'The 1950 General Conference (a

conferring of brethren from the brotherhood at large) shall be held in conjunction with the Illinois State Bible School and Conference, the General Conference business sessions being the last three days of the second week.' The motion carried, after 'the last three days of the second week' was interpreted to mean the Thursday, Friday, and Saturday of the second week of the Illinois State Bible School and Conference.

"The Credentials Committee submitted its final report as follows:

Largest attendance of delegates	68
Smallest attendance	54
Average attendance	61
Number present at every session	41
Number who missed but one session	10
Board members present	5
Ministers present	28
Lay delegates present	45
Alternates who served for delegates one or more times	8
Number of places sending delegate forms for first time	15

"Moved by G. E. Marsh, seconded by Timothy Pearson, carried, to give the official board a rising vote of thanks for its services of the past year. The minutes of the 13th were read and approved with small emendations in the wording of motions approved by the Conference.

"Vice President Harvey U. Krogh, Jr., asked Bro. Otto E. Dick to choose his own assistants on the committee to study the problem of trustees for Oregon Bible College, and appointed Bro. Harold J. Doan chairman of the committee on transcriptions.

"Bro. James M. Watkins said this Conference had heartened him more for the Lord's work than any other he had attended. Robert H. Hall reminded the Conference that God's problems perhaps were greater than ours, and that we had no reason to feel discouraged. Numerous expressions of appreciation for the spiritual values derived from this Conference and of the spirit of Christian fellowship manifested during it were made on the floor. Bro. Otto E. Dick, first elder of the Oregon Church of God, declared the Oregon church particularly appreciated the spirit shown by delegates during the business sessions.

"Adjourned at 4:00 p.m. Prayer was offered by many in the group."

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"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him" (Psalm 92:12-15).

## Tithing Campaign

Because the General Conference of 1949 accepted the report of its Committee on Tithing Education in its entirety and moved for the continuation of the current tithing campaign, the report is here reproduced in full. Members of the 1949-'50 Tithing Committee so far confirmed are Bro. C. E. Lapp, Grand Rapids, Michigan, chairman; and Bro. Robert O. Hardesty, also of Grand Rapids.

In accordance with action taken by the delegates at the 1948 session of the General Conference of the Church of God, a committee was appointed to promote tithing among the membership of the various churches.

At a meeting of the National Bible Institution board on September 24, 1948, the following suggestions were made by the Tithing Campaign Committee for an educational campaign among the members of the Church of God.

### Educational Campaign

1. Explain what the tithe is.
2. Point out the Scriptural basis for the tithe.
3. Suggest personal advantages to tithers.
4. Show effect of tithing on church finances.
5. Teach how to figure the tithe.

### To Accomplish

1. Use Herald space liberally for: (a) articles; (b) testimonials; (c) maxims; (d) slogans (possibly adopt a slogan to appear in each issue).
2. Send a series of circular letters to ministers: (a) to explain campaign; (b) to secure their co-operation in preaching and teaching tithing; (c) to secure their co-operation in getting testimonials, maxims, etc., for publication; (d) to encourage them to educate each church to tithe its own income; (e) to keep them informed as to the progress of the campaign and further plans.
3. College course on tithing each year: (a) Layman material may be adapted.
4. Supply each pastor's library with a complete set of Layman literature: (a) encourage him to use such literature in his own study; (b) suggest its use in church bulletins; (c) encourage distribution to congregations of such literature as is found to be suitable.
5. Prepare stickers: (a) to be used on office correspondence where appropriate; (b) to be supplied to ministers and laymen who desire them.
6. Print leaflet explaining how to figure tithe (or use Layman leaflet).

### Later

1. Provide account books and banks: (a) to encourage beginners; (b) for convenience of tithers.
2. Encourage tithing pledges: (a) to crystallize convictions; (b) to encourage others to tithe.

With one or two minor suggested changes, this program was approved by the executive board of the National Bible Institution.

Now as to the effort put forth by your committee to accomplish the aims of the program:

To explain what the tithe is, an article was written by Bro. John Denchfield which appeared in *The Restitution Herald*.

Bro. Grover Gordon was persuaded to write a similar article pointing out the Scriptural basis for the tithe.

For information on how to figure the tithe, we turned to our income tax expert, Bro. Arlen Marsh. Bro. Marsh obliged with an article on the subject.

These three articles were also printed in tract form.

To show the effect of tithing on church finances, we appealed to the tithing churches for information. Two outstanding contributions in this field came from Sr. Mildred Somers, treasurer of the Rockford, Illinois, Church of God, and Bro. C. E. Lapp, pastor of the Pennellwood Church of God in Grand Rapids, Michigan.

Material for the suggestion of personal advantages to tithers also came from the tithers themselves. Twenty-six testimonials from tithing brethren were received and published in *The Restitution Herald*. Besides this, seven longer articles were received and published.

In addition, short bits of copy selected (by permission) from Layman publications were used on eleven different occasions. Selections from other sources were used twice.

Sentence sermons—pithy sayings with regard to tithing—appeared in eleven issues.

Questions and answers on the subject appeared in eight issues.

The slogan, "God's way is the right way, Let's tithe!" appeared in thirty-three issues.

Four form letters were prepared and mailed to all the ministers in an effort to enlist their active participation in the project. Several responded with testimonials gathered from among the members of their congregations.

The third Sunday in February was designated as National Tithing Sunday, and each minister was asked to co-operate by preaching a sermon on the subject and distributing tithing tracts on that Sunday. We have no means of determining the amount of co-operation received on this project.

The film, "God Is My Landlord," was secured and shown at the (Midwinter) Ministerial Conference. The tracts were also displayed and each minister urged to take enough copies of one of the tracts for distribution among his membership. This one distribution was furnished free of charge by the National Bible Institution.

During March and April, J. R. LeCrone presented a series of lessons on tithing at Oregon Bible College. These lessons were presented once each week during the chapel period.

The plan to supply each pastor's library with a complete set of Layman literature was vetoed by the National Bible Institution board as being too expensive.

We have no information as to whether or not the Layman material was used in connection with church bulletins. Several ministers ordered a number of our own tithing tracts for distribution among their membership.

Stickers, bearing the words of our slogan, together with the words, "The Tithe is the measure of honesty; offerings are the evidence of love," were prepared and offered for free distribution to those who would agree to use them.

The tithing playlet, "The Awakening of Brother Tightwad," was presented by the Oregon Berean Society for the benefit of the Youth Rally.

At the invitation of Bro. Delbert Jones, J. R. LeCrone also taught one lesson on the subject of tithing during the Youth Rally.

The subject was also discussed as a part of a study of church finance taught at the summer session of Oregon Bible College.

In June, Bro. John Denchfield worked out plans for a contest in writing tithing playlets. Cash prizes were offered for the best three. The contest is to end on September 1, 1949. To date, three entries have been submitted.

It was the plan of the committee to have tithing pledge cards on hand for the General Conference session, together with tithing account books. The books were to be given free of charge to all who signed the pledges. We also planned for a "Stewardship Night" on the program, to be devoted to explaining the campaign, a sermon on tithing, and perhaps the showing of the film, "God Is My Landlord."

We asked the board of the Illinois Conference for time on the program, and were told that they would be glad to grant us such time, but inasmuch as the tithing campaign was a national effort, they thought it would be more appropriate to ask the national board for time during the three days of the national conference.

Accordingly, we asked the national board for time, and were assured that it would be provided, but when the program appeared, no time for such a program had been included. Since the board has co-operated wholeheartedly in other phases of the campaign, we assume that the matter escaped their attention in the maze of other activities and responsibilities which claimed their attention.

**Recommendations**

We urgently recommend that the tithing campaign be continued under the guidance of a new committee, with increased emphasis and activity.

To the new committee, we respectfully suggest that the campaign may be strengthened by the addition of two appeals which we have, until recently, overlooked. (1) The introduction of the tithing pro-

gram into Sunday school quarterlies and programs. (2) That the thought of Christian stewardship of possessions be more strongly emphasized, and tithing presented not merely as a matter of finance, but as a matter of faith and spiritual development.

J. R. LeCrone, Chairman  
E. H. Austin  
J. L. Denchfield.

**THE LORD'S WORK IN SOUTHERN TEXAS**

The ten months we have spent in southern Texas have been very profitable ones. Dividing the work into three parts—Riviera Bible Class, Mexican work, and San Benito-Harlingen Bible Class—we shall report on each, separately.

We arrived in Riviera, September 16, 1948. Bro. and Sr. E. L. Macy helped us from the beginning. After visiting all of the contacts within the 145-mile oval from Corpus Christi to San Benito, Bro. Macy and I conducted Bible classes at both Riviera and San Benito from September 23 - October 7.

This work resulted in the forming of the Riviera Bible Class, which has been meeting on the average three times weekly, from house to house. Thus far we have met at six different places. This group has averaged seven or eight adults, plus a few children. April 4, one of this number, Mr. Presley Garner (34 yrs.) was baptized into Christ, and since then, has been growing in the grace of God. Soon after this, the group bought twenty-five hymn books, as the little books we were using were not satisfactory. Later, upon hearing of the Valley Building Fund, the Riviera group decided to raise \$25.00 for the fund, which we think, was very commendable. Some of the folks at Riviera would like to build a church, but our numbers are small and our means limited. We plan to continue this class when we return, and limit the classes to two weekly, so as to give more time to Mexican work and possible Corpus Christi work.

As to the Mexican work, we have contacted and called on quite a few Mexicans, although we have not worked with them nearly as much as we would have if we could have spent full time with them. We have baptized no Mexicans, nor have we conducted Bible classes among them. We believe that both Bible classes and Sunday schools can be started among them. Each Sunday school will require like effort that Sr. Floyd Nedrow gave in establishing East Oregon Chapel Sunday School, Oregon, Ill.

On December 6, we sent two completed translation of tracts to Bro. J. M. Watkins for publication. One, an introductory tract by Bro. J. W. McLain, was entitled in English, "A Conversation by Your Fire." The other was Bro. Harry Gockler's tract, "The Kingdom of God." Both of these may be purchased for distribution from The Herald office. On February 8, we sent another to Bro. Watkins, Bro. Curtis' tract on Christ's second coming. For several months I have been holding a completed translation by Bro. Bill Wachtel on the nature of man. It is an unusually fine tract, and was originally written in Spanish, which made it possible to avoid

translating some of the difficult English phrases which detract from smooth reading in the Spanish. Bro. C. E. Randall is writing us a tract entitled "Signs of the Times," which we feel should be of a great interest to the Mexicans as it has been to our people. We hope that in the future these three additional tracts may be published and accomplish much good for the cause of our Lord. Those who have done by far the greatest work in the translating are Sr. Opal Hayse of San Benito, Bro. Jorge Roque of Hammond, La., and Bro. Bill Wachtel of Oak Park, Ill. Jorge has checked each one that has been translated. When more are published, we do want to proofread them before publication to remove certain typographical errors.

We also have given out more than one hundred New Testament books in Spanish—mostly to Mexican children, and some to adults.

The San Benito - Harlingen Bible Class has developed rapidly. It was an outgrowth of Bro. Macy's Bible lessons. We have been meeting once weekly, on Thursday nights. Attendance has averaged about twelve adults and ten children, although adult attendance has been as high as nineteen. Here, too, we have met in different homes, mainly the John Hayse home, and the Marvin Williams and the Beryl Williams homes. We preached twice in Harlingen and once in San Benito, but most of the services have been Bible classes.

Bro. T. A. Drinkard preached for us, March 25 - April 4, giving fourteen sermons, eight of which were in San Benito.

In several of our Valley Bible classes we have discussed the beliefs of our people and the Church of Christ people concerning "soul" and the Kingdom of God. On March

17, Steve Williams, Church of Christ evangelist, visited our class and invited us to hear some of his lectures during the week of April 18-22. The class members, accepting his invitation and attending his sermons that week, were greatly strengthened in our own understanding.

For some time we had noticed that our children were not getting the proper amount of good from their lessons, due to lack of room and lack of materials. Also, when we met in Harlingen, our greatest field, the adults were cramped for room. There was little point in inviting outsiders to services when there was no place to put them. So, on May 5, a building fund was started, that we might erect a church building. We might say a little more about Spanish Acres, the community north of Harlingen, where we will erect the church, the Lord willing. The community contains about fifty families, and there is no church within two or three miles. Most of the children do not attend Sunday school, but some would, if there was a church. Some of our members, having mentioned to their parents the possibility of building a church, received very favorable answers. We see no reason why we should not have a Sunday school of fifty within a few months after the church building is finished. We now have in cash or pledges some \$750 for the contemplated building. Sr. Dean Williams, secretary-treasurer wrote a few days ago that they had bought a corner lot and were anxious to begin building. When you know that there are only four or five families, ten members, you can appreciate their zeal and courage. The same night that the building fund was begun, the group also decided to buy twenty-five new hymn books. (Please turn to page 15)



Bible Class at Harlingen, Texas

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Ye, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12).*

### Decisive Day

"The great decisive day is at hand.  
The day when Christ will come  
To call His children home,  
And to seal the sinner's doom, is at hand.

"Those who made His crown of thorns will be there!  
Those who smote Him with the reed  
Upon His sacred head,  
And made His temples bleed, will be there.

"Where will the sinner hide in that day?  
It will be in vain to call,  
'Ye mountains on us fall,'  
For His hand will find out all, in that day."

"Understand this, that in the last days there are going to be hard times. People will be selfish, avaricious, boastful, arrogant, abusive, undutiful, ungrateful, irreverent, unfeeling, irreconcilable, slanderous, with no self-control, brutal, with no love for what is good, treacherous, reckless, conceited, caring more for pleasure than for God, keeping up the forms of religion, but resisting its influence. Avoid such people" (2 Tim. 3:1-5, Goodspeed).

### Word Study

Since the foregoing verses tell what mankind will be like in the days before Christ returns, we should study them.

The word "selfish" means "self" first, greedy. "Avaricious" means greedy, also, or grasping. If one is boastful, he also is talking of himself or someone or something connected with himself. So we can see that selfishness is a big part of sinful mankind in the last days.

The person who is cruel to those about him, either in word or by physical means, is really a *signpost* for Christians.

Let us look at some of the opposite characteristics which Christians have. A Christian is unselfish, honest, kind, loving, patient, has self-control, is temperate, is merciful, a peacemaker, forgiving, trusting, reverent, obedient, just, and faithful.

As time continues, we see more people "without natural affection." Mothers and fathers give away their own children or treat them cruelly. Children disregard their parents and elders. Certainly, it is very evident that pleasures are more sought after than God. Everyone goes his own way. There is none good.

Paul reminded Timothy, "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions . . . what persecutions I endured: but out of them all the Lord delivered me" (2 Tim. 3:10, 11).

Paul told Timothy to continue to do those things which he had been taught. Those things that were good and just would remain so. Timothy had learned of God and Jesus from both his mother Eunice and grandmother Lois. He had been taught the Scriptures from the time he was a little fellow, just the size of some of you.

### So Happy!

We greet new members of our Everyday Christian Expression Club from Hammond, Louisiana, whose names were sent by Sister Lorrin Gainey. The new members are: Margaret Fay and Janice Kay Hutchinson; J. E. and Gloria Fauntleroy; Virginia Ann McKigney; Dwain and David Wolfe; Jacqueline Sue Pearson and Edna Schliegel-meyer. All are of Hammond.

### Happy Birthday Wishes!

James E. Robinson, Aug. 29, age 8, Hammond, La.  
Mildred Richardson, Aug. 29, age 12, Hammond, La.  
Stanley H. Ryan, Aug. 29, age 11, Pueblo, Colo.  
Sylvia Hutchinson, Aug. 20, age 9, Hammond, La.  
Neil M. Hammer, Aug. 30, age 11, Bird Island, Minn.  
J. E. Fauntleroy, Aug. 29, age 13, Hammond, La.  
Lois E. Litchfield, Sept. 1, age 8, Macomb, Ill.  
Larkin Morgan, Jr., Sept. 1, age 10, Hammond, La.  
Lynn L. Hammell, Sept. 3, age 10, Wray, Colo.  
Grace Jordan, Sept. 3, age 11, Hammond, La.  
Evelyn M. McKinney, Sept. 4, age 5, Hammond, La.  
Nelda Sullivan, Sept. 4, age 13, Hammond, La.  
Vicky Lou Story, Sept. 4, age 5, Scotts Bluffs, Nebr.

# The Berean Department

Timothy Pearson, Editor



Pictured above are the newly elected officers of the National Berean Society and the editor of the Berean Page. Left to right, they are: Arnold Johns, first vice president; Timothy Pearson, editor; Louise Johnson, secretary; William Wachtel, president; Virginia Wagenaar, treasurer; and Marion Otto, second vice president.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

## Meet the Board

William Wachtel of Chicago now serves as president of the Society. In the Chicago Berean Society, he served as president and librarian. Bill plans to enter Oregon Bible College, this fall, where he will teach Spanish and prepare for the ministry.

Arnold Johns, first vice president, is a recent graduate of Oregon Bible College. His home church is in Omaha, Nebraska, where he served as president of the Berean Society. He is now serving the Lord at Flagg Center, Illinois.

Marion Otto of Eden Valley, Minnesota, was elected second vice president. She has been secretary-treasurer of the Eden Valley Society and secretary of the Minnesota State Bereans. She plans to attend College this fall.

Louise Johnson, Oregon, Illinois, will serve as our secretary. She has been a reporter in the Berean Society at Oregon. She plans to attend Iowa State Teachers College this fall.

Virginia Wagenaar has served as the secretary-treasurer of the Pennellwood Church in Grand Rapids, Michigan. She will be our treasurer and may be addressed at Oregon Bible College.

## Annual Business Meeting

This is a summary of the minutes of the annual business meeting held, August 8, at Oregon, Illinois.

Brother James Mattison reported good results and enthusiasm for the future of his work in south Texas. His report was gladly accepted, and he was again pledged fifty dollars per month by the National Berean Society for the continuance of his work.

It was decided to continue publishing *The Guiding Star*, and Arlen Marsh was asked to continue as editor.

Brother M. W. Lyon reported that forty students had been enrolled at the National Berean Youth Rally.

Sister Beth Marsh reported as retiring secretary that the history of our National Berean Society has been completed to date. Sister Marsh's final report contained the following admonition: "You have a complete new board this year, and the officers will need and appreciate your co-operation in all their efforts."

Later in the week, the General Conference took action making the National Berean Society a separate organization instead of a department of National Bible Institution. This means that all finances and general activities of the Society will be conducted outside the Institution, but in co-operation with it. All Berean materials may still be ordered from National Bible Institution.

The newly elected Berean board selected Timothy Pearson to serve as editor of the Berean Page. Please send your articles and reports to him at this address: Route 1, Box S 18 A, Hammond, Louisiana.

## Our Constitutional Purpose

From Article I, Section 2, of the Constitution of the National Berean Society: "Its object shall be to promote and unify state organizations, isolated societies, and isolated members among the young people of the Church of God and their associates, with a view to aiding them in Bible study and training them for more intensive Christian activity in adult life, and to this end to plan and publish a systematic course of Bible study for the use of all members."

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

September 30-October 2—Northwest Quarterly Conference at Corvallis, Ore.

### NEW TRUTH SEEKERS' BIBLE CLASS

At last General Conference, the delegates present wisely decided to discontinue the Truth Seekers' Bible Class over Station WAIT in order to continue its field evangelism with the funds available. Due to its peculiar needs, the Conference felt that the personal contact work of national evangelists should be given preference.

Illinois State Conference felt, however, that the radio work begun by some means should be continued, so a special meeting of interested people was called by the Illinois Conference Board to devise a means of keeping the radio program on the air. The outcome of the meeting was that Illinois Conference would underwrite the cost of the broadcasts for one year. Pledges are being taken from individuals who desire to see the Truth Seekers' Bible Class continue to broadcast. The pledges now total about \$39.00 per week—this being about half of what will be needed to stay on the air.

The following committee will direct the future policy of the program: Harold Doan, in charge of production; Paul C. Johnson, program printing; Sydney E. Magaw, advertising; Lyle J. Doan, soliciting funds and correspondence; James M. Watkins and Leland T. Hanson, advisors. All correspondence, pledges, etc., should be mailed to TRUTH SEEKERS' BIBLE CLASS, 5052 W. Division St., Chicago 51, Ill. If you desire a part in this radio ministry to 15,000 listeners, send your contribution or pledge to the foregoing address. We are counting on you to help make Truth Seekers' Bible Class self-supporting.

Harold J. Doan.

### MISSOURI CONFERENCE

The Annual Missouri State Conference convened at Fredericktown, August 13-21, with Bro. Sydney E. Magaw as guest speaker. Attendance was good throughout the week. Seven people came forward to accept Christ and were baptized by Bros. Francis Burnett and Roy Graham. Those baptized were: Lois Crouch, Jordan; Morris Bailey and Walter Thal, Fredericktown; Clarence Jennings, Saint Louis; Mr. and Mrs. F. J. Armstrong, Cape Girardeau; and Joyce Thomas, Indianapolis, Ind.

Bible classes convened each week day at ten o'clock in the morning for adults and young people. Sr. Francis Burnett of Jordan was in charge of a Bible class for the children.

Bro. Roy Graham of Saint Louis preached the closing sermon on Sunday evening. All returned to their homes feeling they had been benefited by attending the Conference.

Mrs. Ralph Thomas, Secy.

## SOUTHLAWN CHURCH OF GOD

Grand Rapids, Michigan

On Thursday, August 4, more than a hundred friends met at 84th Street Park, Grand Rapids, Mich., to bid a reluctant farewell to Bro. and Sr. John Denchfield and their family. A potluck supper was enjoyed by all and a chest of silver was presented as a token of appreciation.

Mere words cannot express our gratitude to Bro. Denchfield for coming to us in a time of need, or for his guidance and leadership for more than three years, despite ill health. Our prayer for the Denchfields is that God will go with them, always, and that Bro. Denchfield will find health and happiness wherever the Master calls him to work.

Irene Christie, Reporter.

### GRAYTOWN, WISCONSIN

The Church of God at Graytown, Wis., was privileged to have Bro. Bud Goodwin, his wife, her mother, sister and brother, with us in evangelistic services from August 11 through 15. We all enjoyed his messages of life. Bro. Raymond Brown assisted in the services. Mrs. Edwin Engebretson, Secy.

## NATIONAL BIBLE INSTITUTION

Oregon, Ill. Sunday School	\$ 4.40
Ohio Conference	108.17
Mr. & Mrs. Ferris Zeechiel	10.00
Mrs. Pearl Zeechiel	10.00
Mr. & Mrs. Willis A. Ruose	10.00
Mrs. Esther Holmes	7.00
Mr. & Mrs. Harvey U. Krogh	5.00
Mrs. Howard Moore	13.00
Mr. & Mrs. J. Arlen Marsh	3.17
Miss Lara Boyce	24.84
Casey, Ill. Work Klub	10.00
Mrs. Jennie F. Martin and Betty Lou Cunningham	22.00
Mrs. Mabel Burk	10.00
Mr. & Mrs. E. H. Barek	10.00

### LAYMAN'S CAMPAIGN ENROLLMENTS 1948-1949

253. W. V. Lausbery, Beloit, Wis.  
254. Mrs. W. V. Lausbery, Beloit, Wis.

### OVER THE TOP!!!

200 Elmer Magaw	\$27.00
201 Virginia Wagenaar	26.00
202 W. V. Lausbery	26.00
203 Mrs. W. V. Lausbery	26.00

## Gleanings from the Field

"The field is the world."—Jesus.

"I am praying that Jesus will come soon, and that He will find us all watching, so He can say, 'Well done.'"—Clara E. Thomas, 1103 N. Patterson, Park Ave., Baltimore 13, Md. . . . Is there not a possibility that the Virginia Conference could sponsor an evangelistic effort to get a Church of God started in Baltimore?

"To believe that dead people know more than when they were alive is to believe 'another gospel,' is to believe the Serpent's lie told in Eden."—Alfred Authon, 435 Kings Rd., Corvallis, Ore.

Bro. F. L. Austin, Oregon, Ill., served the Chicago Church of God, August 21, in pulpit duties, and Bro. Arnold Johns (also of Oregon) served in like capacity. August 28, while the pastor, Bro. Harold Doan, is vacationing.

Born, August 11, 1949, a daughter, Beth Ellen, to Ralph and Amy Lutton, Delta, Ohio. Congratulations!

Born, August 24, 1949, a son, John Austin, to Bro. and Sr. Austin Railton, Winchester, Va. Congratulations!

Bro. Russell Currens, Burr Oak, Ind., reports the death, on August 12, 1949, of Don Cromley, Warsaw, Ind., who lived many years in Burr Oak and was active in the church.

"At least twenty-two members and attendants of the Truth Seekers' Church in Chicago attended the recent conference in Oregon, Ill."—Harold Doan, 1008 N. Keystone, Chicago.

Bro. James M. Watkins, General Manager of National Bible Institution, recently assisted in the Annual Virginia Conference. He will preach, Sunday, September 4, at Hedvick, Ind.

Bro. Carl Barber, 2053 Harrison St., Corvallis Ore., president of the Northwest Conference, announces the next quarterly session to convene, September 30 - October 2, at Corvallis, and adds, "We are going back onto our regular, routine, schedule."

Bro. Raymond Brown, working with the Graytown (Wis.) brethren, reports a Sunday school attendance ranging "from fifteen to twenty-eight" during July. We hope soon to receive his report for August. It will show an increase.

## ILLINOIS BIBLE SCHOOL AND CONFERENCE

The 1949 Illinois Bible School and Conference opened Tuesday, August 2, with 135 in attendance at the morning classes, as compared with 82 for the opening session in 1948. The average attendance for morning classes was 152, and 131 being the average for afternoon. The highest attendance (171) was reached on Wednesday morning, August 10.

The morning devotion services were well attended, and the wonderful spirit of fellowship and brotherly kindness that pervaded the entire Conference was due in large measure to the active participation in its service of prayer and devotion, and to the inspirational class sessions. Each day was climaxed with a challenging sermon along evangelistic and doctrinal lines. An abundance of special music further added to the inspiration of the various services.

By no means the least in contributing to the success of this year's Bible School and Conference were the efficient and cheerful services of the cooks, matron, maintenance man, janitors, dish washers, etc. "Behold, how good and how pleasant it is for brethren to [work] together in unity!"

The following state officers were re-elected at the annual business meeting on August 9: president, Wayne Laning, Mount Sterling; vice president, Paul C. Johnson, Oregon; secretary, Esta L. Starbuck, Rockford; treasurer, Mildred Somers, Monroe Center. The two board members elected for a term of two years were H. J. Edmister, Eldorado; and Osby Claypool, Marshall; those holding over, Earle Mogle, Rockford; L. W. Moore, Macomb.

Reports sent in from the seven organized churches in the State showed a total of 538 members affiliated with those churches. Oral reports from the various churches brought forth the following items of interest: A group has been organized in the CHICAGO church to furnish transportation to Sunday school for children. EL DORADO announced the employing of Bro. A. M. Jones for pastor for the coming year. MACOMB has added a twelve-foot addition and a superstructure to its basement church. OREGON has built a new parsonage. Oregon also reported good progress with missionary work at East Oregon Chapel, Byron, and Flagg Center. RIPLY reported a good vacation Bible school with 76 enrolled and an average attendance of 55. ROCKFORD reported the purchase of a lot as a building site, in a good residential section of the city.

The Building and Grounds Committee reported the erection of a new fire escape at the dormitory and the breaking up of the electric circuits to make the building more safe from fire hazards.

The Conference in session voted to continue having the three so-called quarterly conferences between the annual conferences, and to have a Dollar Day preceding the fall and spring conferences. The "Illinois Evangelist" is to be continued by bulletin and Herald back page. The disposition of continuing financial aid to churches in the State was left in the hands of the executive board.

Two youths publicly confessed Christ and

were baptized—Jon Doeden and Norma Magaw, both of Oregon, Ill.

On Sunday afternoon, August 14, a special meeting was called by the State board for all those interested in the continuance of the WAIT radio program. The response was very encouraging, and a motion was passed that "the Illinois State Conference, as affiliated with the National Bible Institution, sponsor the continuance of the WAIT radio program for the period of one year." It also was moved and carried that "a committee be appointed under Bro. Harold Doan to formulate policy and direct the radio program." The president announced that Bro. Doan would be given the privilege of appointing his own committee. Those present indicated a financial response of \$36.25 per week to support the program.

Truly, it was good to have been at Bible School and Conference this year.

Esta L. Starbuck, Secy.

## ARKANSAS

We are happy to report that the work of the Lord is going forward. There is an increase in attendance and interest. Some are considering baptism. Pray for the work.

The last time (July 17) I was at the Cleveland Church of God, every bench was occupied. There must have been more than one hundred attendants.

The Walnut Grove Church of God has been having good attendance, too. The Arkansas-Oklahoma Conference was held there. More than two hundred people attended. The conference was educational and inspirational. The gracious hospitality of the brethren was enjoyed by all. Evangelistic meetings will start on August 23 and continue through September 1.

The two churches at Little Rock are growing, both numerically and spiritually. There is a group of zealous workers at the Lord's Schoolhouse.

C. Alan McLain.

## TEXAS CONFERENCE

Another Texas Conference is history. It convened at Ater, July 16-25. A good crowd was present, although several who planned to come were kept away by sickness. It was climaxed with the largest gathering when several from distant places came. The "Valley" had the largest representation, besides the local church's seventeen being present from there.

Bro. Emory Macy, Bro. James Mattison, Sr. Emory Macy, and Sr. Wilda McCorkle had charge of classes. All their classes were well attended, and much good was derived.

Bro. and Sr. T. A. Drinkard were present the first Sunday, and then left to attend the Arkansas Conference.

As in the two years before, the Ater Church proved to be a good host, and our thanks are extended to the Ater brethren for their fine hospitality.

We look forward to such a meeting next year and hope others who have been unable to attend may do so then.

Mrs. W. H. Reeves, Secy.

## MARY JANE HATCH

Sr. Mary Jane Hatch died, July 30, 1949, at the home of her son Will in Santa Ana, Calif. She was born to Mr. and Mrs. William Plummer in Clinton County, Ind., January 26, 1861.

She was married to Carroll E. Hatch, son of one of the pioneer Church-of-God ministers in Indiana, in 1884. Two sons were born to them, Freddie and William. They moved to California soon after, where the older son died in 1889. She was a member of the Church of God of Abrahamic Faith, near Hillisburg, Ind., where she retained her membership throughout her lifetime.

Her husband was overtaken by the Enemy in May, 1941, since which time she has resided with, and has been tenderly cared for, by her son Will and his family. She is survived also by six grandchildren, two great-grandsons, and two great-granddaughters.

Sr. Hatch was a firm believer in the second coming of Christ to establish God's Kingdom on the earth. She was always quick to detect error in any teaching and faithful to point it out.

Memorial services were conducted in funeral parlors in Santa Ana by a Presbyterian minister who spoke of some of her favorite Scripture verses in Job, which pointed to her faith in the resurrection. The writer assisted. She was laid to rest beside her husband and son in Orange Cemetery, August 2.

Emma C. Railsback.

## THE LORD'S WORK IN SOUTHERN TEXAS

(Continued from page 11)

On June 2, we were happy to assist Mr. and Mrs. Buryl Williams in putting on Christ through baptism. They, too, had been considering the step for some time, but were forced to wait because of Mrs. Williams' health. Now, both are very active members and Sr. Williams is secretary-treasurer of our group. We would mention, also, the faithfulness of Sr. Maudie Williams, the John Hayse family, Mrs. Lera Williams, the Marvin Williams family, and the Leonard Williams family.

Our work here next year will be the hard work of completing a church building and organizing a Sunday school. When we are ready, we hope Sr. Verna Thayer will meet with us and help us with our Sunday school.

During the year, we conducted 107 Bible classes in south Texas, preached 58 sermons in four places, and taught 34 Sunday school lessons. Also, we were guest teacher and speaker at the Texas Conference.

We want to mention the great faith and works of Sr. W. L. Robbins who has provided us with a cottage. Her wise counsel has helped us many times. Without her great interest in the work and in us, we would have accomplished far less than the little that was done.

Plans for the next year include Bible class two nights weekly at Riviera, possibly one night weekly at Corpus Christi, one night weekly in the Valley, a greater work among the Mexicans, and the erecting of a church building at Spanish Acres. Pray for this work.

James Mattison.





Otto E. Dick, Superintendent

# Last Call for Students!

Oregon Bible College  
Oregon, Illinois



Sydney E. Magaw, Instructor

## *Fall Session - September 5, 1949*

At eight o'clock, Monday morning, September 5, 1949, Oregon Bible College will begin its eleventh consecutive year of work. This last call is being given to all young men and women who have decided to make Christian service their life purpose.

Young people, if you are children of God, you must be eager to learn more of His Word and to comprehend the great work and pleasure He has purposed for you. The time of Christ's coming is drawing near. There may be only a few more days in which one can work.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Yes, young people, God's work is waiting for you. Begin your preparation now! Oregon Bible College is ready to give you this training. *Do not delay!* ENROLL NOW!

Date .....

Mr. Otto E. Dick, Supt.  
Oregon Bible College  
Oregon, Illinois

Dear Bro. Dick,

Yes, I am planning to register, September 5, 1949, for the fall session of Oregon Bible College.

Name .....

Address .....

Will arrive .....



# The Restitution Herald

September 6, 1949

VOLUME 38

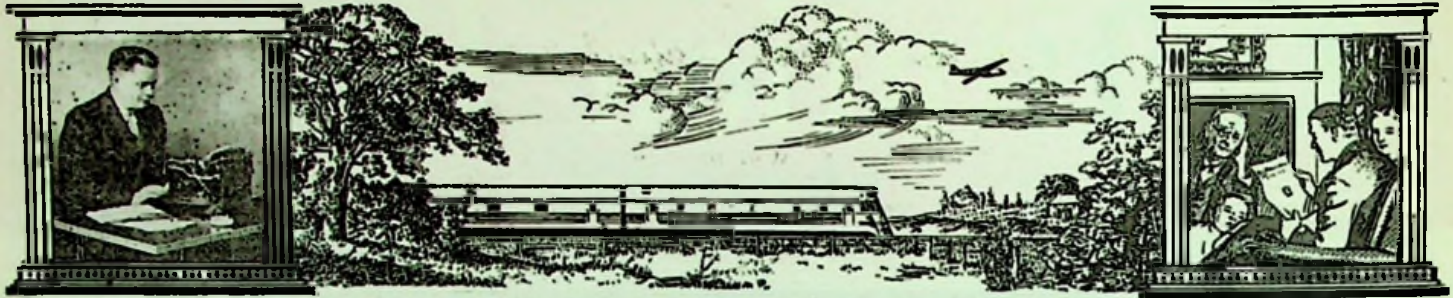
VOICE OF THE CHURCH OF GOD, "PILLAR AND GROUND OF THE TRUTH"

NUMBER 47



A Timber Float En Route to Wood Plants, Finland

—Authenticated News photo.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Finland

Finland, yet independent of Russia, is producing timber and wood products exceeding her own needs, and most of her exports in these products are going to the countries of Western Europe. Of course, Russia has her own! More significant, therefore, may be the interest that America is showing in Finland, for, although we, too, have our own forests and lumber and paper mills, the Export-Import Bank "has approved an establishment of a large line of credit running into the millions to enable Finnish industries . . . to procure American made equipment . . . for the purpose of increasing Finland's exports of wood products." American dollars are floating logs down the rivers of Finland. That links Helsinki more with Washington, D. C., than with Moscow, Russia. . . Finland, moreover, paid her war debt to Uncle Sam, following the First World War.

Yes, Finland, you are a beloved republic, free and independent today, doing business with the neighborly West, but your armistice with Russia will expire in 1954. How long will Moscow tolerate your commerce with the West? Or, will "Meshech" let you rest in peace because of a fatter Turkey down toward Palestine and her "unwalled villages"?

Keep your logs floating, Finland; the American dollar is still good backing. Forsake not, however, your military program for all men between the years of seventeen and sixty, and, for real security, pray to God.

## Are You Listening?

Are you listening, each Sunday morning at 8:15 - 8:30, to the prophetic sermons now being broadcast from WAIT, Chicago? Tune in to 820 on the dial.

Now sponsored by the Illinois State Conference, this "Truth Seekers' Bible Class" program will be continued for another year. Brother Harold Doan, pastor of the Chicago Church of God, is in charge of this radio effort in evangelism. Write him, if you are listening, at 5052 W. Division Street, Chicago 51, Illinois. . . *Are you listening?*

Keep "in tune" to the radio boom!

## WAIT Radio Schedule

Brother Harold Doan is scheduled to preach a *prophetic* sermon each Sunday morning through October 23, 1949, from WAIT, Chicago, 820 on the dial, except that Brother C. E. Lapp will be the speaker on Sunday, October 9. Thereafter, Brother Doan will broadcast a series of sermons on *basic doctrine*. Remember the time of the broadcast—8:15 - 8:30 a.m., every Sunday, as follows:

September 11—"Second Coming of Christ—Its Surety"

September 18—"The Second Coming—Motive for Service"

September 25—"The Sure Word of Prophecy"

October 2—"Restitution"

October 9—"Kingdom of God"

October 16—"Elisha's Prophecies"

October 23—"The End of the Age."

## Order "Songs of Truth"

What is availed by a minister's preaching the Second Coming, if both he and his congregation sing in jubilant rebuttal, "Wooing us to heaven"? Or, what is availed by your pastor's sermon on the unity of God, if the choir features, "God in three Persons, Blessed Trinity"?

"Songs of Truth," the new Church-of-God songbook published and copyrighted by National Bible Institution, Oregon, Illinois, not only is free from Orthodoxy's theological errors of going-to-heaven-when-you-die, trinity, pre-existence of Christ, and immortal soulism, but it presents an excellent choice of songs that present the Kingdom of God on earth as the hope of saints, songs that tell of the second coming of Christ, songs about Jehovah that are correctly monotheistic instead of trinitarian, and many choice songs about the Saviour, Jesus Christ.

"Songs of Truth," now available, sells for \$1.50 per book in lots of one to nineteen copies, or \$1.45 per book in orders of twenty or more copies. How many (not how few) can you and your church, or Sunday school, use? Order today. Sing the true gospel of Jesus Christ and His coming Kingdom; then the unconverted will not be confused by your pastor's preaching.



# Russia's Great Defeat Foretold

By William Beirnes

Selected by Mrs. T. J. Ellis, Waterloo, Iowa



The word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Rosh [Heb.], Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah, of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

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, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away cattle and goods, to take a great spoil?

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. (Ezek. 38:1-16.)

ONE of the major events scheduled to occur during the dying struggles of an old order and the ushering in of a new will be fulfillment of the prophecy of Ezekiel 38. . . .

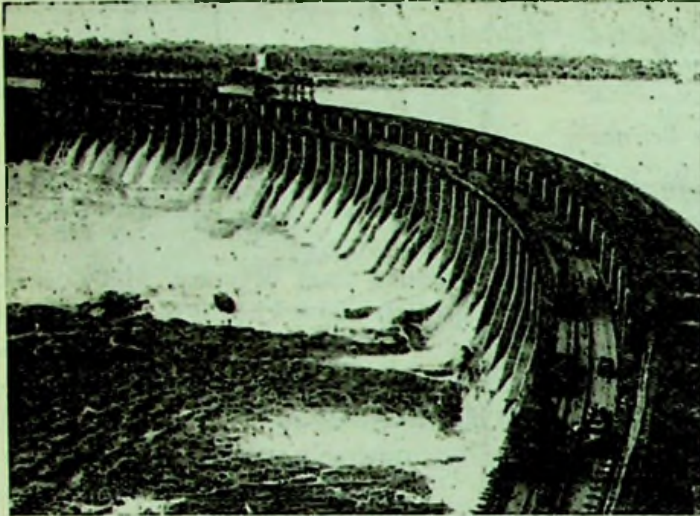
Few people seem to realize that all the difficulties and the distress of nations since 1914, including wars, revolutions, famines, pestilences, increased earthquakes, the rise and fall of nations, disturbances in the heavenly bodies, the return of the Jews to Palestine attended by the opposition of the Arabs and certain elements among the Jews and Gentiles, are perfectly described in the Word of God as signs of Jesus' near coming to establish a new order—

a reign of one thousand years of peace. Many world leaders who are Christless and wicked believe a reign of peace and a warless world can be realized by the adoption of their plans which leave God out and repudiate the return of Christ, but, according to God's infallible Word, their plans and efforts miserably will fail. The Dispensation of Grace is in the process of closing in fearful apostasy. Nothing but the purgatorial visitations of divine judgments can cleanse the earth from its defilements.

On several occasions, it appeared that the past war was shifting in the direction of Palestine, and at one time Germany let it be known that she was preparing for an invasion of the Near East. Hitler was persuaded by his war counsel to postpone this invasion in favor of an attack on Russia. His generals convinced him that they could finish the war against Russia in six weeks. The decision was made and the German forces invaded Russia, for the time was not ripe for the prophecy of Ezekiel to be fulfilled, nor were the nations mentioned in this battle lined up as the great Prophet foresaw.

Just before the outbreak of hostilities in the Second World War, Germany entered into an alliance with Russia. On the surface, this appeared to many students of prophecy to be the beginning of the northern alliance as described in this great prophetic chapter; however, in the entire picture given to us in Ezekiel 38, Gog, the chief prince of Russia, and not Germany, is in the lead. The entire prophecy is directed against Gog, the chief prince, and against his land, Magog (Russia); therefore, the leadership had to change from Hitler to Russia, as it is this day.

The location of this great battle is designated—"the mountains of Israel." Palestine is only a small portion of the Promised Land. The covenant God made with Abraham and his seed embraced a much larger section of country than that which was possessed by Israel. It was to extend from the river of Egypt (the Nile) to the Euphrates on the east. "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). . . . Many greatly coveted possessions (the Mosul oil fields, the Suez Canal, and the Dead Sea with its vast wealth of minerals) lie within this region. Apart from this, whoever controls the Near East holds the balance of power in Europe, North Africa, and



**RUSSIA'S MODERN POWER DAM ON THE DNEIPER.**—Showing engineering and industrial enterprise, this "Dam of Dneprostoi," two hundred feet high, was completed in 1932 at Ekaterinoslav, south-east Ukraine, on the Dnieper River. It is used for power and roadways.

the Far East. The Kaiser coveted this strip of country and built the Bagdad Railroad, but the First World War brought it under the British. Hitler coveted the Near East more than anything else he fought for, but he has gone down in inglorious defeat. Stalin now plans to add it to his vast and expanding U.S.S.R., but has to face the same formidable foe Hitler faced—the British.

Many prophetic students believe the prophecy of Ezekiel 38 and 39 is a description of Armageddon. Like many other major prophecies, there is a double scene here. The first battle will be fought before the rise of the Antichrist and before the seven years of tribulation under his diabolical reign, and the second will be the closing battle of the Tribulation and, incidentally, of this Dispensation.

#### *The Two Battles Compared*

Ezekiel 38 foretells two alliances of nations facing each other in battle, while at the Battle of Armageddon the Antichrist will bring *all* nations against Jerusalem. In the first battle, which we may call for the sake of convenience, the battle of God against Gog, we have an alliance of nations we may term a northern federation: Gog, the chief prince or dictator of the land of Magog (Rosh or Russia); Meshech and Tubal (Moscow and Tobolsk), being the chief cities of the land; Persia (Iran); Ethiopia and Libya with Gomer (Germany); and Togarmah (Turkey), and all their bands.

The word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God; Behold I am against thee, O Gog, the chief prince of Hesh [Heb.], Meshech and Tubal; and I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army,

horses and horsemen, all of them clothed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them, all of them with shield and helmet; Gomer, and all his bands; and the house of Togarmah of the north quarters, and all his bands; and many people with thee—[i.e., people of all smaller conquered countries and volunteer communists from all over the earth].

This alliance of nations under Communistic Russia will come against another union of nations composed of the regathered Jews, Sheba and Dedan (Arabs of southern Arabia), the "merchants of Tarshish and all her young lions thereof." Tarshish and all the young lions are identified as England and her colonies. "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof shall say unto thee [Gog], Art thou come to take a spoil, to carry away silver and gold, and to take away cattle and goods, and to take a great spoil?" English and colonial troops along with Arabs and Jews are at this moment in this very position. They will remain in defense of Palestine and in possession of the land until after the judgment visited upon Russia and her allies.

There is no mention in this line-up of the daughter of Tarshish (America). It is possible that she may be included in the term "young lions," but that is not clear. When this struggle comes with Russia, America may be so engaged with internal Communistic trouble, that she can lend very little assistance to England. Tens of thousands of Communists have found their way into positions of influence and power in every branch of industry, government, and military division of this country. Canada is attempting to clean them out and the same effort should be made here without delay. Communists are in such positions of power now that they could so cripple our industry and war preparations in a few days, that it would take months of hard work before we could lend much help to England, if indeed any at all. The people of America are not awakened to the great dangers that threaten from within by the strongly entrenched Communists whose pledge and loyalty to the Communistic cause comes first. Every Communist in the United States takes the following oath: "I pledge myself to rally the masses to defend the Soviet Union, the land of victorious Socialism. I pledge myself to remain at all times a vigilant and firm defender of the Leninist side of the party, the only line that insures the triumph of the Soviet power in the United States."

Russia is described here by the very nature and policy she adhered to in the past war. She strips the countries she conquers and also sets up Communistic dictatorships. "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods?" She has robbed Manchuria, Poland, Germany, and the Baltic and Balkan states,

and, if war with Russia is delayed, the Americans will have to feed these people or they will starve. Russia has driven off all the livestock she dared from these countries. Among all the nations engaged in this barbaric struggle, Russia alone fits the picture as described by the Prophet.

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee . . . to take a spoil and to take a prey, and to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, and dwell in the midst of the land. . . . And thou shalt come up against my people as a cloud to cover the land: it shall be in the latter days, and I will bring thee against MY land, that the heathen [Gentile nations] may know me when I shall be sanctified in thee, O Gog, before their eyes.

In the war with Russia now shaping up, the final battle will be fought on the mountains of Israel as Russia with her allies move to take all the Near East. Russia will attempt to do by war and internal Communistic revolution what Hitler failed to do, but she also will fail! Not because she does not have the machinery or power, but because of God's direct judgment. It will pay every reader of this message to study these chapters, carefully.

When the Battle of Armageddon is fought, the Antichrist will be in possession of Palestine, but when the Northern Alliance comes against the land as described in this prophecy, England (Tarshish) will hold control. Before the seven-years' covenant can be made with the Jews, the Antichrist must be in possession of power as the head of the European Federation of Nations—of which England will be a part.

When one studies the cause of the Armageddon conflict, he finds that zealous Jews will rebel against the reign of the Antichrist, cast his image out of the Temple, and cleanse it in accordance with the Levitical law. As a result of this Jewish rebellion, all nations will be gathered to the Battle of Armageddon. There will be no division of the nations. They will not be lined up one against the other as they are in the battle described in Ezekiel 38, but *all* nations will be gathered against Jerusalem.

I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rilled, and the women ravished; and half of the city shall be taken, and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east. [Zech. 14:2-4a.]

When the battle of Armageddon is fought, it will be in the valley of Megiddo; but this battle is to be fought on the mountains of Israel, the northern part of the country given to Abraham and to his seed.

In this battle, Gog will lead his armies out of the north

country against Palestine. "Thou shalt come from *thy place* out of the north parts." While at the battle of Armageddon, the nations will gather from every point of the compass.

Again, it will be noticed that at this battle Gog comes against Palestine to "take a spoil, and to take a prey," to obtain the wealth of the land, but at the battle of Armageddon the Antichrist leading his forces against Jerusalem will go "forth with great fury to destroy, and utterly to make away many" (the rebellious Jews, Dan. 11:44), and to fight against Christ as He comes from heaven on His white horse, followed by His armies from heaven. "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19). The two battles bear a striking similarity in that both will be the direct judgments of God, and the slain will be numbered into the millions; and in both instances the buzzards will be called upon to eat the flesh of the slain. (Cp. Ezek. 39:17 with Rev. 19:17, 18.) Eyewitnesses in  
(Please turn to page 10)

## Earth or Heaven?

By Lyle Rankin, Cashmere, Washington

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). There is no question about it! If one belongs to Christ, he is reckoned Abraham's seed and is an heir to the promise God made to Abraham. Now, if you believe you belong to Christ, do you know what God promised Abraham? Do you know of what you are an heir?

In Romans 4:13, Paul by inspiration wrote: "The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Therein is the truth shown that God did promise the world to Abraham and to his seed.

Do I hear someone saying, "What would they do with it, anyhow?" The God of heaven who promised the world to Abraham and his seed promised that this world would be made a glorious place. Isaiah 60:13 says, "I will make the place of my feet glorious." The place of His feet is the earth. (Isa. 66:1; Matt. 5:35.)

God also had promised, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

The earth does need to be restored, and God "shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things" (Acts 3:20, 21).

Are you making ready to have a part in the work of restitution? Do not forget Jesus promised: "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

# Constitution of the General Conference of the Churches of God

## PREAMBLE

It is understood that the General Conference is a voluntary assembly of the Churches of God in the United States and Canada, meeting at a designated place and time to confer on all matters pertaining to the spiritual life and business of the churches.

## ARTICLE I

### Time and Place of Conference

Section 1. The headquarters of the General conference shall be located at Oregon, Illinois.

Section 2. Every person, upon becoming a member of the Church of God, shall become a member of the General Conference at his option, through his church or otherwise.

Section 3. The General Conference shall meet once each year at such time and place as may be determined by the Conference or its executive board, but in no case shall the date be fixed earlier than July 1 or later than August 31. Announcement of the time and place shall be made by the secretary of the Conference at least one month in advance by publication in *The Restitution Herald*. The General Conference may be called at such other times as may be necessary, and may convene immediately, without notice, upon consent of a majority of the active churches.

Section 4. For the purpose of conducting business, the General Conference is incorporated in the State of Illinois under the name of "National Bible Institution," a corporation not for profit.

## ARTICLE II

### Delegates

Section 1. Each church of fifteen or more members, which has held at least six preaching services during the year, shall be entitled to one delegate for each fifty of its active members or fraction thereof.

Section 2. The officers of the General Conference, together with the ministers associated with the Conference and one delegate from each state or district conference, shall be considered as delegates-at-large and shall have the same powers as the delegates from the churches.

Section 3. A member who has attended at least four services, or who has made a financial or service contribution, during the year is considered an active member of his church.

Section 4. A credentials committee shall be appointed by the president of the General Conference before every conference, and the committee shall have the power to confirm or disqualify any delegate according to the terms of this constitution.

Section 5. Each church shall certify to the secretary of the General Conference the name of its delegate or delegates and alternates; this certification shall be accompanied by a list of the names and addresses of the active members to be represented. No delegate will be recognized in any conference session without having been recognized by the credentials committee. If any delegate is absent from any

**EXPLANATORY NOTE:** The accompanying constitution for the General Conference and by-laws for the National Bible Institution were adopted by the Conference in session at Oregon, Illinois, August 11-13, 1949.

Churches at a distance especially will appreciate the changes effected by Article II, Section 6. Administration of Conference business will be affected by the provisions of Article IV, Sections 6 and 7. These references are to the constitution.

One change in the old Declaration of Understanding was adopted: Article I, Section 2 (E) of the by-laws.

Both the General Conference and the National Bible Institution now are operating under the terms of these two related documents.

J. Arlen Marsh, Secretary  
National Bible Institution.

conference session, an alternate who has been approved by the credentials committee may be appointed to act.

Section 6. Any church which cannot send a delegate or delegates to the annual conference may appoint a delegate or delegates from the general active membership of the Church of God. However, any delegate appointed under this section shall have only one vote, and under no circumstances can any delegate represent more than one church or state or district conference. A notice must be sent to the secretary of the General Conference containing a statement of the intentions of the church and the names and addresses of its active members to be represented, within fifteen days before the Conference convenes.

Section 7. Each delegate shall have one vote.

## ARTICLE III

### Business Sessions

Section 1. All matters of General Conference business shall be open to the discussion of all members present, but only delegates may vote or introduce motions. All delegates shall be seated in a section of the auditorium reserved for them, and no delegate shall be allowed to vote unless seated in the reserved section.

Section 2. A quorum for the transaction of business shall consist of twenty-five duly qualified delegates. Robert's Rules of Order shall govern all questions of parliamentary procedure.

## ARTICLE IV

### Officers of the Conference

Section 1. The officers of the General Conference shall consist of a president, first vice president, second vice president, secretary, and treasurer. Each term of office, including officers and employees, is subject to termination upon a two-thirds majority vote of at least fifty delegates present at any conference session, for violation of the spirit of Section 3 of this Article.

Section 2. No elected officer shall be a paid employee of the National Bible Institution for a period longer than two months in any one year.

Section 3. The qualifications of each officer shall be those given in 1 Timothy 3, Titus 1, and such other scriptures as teach the qualifications of church leaders.

Section 4. Nominations for each office shall be held by the General Conference in session at least one day before the day set for the election, and shall not be closed with fewer than two nominees.

Section 5. Nominations shall be made from the floor; but voting shall be done by ballot, and no nominee shall be elected unless he receives a majority of the votes cast. In case a majority is not received by any nominee in the first balloting, balloting shall continue after eliminating at the second and each succeeding ballot the name receiving the lowest number of votes, until an election is reached.

Section 6. The terms of office for all General Conference officers shall be for three years. No officer shall succeed himself for a second term. Officers shall be elected in this order: the president one year, the first vice president and secretary the following year, and the succeeding year the treasurer and second vice president.

Section 7. Any office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent shall be filled for the unexpired term by election at the next annual conference.

## BY-LAWS OF THE NATIONAL BIBLE INSTITUTION

(Authorized by the General Conference of the Churches of God)

## ARTICLE I

### Purpose of the National Bible Institution

Section 1. The purposes for which the National Bible Institution is incorporated are:

(A) That evangelistic work be extended to meet the needs of the Church of God everywhere, and to open up new fields of missionary activity.

(B) That publishing facilities be provided under capable editorial supervision for the issuance of all necessary literature.

(C) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry or other religious work.

(D) That a board of benevolences be organized to minister to individual needs as they may arise.

Section 2. The executive board and employees shall walk in a manner worthy of the calling wherewith they are called, "with all lowliness and meekness, with longsuffering, forbearing one another (throughout the church) in love; endeavouring to keep the unity of the Spirit in the bond of peace." In such oneness of spirit they shall unite in an effort to edify the body of Christ in utilizing the con-

tributed strength of the church to affirm by print and voice the following Biblical truths and kindred truths, viz.:

(A) That there is "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

(B) That "God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

(C) That "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).

(D) That "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4).

(E) Man does not possess immortality. (1 Tim. 1:17; 6:16.)

(F) That God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:6, 7).

(G) That "Christ was once offered to bear the sins of many"; as our High Priest, He now sits "at the right hand of God"; "and unto them that look for him shall he appear the second time without sin unto salvation."

(H) That "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another" (Matt. 25:31, 32). And He shall "judge the world in righteousness" (Psalm 9:8). "For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

(I) That we "are all the children of God by faith in Christ Jesus. For as many of (us) as have been baptized into Christ have put on Christ . . . And if (we) be Christ's, then are (we) Abraham's seed, and heirs according to the promise" (Gal. 3:26, 27, 29).

(J) That "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" (Rom. 6:4).

(K) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

(L) That Jesus Christ is to return to the earth "in like manner" as He went away, following which event "the Lord God shall give unto him the throno of his father David; and he shall reign over the house of Jacob for ever," and there shall be "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" (Luke 1:32, 33; Dan. 7:14).

(M) That "now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:22, 23).

(N) That "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

(O) That "all scripture is given by inspira-

tion of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

**ARTICLE II**  
**Headquarters**

**Section 1.** The headquarters of the National Bible Institution shall be located at Oregon, Illinois.

**ARTICLE III**  
**Officers**

**Section 1.** The officers of the Institution shall be president, first vice president, second vice president, secretary, and treasurer. These officers shall constitute the board of directors.

**Section 2.** The officers of the General Conference of the Churches of God shall be, ex officio, corresponding officers of the National Bible Institution, and their terms of office shall be of the same duration.

**Section 3.** The work undertaken by the Institution shall be divided into such departments as may be necessary, each department to be provided with its own head, all under the supervision of the Institution.

**ARTICLE IV**  
**Duties of the Officers**

**Section 1.** It shall be the duty of the president to call and preside at all meetings of the General Conference and of the board of directors of the National Bible Institution, and to perform all other duties properly belonging to the presiding officer, not otherwise provided.

**Section 2.** It shall be the duty of the vice presidents to assist the president when called upon to discharge the executive duties, and to act in the president's place in their order of precedence in case of the absence or disability of the president.

**Section 3.** It shall be the duty of the secretary to keep the minutes of all meetings of the board of directors, to keep a record of the activities and accomplishments of the Institution, to report such minutes and records to the General Conference when requested to do so, and at any other time when called upon by the president or board of directors.

**Section 4.** It shall be the duty of the treasurer or of his representative as authorized by the board of directors, to receive all monies, to disburse the same, and to keep an accurate account thereof. It shall be the duty of the treasurer to keep safely all funds in the possession and control of the Institution, to make a complete annual report of the receipts and disbursements to the annual conference and to the board of directors upon request, to submit such reports for publication, and to see that the accounts of the Institution are kept so as to show its financial standing at all times. The treasurer shall furnish surety to the satisfaction of the board of directors.

**Section 5.** It shall be the duty of the board of directors to transact and administer the business of the Institution in accordance with these by-laws and Article I above. Meetings of the board of directors shall be held at the call of the president, or at the call of two or more members of the board, notice having been given of the date and place of meeting

a reasonable time in advance. Notice by mail, telephone, telegram, by publication in The Restitution Herald, or in person, shall be deemed sufficient. The board of directors shall have power to devise ways to accomplish the objects of the Institution as set forth in Article I, Section 1, above.

**Section 6.** The board of directors is empowered:

(A) To acquire and hold real property and personal property.

(B) To sell or otherwise dispose of property.

(C) To raise money by subscription.

(D) To receive gifts, donations, and bequests.

(E) To receive and hold monies in trust as foundations or endowments, the profits of which shall be used in maintaining the work of the Institution.

(F) To employ a competent general manager.

(G) To employ competent executive heads of the various departments, with the right to combine the work of two or more departments under one head.

(H) To fill temporarily by appointment any elective office that may become vacant through sickness, resignation, prolonged absence, or death of any incumbent, until the next annual conference, when the vacant office shall be filled by regular election.

(I) To do any other necessary act for the establishment, prosecution, and accomplishment of the business of the National Bible Institution.

**ARTICLE V**

**Quorum for Doing Business**

**Section 1.** A quorum of the board of directors for transacting of business shall consist of not fewer than three members.

**ARTICLE VI**

**Financial Policy of the Institution**

**Section 1.** The financial policy of the National Bible Institution shall be based wholly upon the principle of voluntary contribution. The board of directors shall be governed in the work undertaken by the voluntary support of those interested.

**ARTICLE VII**

**Amendment of the By-Laws**

**Section 1.** The by-laws of the Institution may be amended, altered, or revised by a two-thirds majority vote of delegates present at any General Conference meeting, notice having been given of the proposed amendment or revision in at least three consecutive issues of The Restitution Herald, the first appearance thereof to be at least thirty days prior to the convening of the conference by which it is to be considered. Said notice shall plainly state the nature and purpose of the amendment or revision. Publication in The Restitution Herald shall be deemed sufficient notice.

**ARTICLE VIII**

**Auditing of the Books of the Institution**

**Section 1.** The president shall appoint a competent auditor whose duty shall be to ex-

.. (Please turn to page 15)





## News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**EDITORIAL NOTE:** This recent radio sermon (W A I T, Chicago, August 28) by Brother C. E. Randall is being presented this week instead of his usual news-prophecy comments. He will return next week with "news-prophecy" briefs.

**GOOD MORNING, FRIENDS** of the Truth Seekers' Hour. Before we present the message of the morning, will you join me in a word of prayer to our heavenly Father. Let us pray:

Our dear heavenly Father, we thank Thee for the many blessings we have enjoyed at Thy hand. Teach us to number our blessings and to recognize Thee as the Giver of every good gift and every perfect blessing. Bestow Thy favors on our listeners this morning and make our period of worship over the air a blessing to every one. We ask these favors in the Name of Jesus Christ, our blessed Saviour. Amen.

Jeremiah was one of the outstanding prophets of the Old Testament. Being a prophet, he first spoke to the people of his own nation, in his own generation; he next spoke for this same people for ages then yet to come. Most students of the Word are conversant with the Prophet's condemnation of the evils present in the people of the Holy Land during the days of his prophecies, but a much smaller number are acquainted with the wonderful predictions Jeremiah made concerning the nation of Israel in the latter days—days in which we now are living.

Jeremiah is looked upon by many as a prophet of gloom. He was not a pessimist, but, on the contrary, he was a realist in that he faced the issues of life with courage and conviction, and, with matchless faith, he looked forward to the day God will make a new covenant with the house of Israel, re-establish the Israelites in their own land, and make them a blessing to the nations of earth.

Israel, because of failure to walk in agreement with the Lord to keep His statutes, and to observe His judgments, became a hissing and a byword among all nations. Forecasting this time, Moses described their plight in these words:

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God that it were even!

and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

For many centuries, these words described well the condition of Israel, God's wife, who has gone after other lovers, but Jeremiah in his prophetic role described the time that the Israelites would be recovered from this dreadful condition and the way by which they would again find themselves in the circle of God's grace. He set it forth as follows:

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our righteousness."

When this work of God is wrought, Israel will be as a "watered garden; and they shall not sorrow any more at all."

We are living in the day wherein events are shaping up for the fulfillment of these prophecies made centuries and centuries ago, but, inasmuch as God changes not, God's love toward Israel will yet bring her out of the valley of Achor, which to her is a door of hope, and will settle her comfortably in the new covenant relationship. No people have ever been permitted to see such an abundance of prophetic fulfillment as we who now are living. It is only a little more than a year ago that Israel became a nation again in her own right. Oh yes, there are many sorrows and much tribulation yet ahead of the Israelites before they will acquire of God to do for them what they are now endeavoring to do for themselves. In speaking of this great work of God, the Prophet Ezekiel foretold that the time would come when—and now I quote:

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock." This has not been done yet. I do not wish to detract one iota from the courage and ingenuity of the sons of Israel in their fight for a homeland; they are entitled to much praise for their devotion to the home cause, but it is unfortunate that more of the people of Israel cannot see that the wonderful achievement that has attended their labors the past few years has been because of divine intervention. In commenting on the first anniversary of the establishment of the State of Israel, the editor of the "National Jewish Monthly" for May, 1949, stated, and I quote: "Israel was born amid war; it celebrates its first birthday in peace, achieved by its own courage and ingenuity."

Not only some of the sons of Israel, but too many of all races of people leave God out of the picture of this notable event in the history of this great people. Yet, for all this, Israel before long will humbly come asking the Lord to save her from her troubles. This change of heart and spirit will not come before the Israelites look on Him whom they pierced and mourn for Him who was betrayed in the house of His friends. In other words, the great future that belongs to this people (designated in Scripture as the "apple of his eye") will not come until the rejected Messiah returns from heaven to sit upon the throne of David which is to be restored.

The reliving of the State of Israel and the return of thousands of the sons of Israel to the land given them by divine covenant is a miracle of prophetic fulfillment. I quote from Dr. Anton Darms in "The New Palestine." He says:

"I consider the birth of Israel the greatest miracle of the Twentieth Century and of far greater importance to the welfare of humanity than the discovery of the atom bomb. Israel has indeed a divine destiny as the prophets of old foretold, namely, that of filling the earth with the knowledge of the Lord as the waters cover the sea. To Israel is given the mission of establishing the rule of righteousness, justice, and truth among the nations of earth."

Jeremiah had faith in giving forth this message of hope for the children of Israel. He predicted, and we are beginning to see the groundwork being laid for the complete fulfillment of the prophecies. If Jeremiah had faith in the predictions, certainly we should build faith as we witness the fulfillment in such a miraculous way. There is no part of the prophetic Word that holds for a student such thrilling fulfillment as do the scriptures given to this most profound subject. Israel is the fig tree nation of Scripture, and Jesus, in giving the signs that would precede His second coming, cited the budding of the fig tree as one of the omens of His soon return. His admonition reads as follows:

"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 the clouds 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. 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. (Please turn to page 11)

# Feeding the Five Thousand

By Mrs. Emory Macy ("Aunt" Mildred)

A Radio Address via Station KCLW, Hamilton, Texas

**B**OYS AND GIRLS, the "Feeding of the Five Thousand" was a miracle that Jesus performed while He was still on the earth. A miracle is something that is not natural. It can be accomplished only by the power of God. Jesus performed many, many miracles, and this is one of the most wonderful. This story of the "Feeding of the Five Thousand" is the only miracle recorded in all four of the Gospels. They tell us, too, that the five thousand persons numbered were all men. Matthew specifically tells that women and children were there, too. So, perhaps our story should be of feeding the "Fifteen Thousand, or More." Now, for our story!

Every day for Jesus was a very busy day. From morning until night, people followed Him wherever He went. The same was true about today's story! Jesus had chosen to go to a desert place with His disciples, that they might be alone and rest, but they found themselves surrounded by a multitude of people.

At the beginning of today's story, Jesus had just learned of the sudden death of John the Baptist. Now, Jesus loved John the Baptist very much, for they were cousins and John was a specially called servant of God. The death of John the Baptist was somewhat a surprise to Jesus, and Jesus needed to get away for a rest and to find refuge from King Herod. This same wicked King Herod, who had John the Baptist beheaded, was now searching for Jesus, for he thought Jesus was John the Baptist risen from the dead. Just before the happenings in today's story, Jesus had sent out His apostles to preach and work miracles. Now, they had just returned to Him to compare notes and give accounts of what they had done. With kindness and compassion, Jesus said to them, "Come, and rest"! It seems there were so many people coming and going, and they could get no time even to eat. Jesus had been in the community healing the sick and raising the dead, and now many other people were coming to Him to be made well again. Finally, they broke loose from the pressing crowd and went away privately in a boat to a lonely place to rest a while. There was no time to eat, no

Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me . . . And [He] took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave . . . and they did all eat, and were filled (Matt. 14:14-20).

other meeting appointment, no bell tolled, yet, like a cloud, the multitude flocked after Jesus to hear Him preach and to receive healing in seeing and touching Him. They left their homes, their shops, their vacation spots, to follow wherever He went. Now, they followed Him afoot, although He had fled by sea. Yes, when they found Jesus had boarded a boat to cross the sea, they did not become discouraged. They started after Him on foot and ran by

land to the other shore. Many arrived before Jesus and the disciples disembarked from the boat.

It did not seem to worry Jesus—not at all! He was not disturbed when He realized that He and His disciples had not found a secluded spot. Many a good man becomes angry if others continue to bother and annoy him when he is tired and weary—but not Jesus! "He was moved with compassion toward them." He looked with concern upon the multitude, because they were as "sheep having no shepherd." They seemed easy to manage, willing to be taught, but they had no shepherd except Jesus. No one to lead and guide them in the right way, except Jesus! They were hungry for good doctrine, and many were sick, so Jesus healed their sick and taught them many truths.

Jesus' disciples, however, did not feel the same way toward the pressing crowd. They began to complain, for they could have no rest. They kept questioning why Jesus would not send the crowd away, so they could be alone. It was fast growing dark, and some of the disciples came to Jesus, saying, "It is a desert place and the day is far gone; send them off to the farms and villages around, to buy some food for themselves." But the multitude had not complained. They had never said, "Send us away." They had followed Jesus of their own accord, without being called. They valued the words of Jesus more than their necessary food, and forgot themselves completely when they were hearing Him teach and preach. Perhaps the disciples thought it a kindness to the people to dismiss them and to send them home. For, who of us would desire the responsibility of feeding five thousand people? How could we manage on so short notice to prepare

enough food for five thousand hungry people? The disciples were wondering the same thing, but Jesus knew just what to do. He ordered that all should be fed. He said to the disciples, "Give ye them to eat." Are we so kind and considerate as Jesus? Though the pressing crowd kept Jesus and His disciples from eating, Jesus had no intention of sending them away hungry. Remember, Jesus is our only perfect Example.

The disciples objected to the whole idea, and considered it impracticable. They said, "Shall we go, and buy them two hundred pennyworth of bread, and give them to eat?" Oh, their weakness in faith! How many times we fail to wait upon the Lord. We take matters in our own hands, then become discouraged when our project fails. But *why*? "They that wait upon the Lord shall renew their strength." That is a promise.

Andrew, the brother of Peter, and one of the disciples, searching among the crowd for food, found a lad who had evidently carried his own lunch with him, or perhaps had provision to sell. Yes, a lad with two small fishes and five little loaves of barley bread! Ordinary food for any and all fishermen; no rarities; no variety! The supply was short and scanty; there were but five loaves, and those so small that one little lad carried them all. We know that twenty barley loaves, plus some other food to help out, would not feed a hundred men without a miracle. There were only two fishes, and it is supposed they were small ones. Now, do you suppose that Jesus used the bread and fishes to prove to us that we should be content with what we have? I think He did! We, with our little supply of food, must at all necessary times share with those who need; and when we do, we shall be blessed.

Jesus then asked His disciples to make all the people sit down in companies of fifties and hundreds on the green grass, that they might be counted and given a portion, that none should be missed. Care was taken that everyone have enough, that none be overlooked, nor any have more than was fitting. What a lovely dining room for so many people! One Gospel writer tells us there was "much grass," though it was a desert place. The nice grass served for cushions to the five thousand and more guests that dined together that evening on a mountain-side.

First of all, Jesus thanked God for the food. He looked up to heaven and blessed the food. By virtue of that blessing, the bread strangely multiplied, and so did the fishes, for we read, "They did all eat, and were filled." We ought always to give thanks to God for our food. Through God's grace we are clothed and fed. Though what we have may be course and scanty, though we have only little and not too dainty, we always should give

thanks to God for what we have.

Notice that all the food was given to the five thousand: first from the hands of Jesus to the disciples and thus to the people. All our comforts come to us from Jesus and the Father, and we must show appreciation for them. It requires only a moment to say, "Thank you, Lord, for what we have this day."

In today's story, the five thousand did not eat only a little and continue hungry; we know they ate a hearty meal, for they were "filled." When they were satisfied, Jesus said to the disciples, "Gather up the fragments, the pieces left over, so that nothing may be wasted." They gathered them up and filled twelve baskets with the left-over pieces of loaves and fishes. Twelve baskets of left-overs from five loaves and two fishes! Boys and girls, that is what prayers of thankfulness will do for us. Our prayers and faith will multiply that which we already have.

Remember, however, Jesus did not order the broken fragments to be gathered up until all were filled. We must not hoard and lay up that which we have until all are sufficiently satisfied. When we are "filled," we too must save the leftovers; for somewhere others are wanting and some day we may be in need.

This miracle proves to us that Jesus came into the world to be a great Feeder, as well as a Healer. Jesus came to lead, and not to drive away. Jesus came to restore, to keep and preserve, and not to destroy. In Him there is enough for all who come to Him, and none are sent away empty. Search out your blessing in the story of the "Feeding of the Five Thousand."

*A Thought for Today.* "The stalks of wheat that hold up their heads so high are empty-headed, and those which modestly hang down their heads are full of precious grain."—"Aunt Mildred."

*Space Filler.* "All kinds of people are required to make the world," said somebody. You and I, important as we may feel, are only 2 of 2,000,000,000, plus, persons on the earth—and it is only a speck in space.

## RUSSIA'S GREAT DEFEAT FORETOLD

(Continued from page 5)

this past war reported that the buzzards were so numerous they almost darkened the sky, and the wounded had to be taken quickly from the battlefields or the birds would pick the flesh from their bones before they were dead. This was true especially in Mussolini's Ethiopian war.

There is nothing more certain in the world than that

we are living in the very Time of the End of this Christian Dispensation. The "Times of the Gentiles" are coming to a close in the destruction of this civilization. This warning is being given out by the inventors of the atomic bomb. They may know nothing about the prophecies;

but they know that if this secret gets into the hands of the wrong leaders, it will be used to further their selfish ends. In the hands of the Antichrist, all the nations of earth can soon be brought under his rule.

(To be continued)

**NEWS AND PROPHECY DIGEST**

(Continued from page 8)

So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away till all be fulfilled."

It can be readily observed that Jesus associated the budding of this fig tree nation with His return to earth. You can now, my friends, see the fig tree nation budding and living again. What conclusion must we draw? The answer is plain! It is this: the coming of the Lord is at hand. Unless we see in this fulfillment the warning which was intended, it will do us little good, other than make us wise to what is taking place in the world. On the other hand, if you see in the regathering of Israel the hand of God and the fulfillment of His Word, you will then follow the counsel which Christ gave in connection with the parable of the fig tree. Here it is; listen carefully:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so the day come on 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."

Let us give this warning the true consideration to which it is entitled. With the transaction of Israel underway, lift up our heads, knowing that our redemption is near at hand.

In closing, there is another thought to which I would like to direct your attention. Many people think it an unrighteous thing for God to give Israel another chance and bring them back into covenant relationship with Him. The reason for doing this work is not commonly understood by these people, for if they knew the purpose behind it, they would rejoice in the work. Listen to the purpose God gives for bringing Israel out of her bondage and back into freedom. The Prophet Ezekiel records the purpose as follows:

"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."

Thus it is seen that God will do this great work for His Holy Name. This being true, we have no reason or right to challenge the righteousness of the work. May it be blessed. It is happening! It will continue to develop! It ultimately will be completed in full under the Messiah, following His return. May we all

recognize it, allow it to build our faith and establish our confidence in the blessed hope which will terminate its work in the final consummation.

May God bless you all!

**ISRAEL'S NATIONAL ANTHEM**

Although the Jews have been scattered throughout all nations of the earth, yet they have had their own song which they have sung at their public gatherings just as peoples of the various nations sing their national anthems. This traditional melody is known in the Hebrew tongue as "Hatikvah," which means "Song of Hope." It is written in a minor key, thus expressing the sorrow of the Jews because of their plight, though the song does express hope.

This old, long-used melody has been adopted as Israel's national anthem. I was uncertain about this when I sang Hatikvah during the Conference, but an article in the September Reader's Digest (pp. 49, 50) states that it is Israel's national anthem.

The words are as follows:

"Lift thine eyes, behold the light!  
Turn to the east where dawns the day.  
Hope and Faith forever bright,  
Guide and protect us on our way.

**Chorus:**

"Onward strong and fearless soul!  
Yonder stands the shining goal.  
Lift up the voice with praises ringing,  
Turn to the east where dawns the day.

"Let the tears no longer fall.  
Joy shall attend us evermore.  
Brightly gleams our City wall,  
Safe is its shelter, wide its door.

"Angel Hope, whose snow-white wing  
Bears every heart to realms of love,  
O'er our grief thine aegis fling,  
Lead and inspire us from above."

Evelyn H. Austin.

**MATILDA SCHNEIDER**

Funeral services were conducted by the writer for Mrs. Matilda B. Schneider of Cape Girardeau, Mo., on August 18, 1949. A short service was held at the Harmon Funeral Home, then another service was held in the Baptist Church, Cedar Hill, Mo., and burial was made in the cemetery there.

Mrs. Schneider was past eighty-six years old when she died. She was a member of the "Blush" Church, near Fredericktown, Mo. She had made her home with her son, F. J. Armstrong, Silver Springs Farm, Cape Girardeau. May we meet her in the Resurrection Day.

**MRS. LUCY LAPP**

Lucy Jane Stedman was born, September 16, 1872, near Savannah, Mo., and died, August 26, 1949, at Sunnyside, Wash. At the age of thirteen years, she, with her father and mother, three brothers and two sisters, moved by covered wagon to Moorefield, Nebr., a distance of five hundred miles. There they lived six months in a little sod house having a brush roof and no floor. Many happy days were spent in their pioneer home. Many Sundays, the children walked two miles to Sunday school in the morning; then, in the afternoon they would walk another two miles to attend another Sunday school.

In June, 1894, she was baptized into the Name of Christ and united with the Church of God of the Abrahamic Faith. On January 29, 1896, she was married to Daniel Lapp. To this union seven children were born: five boys and two girls. One girl and two boys died in infancy. In 1912, she, with her husband and children, moved to Sunnyside, Wash. After five years in Washington, her husband died, leaving her and four children to mourn.

In October, 1948, she suffered a stroke and became bedfast where she remained until her death. She leaves four children: Ida Lapp, Sunnyside, Wash.; Charles Lapp, Cashmere, Wash.; Clarence Lapp, Grand Rapids, Mich.; and Paul Lapp, Los Angeles, Calif.; two brothers, James Stedman, Arapahoe, Nebr., and John Stedman, Denver, Colo.; and one sister, Alice Bronelle, Lincoln, Nebr.

Interment was made at Moorefield, Nebr., beside her husband Daniel Lapp.

Clarence Lapp.

**THE RESTITUTION HERALD**

The Restitution Herald is official organ of the General Conference of the Church of God. Subscription rate: 50 issues per year, \$2.50.

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 destruction of the wicked (Rev. 21:8); 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. 60:1-3); 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.

**OVER THE TOP!!!**

204. Ora Thompson \$30.00  
205. Mr. & Mrs. Harry Payne 26.00

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Immediately his fame spread abroad throughout all the region round about Galilee" (Mark 1:28).*

### Our Example

Jesus is everybody's example of perfection. Today, we who follow Christ are called Christians. We are following our Example.

When Jesus began His ministry, the first thing He did was to be baptized by John the Baptist, His forerunner. John prepared the way for Christ. Was it not this John who told Christ that he had need to be baptized of Christ? Jesus answered to let it be this way, that He would fulfill "all righteousness" (Matt. 3:15). When Jesus went up from the river where He was baptized, the Holy Spirit of God came down from heaven in the form of a dove and rested upon Him. Also, the voice of God from heaven was heard, saying, "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11). We are told Christ received the Spirit "without measure."

When we are baptized into Christ, we become God's children. We, too, receive a portion of His Spirit. The more Spirit we need, and ask for, the more we will receive.

### What Jesus Preached

Jesus preached "the gospel of the kingdom of God" (Mark 1:14). The thing that Jesus felt of great importance was, "Repent ye, and believe the gospel" (v. 15). The gospel is:

The *good news* of a righteous Ruler.

The *good news* of health and life without end.

The *good news* of peace and goodwill.

The *good news* of Christ being our King.

The *good news* of God and Christ dwelling with us.

"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."

### Jesus Called Disciples

As Jesus walked along the Sea of Galilee, He saw Simon Peter and his brother Andrew. They were fishing. That is the way they made their living. Jesus said to them, "Come ye after me, and I will make you to become fishers of men" (v. 17).

The first thing they had to do was to reply to the call

of Jesus. If they decided to follow Him, He promised to cause them to *become* fishers of men. Did they hear and heed the call of Christ? "Straightway they forsook their nets and followed him." These were the first two disciples that Jesus chose. The second two were also fishermen. They were sitting in their ship mending their nets. Their names were James and John. These men went with Jesus.

Jesus and His disciples went into the city of Capernaum. There, on the Sabbath morning, He entered the synagogue and taught the people who came. He lost no opportunity to teach the gospel to all He could reach. The people were surprised—"astonished at his doctrine"—because He taught with authority.

Jesus calls disciples today. He teaches us by His Word. We are told that if we thirst after righteousness, we will be filled. We are told that if we ask for wisdom, we will be given wisdom. If we ask for the Holy Spirit, we will also receive it—"ask and ye shall receive."

In the days to come, will you try to do something for Jesus? Some act of kindness to His own? It is the little things we most often have opportunity to do, but they add up into a large and important factor: faithfulness. If we are faithful in the little things, we will be given bigger things to do.

Let us pray that we may be called to walk with Christ and do His work, today.

### Happy Birthday Wishes!

Gwendolyn Morris, Sept. 5, age 9, San Jose, Calif.

Rita Sullivan, Sept. 6, age 9, Hammond, La.

James R. Grisson, Sept. 6, age 9, Frankfort, Ind.

Robert Gaspar, Sept. 7, age 8, Eden Valley, Minn.

Jimmy Alexander, Sept. 8, age 12, Hammond, La.

Barbara Jean Grisson, Sept. 8, age 4, Frankfort, Ind.

Elaine Richardson, Sept. 9, age 3, Hammond, La.

Bonnie Ruth Smith, Sept. 9, age 4, Springfield, Ohio

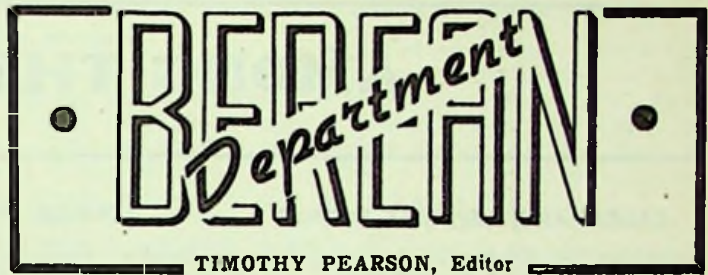
Anna Lee VeNard, Sept. 11, age 12, Macomb, Ill.

Berneil Bea Smith, Sept. 9, age 3, Bay Spring, Nebr.

Norman Zwierschke, Sept. 10, age 9, Fonthill, Ont.

Sharon Jean Bennett, Sept. 10, age 8, Mora, Minn.

Elsie Lee Morgan, Sept. 11, age 12, Hammond, La.



TIMOTHY PEARSON, Editor  
Rt. 1, Box S-18-A, Hammond, La.

## What Can I Do?

Are you one who is vitally interested in Berean work, and willing to do your part, yet cannot decide what to do? Do not be alarmed. You are not so different from the rest of us. Here are a few things you *can* do:

(1) You can organize and support Berean societies. As we view the work of our predecessors, organization looms as one of their primary and effective goals.

(2) You can report all activities and items of interest to the editor of the Berean Page. He will sort and choose the best materials for publication.

(3) You can make plans to attend Berean classes, the 1950 National Berean Youth Rally, General Conference, and any other Berean meetings called during the year.

(4) You can support the National Berean Society by forwarding your dues. Constitutionally, dues are as follows: one half the receipts of state societies, one dollar per isolated member per year, and one half the dues paid to local societies. Local dues are computed at ten cents per month per person. This results in your local treasurer remitting half that amount or five cents to the treasurer of the National Society (Miss Virginia Wagenaar, Oregon Bible College, Oregon, Illinois).

(5) You can use Berean literature. Every year, the Society publishes periodicals and tracts for your use. *The Guiding Star*, printed quarterly, is our largest publication. Do you receive it? Numerous tracts may be purchased from National Bible Institution (some are free) for distribution. Make it a practice to carry tracts with you, leaving them wherever beneficial and actually presenting them to your friends and acquaintances.

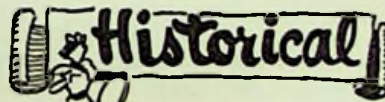


(6) Though there are many more, our concluding suggestion at this time is that you practice personal evangelism. The way of our Pattern, Jesus Christ, was to teach those He met. All our publications are beneficial, but there is no substitute for work through personal contact.

What can I do? There is more than enough to do for him who would serve the Lord.

*Happy Birthday!* The National Berean Society was thirty-five years of age on August 19, 1949. The pioneer Bereans now are senior members of the church. Many of them sleep in Christ. In reading the early records of the Society, one gets the impression that the workers were very zealous for the Lord.

It is true that several of our churches were started as a result of Berean efforts. What is *more* important to today's young people is that the system still works! In Baton Rouge, Louisiana, for instance, a Berean class has been formed and meets weekly to study. It was organized with the thought in mind that as soon as enough growth has taken place, a church will result.



*(This department of the Berean Page proclaims the progress and zeal of our elders and gives us records that only can be equalled by doing our very best.—Editor.)*

Oregon, Ill., August 19, 1914. "The Bereans of the Church of God, feeling a need of a spiritual strengthening power that would be brought about by banding themselves together, sent out a call far and wide for the Bereans to meet.

"So in the eventide of a perfect summer's day from the far North, East, and West there came the sturdy and loyal soldiers of Jesus Christ.

"On August 19, 1914, Bro. F. L. Austin of Ontario, Canada, gave to them one of his masterpieces. Those who had the privilege to listen to the blessed Word of God rendered up thanks that they had put off the earthly duties and resolved to live more closely to our one Redeemer and Saviour."

So began the National Berean Society thirty-five years ago. From this small beginning, the Society grew rapidly. As an indication, let us notice that in 1918, 3,520 tracts were distributed. We hesitate to compare 1949's record with that. That this work reaped harvest for the Lord, we quote from minutes of the 1918 Conference: "Distribution of tracts have resulted in refuting the Sabbath question in different places, and in the baptism of Bro. and Sr. Morton."

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

September 30-October 2—Northwest Quarterly Conference at Corvallis, Ore.

### POMONA, CALIFORNIA

The Pomona (Calif.) Church of God has had the privilege to receive two new members by baptism this week just past. (Report mailed on August 28.—Ed.) Bro. B. G. Bleasdale of Sierra Madre decided to put on Christ in baptism, after waiting until he was eighty-seven years old. His wife has been a servant of Christ for many years. We rejoice with them both in this eventful time. Following the ceremony, Bro. Bleasdale placed his name on the church register in Pomona. Bro. Charles R. Ragsdale of San Bernardino also was baptized, this week, into the only saving Name, and both he and his wife became officially members of the Pomona Church. Sr. Ragsdale has been a servant of Christ also for many years. A great rejoicing moved the church, especially these two faithful wives, at the step that the two brethren have taken.

On two occasions recently, the Ladies Aid of the Pomona Church has held "white elephant" auctions to help raise money for their projects. Did you ever hold a "white elephant" auction? It provides a great deal of fun. I think that the name needs no explanation. It is interesting to see what you can do with things that seem of little value, especially to other persons. Sometimes we have found that "white elephants" were of a great deal of value to another person.

Norman J. McLeod, Secy.

### LORD'S SCHOOL COMMUNITY

Near Morrilton, Arkansas

We who live in the Lord's School community were happy to have with us Bro. J. M. Morgan from Bristow, Okla., to hold a series of meetings from July 30 through August 7. He presented a good Bible subject each night. On Sunday, August 7, at 11:00 a.m., he preached on "The Coming Kingdom," when Christ will reign as King over all the earth. After the message, we all enjoyed a very delicious lunch. At 2:30 p.m., Bro. Morgan delivered another message. On Sunday night, he preached on "Signs of the Times and the Soon Coming of Our Lord Jesus Christ to Reign a Thousand Years." . . . May we be ready for Christ's coming—to reign with Him! We had very good attendance each night. All were very much interested.

Bro. Morgan left here, August 8, for Town-creek, Ala., for a ten-days' meeting. It is our prayer that he has much success during this meeting. We are looking for him back here in the near future.

Mrs. Lester Wood, Rt. 1, Morrilton, Ark.

## BAPTISM AT DELTA, OHIO

Sunday, August 14, after two weeks of study at the Illinois Bible School, at his home church, Delta, Ohio, Larry Dale Dunbar (age—14 yrs.) made his public profession of his faith in Christ. He was baptized the same day, in Maumee River, by his pastor. We all wish him God's blessing in his Christian walk of life.

J. W. McLain.

## NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$12.43
Maurertown, Va., Church of God	17.90
George McMurtrie	18.00
E. F. Marsh	10.00
Frank Switzer	2.50
Laura M. McCallister	7.50

More news on page 11.

## Gleanings from the Field

"The field is the world."—Jesus.

The Church of God at Macomb, Ill., is using and enjoying its new building, now practically completed.

Bro. J. W. McLain, Delta, Ohio, having announced resignation of his pastorate at Raker Church, plans to do full-time evangelistic work. See his announcement elsewhere in these news pages. Keep him busy evangelizing!

Bro. John L. Denchfield, 212 Abbie St., S.E., Grand Rapids, Mich., having resigned his pastorate at the Southlawn Church of God, September 1, is ready for evangelistic calls. Keep him busy evangelizing!

While in attendance on Sunday, August 28, 1949, at the Waterloo, Iowa, Bro. Paul C. Johnson, Oregon, Ill., baptized three youths into Christ, the service being conducted in Cedar River near the Conference grounds. These immersed were Robert Klindt, Sioux Rapids, Iowa, Charlotte Sealine, Stratford, Iowa, and Bro. Johnson's son, Robert, Oregon, Ill. May all prove faithful, fruitful, in their new and high calling.

"Bros. Lyle Rankin and Gary France have a wonderful group of young Bible students out here at Snoqualmie Pass."—Alfred Anthon, Corvallis, Ore.

Radio! The Illinois Conference is sponsoring weekly radio broadcasts from WAIT, Chicago (820 on the dial), a "Truth Seekers'" sermon being presented each Sunday morning at 8:15-8:30. Bro. Harold Doan, pastor of the Chicago Church of God, is in charge and will be glad to learn if you are listening. Write him at 5052 W. Division St., Chicago 51. At present—a prophetic series of sermons!

Bro. William Dick, Oregon, Ill., drove to Kokomo, Ind., where he preached on Sunday, August 28. He was accompanied by Sr. Otto Dick, Richard Dick, Raud Smith, and David Holquist.

Bro. and Sr. F. L. Austin, Oregon, Ill., are among brethren at Hillisburg, Ind., where Bro. Austin is assisting Bro. Fred Hall, the local pastor, in a series of evangelistic meetings.

Many Herald readers will be grieved to learn of the death of A. H. Zilmer, Waterloo, Iowa, on August 26, who for many years was a leader of the Christadelphians and closely associated with the Church of God. He was a stalwart Christian.

Bro. Dellbert Jones, of Kimball, Minn., preached, Sunday, August 21, for the Southlawn Church of God, Grand Rapids, Mich.

Bro. Norman J. McLeod, 207 Palm Place, Pomona, Calif., recently returned home from the V.A. Hospital in San Francisco. He writes, "During my stay there, I had the opportunity to play the Hammond Organ for the Protestant chaplain at his Sunday morning services." Even better, since returning home, he has been baptizing men into Christ.

Bro. J. R. LeCrone and family, recently working in the two Nebraska conferences (Hollbrook and Omaha), arrived home last week end to resume duties in the Oregon, Ill., congregation. Their vacation provided opportunity for local workmen to give the new parsonage most of its finishing touches.

Sr. Anna Roll, 2411 S. Adams St., Marion, Ind., will be eighty-three years of age on September 7. Although requiring a wheel chair, she continues in fair health and well recalls having heard all these ministers: D. F. Halstead, J. F. Waggoner, J. S. Hafch, L. E. Conner (who immersed her), A. H. Zilmer, D. E. Van Vactor, F. L. Austin, Sr. M. A. Woodward.

"Grandma" Mary Hatch, Oregon, Ill., eighty-three years of age on September 1, says "Thanks" for the many cards received.

**ITEMS FROM J. ARLEN MARSH**

General Conference Secretary

First meeting of the board of directors of the National Bible Institution following the August General Conference will be held at Oregon, Ill., Saturday, September 10. Among problems to be considered will be that of appointing and maintaining relations with the lay representatives of Institution activities among churches locally; these representatives were ordered chosen by Conference action.

These are the members of the new Tithing Campaign Committee, whose work is to be continued throughout the coming year: C. E. Lapp, chairman; Ellsworth Routson, Robert O. Hardesty. All are of Michigan. A report of the retiring committee already has been presented in The Restitution Herald.

Members of the special committee authorized by the last General Conference to study the possible value of a board of trustees for Oregon Bible College are: Otto E. Dick, chairman (representing the faculty); C. E. Lapp (representing the clergy, and a graduate of the old Bible Training School); Robert H. Hall, lawyer (representing the laymen); Miss Ruth Tomlinson, teacher; Timothy Pearson (an alumnus of the College); J. Arlen Marsh (representing the board of the General Conference).

**OAK GROVE CHURCH OF GOD**

Little Rock, Arkansas

On Sunday, August 28, at about 3:30 p.m., we met at the waterside and assisted Burneice Mathews, Laurence Mathews, Ernestine Daniels, Patricia Ann Daniels, Frank Cheek (all from the Oak Grove Community, Little Rock, Rt. 7, Ark.), also Yvonne Whorton of London, Ark., in putting on Christ in baptism. Four of these converts made the good confession on Saturday night, one had made the confession two weeks previous to this, and one at the waterside, Sunday afternoon.

We were glad to have our son-in-law, Bro. Vivian Kirkpatrick, speak at Oak Grove Church on Sunday morning, while we spoke in the City. He also spoke on Sunday night.

The Kirkpatrick and Grace Morkert of Strandquist, Minn., have been visiting in our home for several days.

We were made happy, Tuesday, August 30, when Grace Morkert requested baptism and made the good confession. We assisted her in putting on Christ by baptism in the afternoon.

We went to Walnut Grove Church, Tuesday night, where Bro. C. Alan McLain is conducting a revival, and extended to Sr. Morkert the right hand of fellowship. We are very proud of these people and wish them success in the new life.

H. Scott Smith, Pastor.

**HERALD RECEIPTS**

George Hobson; Virginia Doolen; Ezra Boyer (2); Mrs. Laura Ashelford; Mrs. Chas. Dupree; Mrs. Iola Cunningham; Mrs. Jim Casey; Harvey Hatfield, Jr.; Frank Switzer; Roy Black; George Jones; Maurice Anger; W. O. Cox; Mrs. Nora Wiley; Conrad Diekel; Lona Padgett.

**SOUTHLAWN CHURCH OF GOD**

Grand Rapids, Michigan

We take pleasure in introducing to the fellowship of faith the following new members of Southlawn Church of God, Grand Rapids, Mich.: Albert and Jane Edmonds, 43 Burton St., S.W.; Reo and William Rood, 146 32nd St. S.E.; (Mrs.) Yvonne Krausbauer, 6555 Division Ave. S.; Nancy Hansen, 3207 Jefferson S.E.; Marilyn Warnels, 126 Buckingham S.W.; (Mrs.) Anna King, 701 48th St. S.E.

Mrs. King and Miss Edwards were received by transfer of membership, having been previously baptized by immersion. William Rood was baptized at Oregon, Ill., by Bro. Delbert Jones during the National Berean Youth Rally. The remaining five were baptized at Southlawn Church during the past Easter season.

We pray God's richest blessings upon each one toward an ever more fully enjoyable and fruitful Christian life.

On Easter Sunday afternoon at Southlawn Church of God, a new and beautifully inspirational service was witnessed by many. Mr. and Mrs. Archie Warner with their baby daughter, Linda Mae, and Mrs. Janette Sylskar with her baby boy William John, stood before the church altar. With evident joy in their hearts as they held the little ones in their arms, they expressed thankfulness to God for the lives entrusted to them and pledged themselves to diligent training by precept and example that these lives, so dedicated unto Him, might truly grow in His "nurture and admonition."

We trust that more and more our young parents shall come to similar recognition and dedication not only for its additional impetus to Christian service it will help to develop within them, but also for the inspiration and encouragement brought to all by witnessing such dedication of effort.

Being with full assurance that each will endeavor to do as resolved, we pray, "God grant the necessary wisdom and patient endurance so essential unto the fulfilling of this all-important task to these parents and to all who shall so dedicate their little ones."

John L. Deuchfield.

**HERALD RECEIPTS**

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**GRAYTOWN, WISCONSIN**

On August 27, the Church of God at Graytown, Wis., enjoyed the privilege of having present at its services Bro. and Sr. Stanley Ross of Litchfield, Minn., Sr. Arthur Otto, her daughter Marion and son David, and Betty Mills of Eden Valley, Minn. We hope they can come again soon.

On August 28, after morning services, we had a basket dinner on the schoolhouse lawn. Following dinner, we gathered on the banks of Hay River for a baptismal service. Bro. Raymond Brown baptized five new members into the body of Christ, namely: Mrs. Barbara Burten and daughter Harriet, Mrs. Caroline Hillman, Betty and Bud Hale. We pray these new members will be faithful to the end, that others may see and glorify our Father in heaven.

Mrs. Edwin Eugebretson, Secy.

**CONSTITUTION OF THE GENERAL CONFERENCE**

(Continued from page 7)

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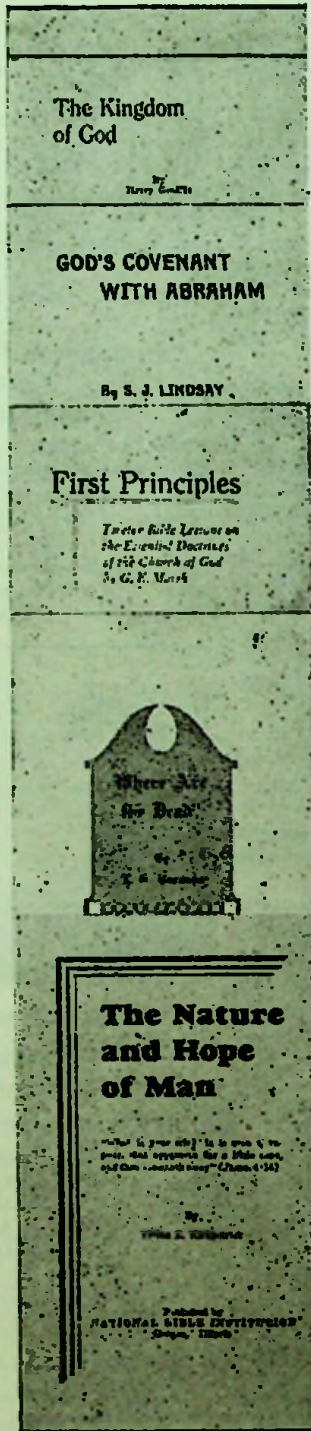
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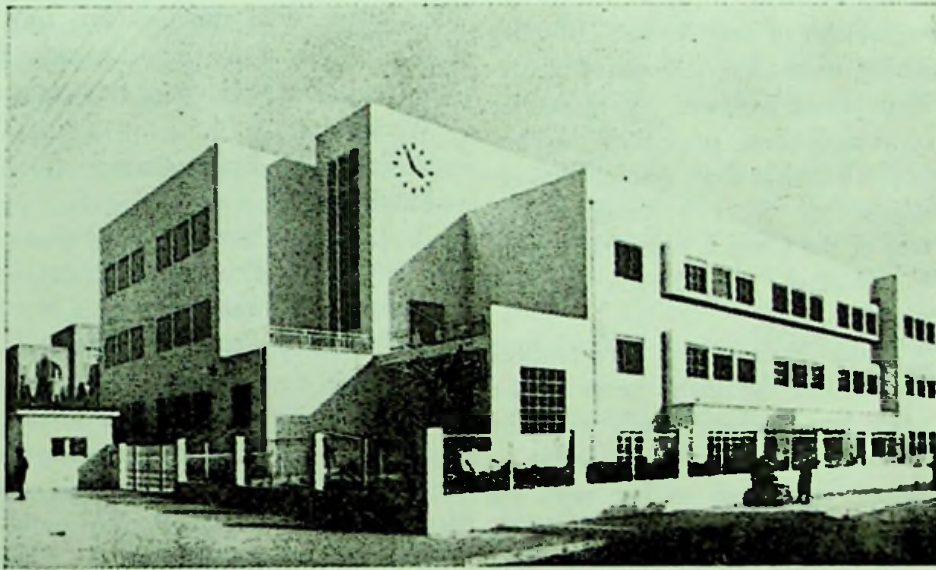
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# THE RESTITUTION HERALD

VOLUME 38

OREGON, ILLINOIS, SEPTEMBER 13, 1949

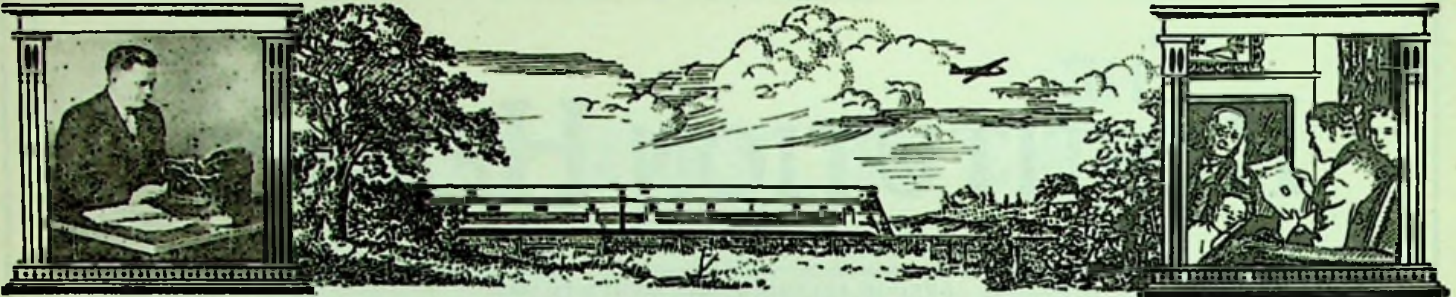
NUMBER 48



—Courtesy Jewish Agency for Palestine.

## MUNICIPAL SCHOOL, TEL AVIV, ISRAEL

Palestine's cities, inspired by the Hebrew University at Jerusalem, are building schools comparable to the ultra-modern structures in America. The municipal school on Balfour Street, Tel Aviv, well typifies Israel's renaissance. As foreseen by Israel's prophets, the present educational awakening is only a forerunner of a grand inspirational awakening. Eventually, God will "turn to the people a pure language, so that they may all call upon the name of the Lord" (Zephaniah 3:9). "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isaiah 29:24). "They shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34). Concerning Jesus, the Apostle Paul wrote: "Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). Send us back the KING OF KINGS!



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Mrs. Nedrow Retires

Sister Floyd Nedrow, founder of East Oregon (Illinois) Chapel and its missionary work, has announced retirement from her very active service continued there since 1937, as her health requires more rest and less responsibility. Sr. Eva Averill, secretary of the Chapel, voices the appreciation of the East Oregon Community in saying,



Mrs. Floyd Nedrow

"Sister Nedrow was very faithful throughout the many years of her work here, and everybody will miss her when she cannot be present, as anyone could go to her with his troubles or joys, and always find an understanding heart. In time of trouble, one always would find in Sister Nedrow a helping hand and encouragement. We are very glad that she plans to attend some of our services, as convenient, although retiring from the weight of responsibility borne heretofore."

Sister Nedrow unwittingly began the present Chapel work by visiting with children who came years ago to her son's gasoline station in that vicinity. There she told inquiring children about the Bible, about Christ, and about the hope of Christ's second coming. Soon, she had a large and growing Bible class of boys and girls—eager to learn. Today, East Oregon Chapel (sponsored by the local Church of God) has a membership of twenty-eight converts baptized by immersion, an average Sunday-school attendance of more than sixty students, and all the community appreciates the Chapel as a beacon of light revealing God's way of salvation.

The Church of God in Oregon also appreciates Sister Nedrow's East-Oregon work as an excellent example of what can be accomplished in missionary endeavor, even in these "last days" of doubt and indifference. Indeed, God's blessing upon Sister Nedrow's effort at East Oregon Chapel seems to say to you and me, "Go thou and do likewise."

Brother Leon Driskill, a junior student of Oregon Bible College, who also for some time has been assisting Sister Nedrow in the Chapel work, will continue as superintendent. The schedule of services is as follows:

Wednesdays:

7:00 p.m.—Prayer Service and Bible Study.

Sundays:

9:45 a.m.—Sunday School (for all ages).

11:00 a.m.—Preaching Services.

6:15 p.m.—Young People's Meeting.

7:30 p.m.—Preaching Services.

A cordial invitation is offered the public to attend the Chapel services and to share in the blessing that God, through Christ Jesus, is showering on an otherwise neglected field. Here is a real missionary endeavor, already fruitful, yet still challenging to souls zealous to labor for Christ. . . . Come often to the Chapel, and, when you come, God grant that not infrequently you will be worshipping with Sister Nedrow, also.

## Did You Know?

Songs appearing as numbers 31, 36, 49, 52, 57, 143, 169, 198, 220, 292, 303, 311, 327, 328, 329, 330, and 331 in the new Church-of-God songbook, "Songs of Truth," were written by members of the Church of God. Sing the truth for double proof! . . . "Songs of Truth" songbook now is available in whatever quantity you may desire: \$1.50 per copy in lots of one to nineteen; \$1.45 per copy in lots of twenty or more copies mailed to one address.

## Radio Schedule

Speakers for the WAIT radio program (820 on the dial each Sunday morning, 8:15-8:30), for the next several months, will include Harold J. Doan (regularly), C. E. Lapp (October 9), J. R. LeCrone (October 30), Harvey U. Krogh, Jr. (November 13), James M. Watkins (December 4), Linford Moore (December 11), Sydney E. Magaw (January 8), J. Arlen Marsh (January 22).

Are you listening? Brethren, having good radios, have heard as far distant as from Lawrenceville, Ohio.

# Painters on Prophecy

By D. G. Harvey, Kokomo, Indiana

*"I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God" (Ezekiel 12:25).*

UNDOUBTEDLY, you often have heard older members of the Church of God speak of prophecy, and you wondered what "it was all about." Just to hear the remark, "That is Bible prophecy," is often much of a puzzle. I know it was so to me, but, the more I learned of the great Bible prophecies and their fulfillment, the greater became my faith, and there came to me greater confidence in the Bible. It is my hope that I may help someone to see how God—by His wisdom, justice, and power—has made known to men events in the history of the world, long before they came to pass. Prophecy never is fully understood until it becomes history, for in fact prophecy is only history before it happens.

## *What Is the Value of Prophecy to Us?*

"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 in your hearts." Take heed, as to a light! Surely, we live now in a dark day. We need the light of prophecy until the coming of our Lord Jesus.

"Knowing this first, that no prophecy of the scripture is of any private interpretation." (No prophecy explains itself.) "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 1:19-21). Prophecy came, therefore, from God. By His power, the prophets were moved to speak or write! A prophet was only the instrument used to bring the light, to guide God's people until the Greater Light comes.

For example, in the year 712 B.C., one hundred seventy-six years before Cyrus, king of Persia, came into power, Isaiah wrote of him, even called him by name, and told just what he would do. So, it was God who said of Cyrus, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44:28). "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before

thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel" (45:1-3).

At the time Isaiah wrote the foregoing prophecy, Israel was not in captivity, the Temple was in Jerusalem, and it seemed there was no need for this prophecy, but Isaiah also had warned of this seventy years of trouble for his people. (Isa. 39.) God required Isaiah to write of a man not yet born, whom he himself would not live to see; yet when Cyrus read Isaiah's words, Cyrus knew his mission. He believed God.

Josephus, the Jewish historian, recorded (p. 321, Book XI, ch. 1): "In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of our land into Babylon . . ." He then referred to God's promise to restore the Jews after seventy years and "enjoy their ancient prosperity, and these things God did afford them; for he stirred up the mind of Cyrus . . ." "This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies." Josephus then quoted Isaiah 44:28 and explained that this was written one hundred forty years before the Temple was destroyed.

"Cyrus admired the Divine power. Earnest desire seized him to fulfill what was written, so he called the most eminent Jews that were in Babylon, gave them leave to go back to their own country and rebuild Jerusalem." This same record is given in "General History," by P. Myers, pages 68, 74, 75. "Upon the capture of Babylon by the Persian king Cyrus . . . he was kindly disposed towards the Jews that he found captive there, permitted them to return to Jerusalem and restore the Temple. Thus, Jerusalem again became the center of the old Hebrew worship."

From "History of the World," by Samuel Maunder, Volume I, page 39, we quote:

"Cyrus now issued a decree for the restoration of the Jews, and the rebuilding of their temple." "Cyrus not only  
(Please turn to page 10)



—Courtesy Jewish Agency for Palestine.

Great Synagogue, Tel Aviv, Israel

## Restoration of Israel

*A Radio Sermon via W A I T, Chicago*

*By Sydney E. Magaw*

**B**OTH the Old Testament and the New Testament foretell the restoration of Israel. The Jews, who are returning today to Palestine, are fulfilling those prophecies. The prophesied restoration will far excel, however, the present Jewish achievement in Palestine. Today's new nation of Israel is the fifty-ninth nation admitted into the United Nations, but the Bible foretells that tomorrow's Israel will be, strange as it may seem, the head of all nations: *first*, not fifty-ninth! In those days, Tel Aviv will not be Israel's capital city. Dr. Chaim Weizmann will not be Israel's president, nor Ben Gurion the prime minister. In those days, Jerusalem will be the capital and Jesus will be the King.

Forty centuries ago, God promised Abraham: "I will make of thee a great nation" (Gen. 12:3). Having led Abram into Palestine, God promised, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (15:7). "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" (15:18). That promise includes Trans-Jordan and all the rich oil fields of the Near East.

Similarly, God made a covenant with David, saying: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom . . . I will establish the throne of his kingdom for ever" (2 Sam. 7:12, 13). Knowing God's promise reached much farther into the future than into Solomon's reign, David replied, "Thou hast spoken of thy servant's house for a great while to come" (v. 19). Hear David prophesy, therefore, concerning that promised Seed—even Jesus—whose Kingdom is to endure forever:

"He shall judge thy people with righteousness . . . He shall save the children of the needy . . . He shall come down like rain upon the mown grass: as showers that water the earth. . . He [Jesus] shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . All kings shall fall down before him: all nations shall serve him" (Psalm 72).

David knew those Messianic blessings were a long way in the future, a "great while to come," so he gave a sign whereby you and I should know the *second* coming of Israel's King now is near. Said David, "When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16). Today, Jerusalem on Zion's hill is a flourishing metropolis: ten times the size it stayed for more than nineteen centuries, frequently today in the news headlines, and is the pride of Israel.

Hundreds of years after David's death and burial, Jeremiah foretold: "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. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from *all countries* whither I had driven them: and they shall dwell in their own land" (Jer. 23:5-7).

Because of Israel's sins, God dispersed the nation. Because of God's glory, God will regather Israel. The question is one not of Israel's merits, but of God's keeping His

covenants with Abraham and David. God cannot lie! (Titus 1:2.)

Israel's throne, "overturned, overturned, overturned," shall "be no more, until he come whose right it is." Then, God "will give it him" (Ezek. 21:27). That right belongs to Jesus, the Son of the virgin Mary, for the angel Gabriel told her:

"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"—not up in the starry skies, but—"over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Yes, Israel's throne will continue overturned until Jesus comes, but only until then. Until Jesus comes, Israel probably will continue to have a president and a prime minister, but not her promised King. Only the Son of God rightly can claim David's *throne*. (Rev. 22:16.) Until Jesus comes, Israel possibly will continue to hold council

in Tel Aviv, but David's throne was never there! Said Jesus concerning Jerusalem, "It is the city of the great King" (Matt. 5:35). Until Jesus comes, Israel will do well if she can continue as the fifty-ninth nation of the U.N., but after Jesus returns to earth, the "nation and kingdom that will not serve thee [Israel] shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). Until Jesus comes, Israel, although now regathering, will continue very largely in sin and spiritual darkness; but when Jesus returns, the nation of Israel will repent and be saved. Said the Apostle Paul, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25, 26).

When Jesus comes, and not before, Israel will know redemptive joy. "One shall say unto him, What are these wounds in thine hands?" "Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). Then will come (Please turn to page 10)



—Courtesy Jewish Agency for Palestine.

Headquarters of Jewish Agencies at Jerusalem—the nerve center of Zionism



## Russia's Great Defeat Foretold

In Two Parts—Part Two

By William Beirnes

Selected by Mrs. T. J. Ellis, Waterloo, Iowa



CONTINUING this prophetic study of Russia's defeat, as foretold in Ezekiel 38 and 39, we observe another prophecy regarding Russia—

*"Behold, I Am Against Thee, O Gog"*

When God sets His face against a nation, He may permit it to rise to a position of great power, and through pride and self-confidence lead that nation to its destruction. Hitler's Nazi Germany is a modern example. Why is God against Gog? The answer is simple. It is because Gog is against God and has gone beyond redemption. Communism hates God and has set itself to the task of destroying the very remembrance of God from the earth. The Communist salute is the clinched fist raised to heaven in defiance of God. International Communism has not changed in its purpose since its successful revolution in Russia. Every Communist is a traitor to the country in which he lives, and the nation that permits the Communist Party to function as a political power and vote representatives to its legislative bodies is committing national suicide. Mr. Rose, a Canadian M.P., did not become a traitor to his country while a member of Parliament, but he was a traitor the very day he became a Communist. Every Communist member in democratic countries should be considered in the same light. They are Russia's Fifth Column, ready and anxious to turn their respective countries over to the U.S.S.R., and this they will attempt to do when the impending war with Russia breaks.

Russian art has prostituted famous Christian paintings to an unthinkable degree. The Last Supper has been degraded to a drunken brawl. The Lord is pictured running a still and passing the liquor around to His drunken disciples. Most blasphemous of all is the Russian cartoon of the Trinity. God the Father, and Jesus Christ the Son, are pictured as decrepit old men sitting on the clouds of heaven while the Holy Spirit is shown as a crowing hen with half its feathers gone. [This reference to Trinity should not be interpreted as RESTITUTION HERALD support to Trinitarian interpretations. The HERALD advocates monotheism.—Editor.] God warns that "all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in

danger of eternal damnation" (Mark 3:28, 29). Not only can individuals commit the unpardonable sin, but nations can be guilty as well. Russia is such a nation and God will permit her to spread herself as Hitler did until the cup of her iniquity is full. She cannot escape the direct judgments of God.

Russia destroyed over 30,000,000 lives in that country during the revolution and the years following, and she continues to eliminate, by bullets and Siberian exile, all who oppose her Communization of the conquered countries of the Second World War. The life of every Christian is in danger from this monster of iniquity. So vicious is the hatred of Gog against God that he plots world revolution and the next World War. Russia recently, as our ally, gave the Communists the chance they wanted. They were permitted to become officers and to hold important positions and openly to teach Communism to the boys. This will become our great problem when the clash of arms again sets the world aflame.

Germany also was destined to come under the wrath of God, according to this prophecy. In her national humiliation she has already received a severe chastisement by the armies of the allies, but a second installment is due under her Communistic leadership.

The great sin of Germany under the leadership of Hitler was her destruction of the Jews. Under government orders, they were butchered, deported, conscripted into forced labor camps, placed in crowded ghettos, and subjected to a plan of systematic extermination. Many of their bodies were used to make soap. God has but one decree for Germany as a nation, and nothing could change it. It is written in the covenant that God made to Abraham, also in the law: "I will . . . curse him that curseth thee" (Gen. 12:3). "I will be an enemy unto thine enemies, and an adversary to thine adversaries" (Ex. 23:2). Not one nation in history ever laid its hands heavily upon Israel and escaped the judgments of God. Since the end of the War, it has been revealed that Germany systematically destroyed the lives of six million Jews. This is only partly atoned for by her defeat in the Second World War, but she will receive further retribution as an ally of Russia in the coming conflict.

Togarmah, a son of Gomer, who populated the territory close to Mount Ararat, known in modern times as

Turkey, is also mentioned in the line-up with Russia and Germany and will be a partaker of God's wrath when this battle is fought. No country on earth has more cruelly destroyed life than the Turks in their atrocities upon the defenseless Armenian people. The stories of the blood-curdling Armenian massacres are written with a pen of iron, and you may rest assured that a just God will avenge the crimes of the cruel murders. The blood of Armenia cries unto God from the ground, as did the blood of righteous Abel.

Before the Second World War, Russia boasted of having the largest army, air armada, cavalry, and military supplies of any nation in the world. During the War, she was fortified by large shipments of materials and money to the tune of many billions from America and the British Empire. Since the fall of Germany, she has been laying up great stores of supplies by looting the countries she has occupied. The Congressional Committee saw great herds of stock being driven from the occupied countries into Russia. The Committee reported that the Russian armies looted the countries, taking eighty per cent of the grain and eighty-five per cent of the industrial equipment. We all have read the accounts from American correspondents who finally succeeded in penetrating Manchuria. Russia literally stripped the country of its industrial plant machinery and manufactured products. The stripping of the factories left the people without any means of livelihood. Everything that could be of value to the Russian preparation for the battle described in Ezekiel has been taken from the occupied areas. The many headlines in the newspapers tell the story and assist us in identifying Gog. Here are a few of many hundreds that filled the papers: "While Reds Rob and Sack China, U. S. aids Nation," "Reds Strip Rail Lines to Mukden Even of Seats," "Reds Loot His Plant; Chinese Gets Receipt," "Mukden Industrial Area Now Is Desolate."

In Ezekiel 38:6, Gog is told to prepare for himself and for those who are assembled unto him. No other nation but Russia fits the picture given us in Ezekiel, and we have advanced far on the road toward this inevitable struggle. We have witnessed in Europe's great struggle the switching of leadership from Hitler to Stalin. Gog has arisen to be the great force in Europe and will have to be reckoned with in the near future. It would be well for us to recall the statement of former Vice President Wallace when he addressed a university in Ohio. This statement is in line with the Ezekiel prophecy. He said, "Unless the Western democracies and Russia come to a satisfactory understanding before this war ends, I very much fear that World War III will be inevitable. Without a close and trusting understanding between Russia and the United States, there is a grave possibility of Russia

and Germany's sooner or later making common cause." Madame Chiang Kai-Shek while in America expressed her fears that "there may be a lot of quarreling among the nations after Germany is crushed. Stalin may demand a larger control of Europe than England and America are willing to grant. In that event, Stalin will consider his cause just in making an alliance with what is left of conquered Germany."

The events as they pass make it more certain that America and England are not willing to grant Russia the hold she desires in Europe and Africa, and the final explosion which will bring on the greatest of all conflicts is inevitable.

Russia has Persia under her control, where she is willing to go along with Gog. Just what went on back of the scenes to bring Iran (Persia) into complete accord with Russia is a secret between the two peoples. The censorship has been so foolproof that our diplomats have not been able to find the cause for the sudden change in the attitude of Iran. This country is to be the ally of Russia.

Turkey, also on the side of Russia in this great conflict, will have to experience a similar change to that which took place in Persia. It will be interesting to students of prophecy to watch the developments bringing Turkey away from her present attitude into an alliance with Moscow. Germany came into the Russian camp by conquest, Persia by diplomatic maneuvers, but it remains to be seen what will bring Turkey into the alliance.

The entire Moslem world is taking a stand against England and America because of the plan to admit hundreds of thousands of Jews from Europe to Palestine. The Arabs have pledged themselves to fight to the last drop of blood to prevent it. They have appealed to Russia for help. Libya, now under strong Russian influence, is expressing herself for Russia. England decided to withdraw her troops from Egypt to keep peace, and thus the door opens wider for Russian influence which must spread to Ethiopia. When that is accomplished, the alliance spoken of in this chapter will be complete. It will be of great interest to students of prophecy to watch developments in these troubled times. The fact that prophecy is being fulfilled, bringing closer the coming of Jesus for His saints, is the one bright outlook to all who know and understand.

There is at the present time a great breach between the Zionist Jews and Russia; the former are calling for an outright program of propaganda against Moscow. This also is a swing in the direction of prophetic fulfillment. Stalin has never been in favor of the Zionist program in Palestine.

It has been revealed that Russia plans to put six million  
(Please turn to page 9)



# Birth of the Spirit

By Mrs. W. L. Robbins, Riviera, Texas

There was a ruler of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:1-8.)

**A**LL PEOPLE—even Christians—are now born of the flesh. When we are born of the Spirit, we will be spirit. Then we shall be able to go as the wind, just as Jesus did after he was born of the Spirit. Was Jesus not "the firstborn among many brethren"? (Rom. 8:29.) More, is not Jesus the firstborn of every creature? Colossians 1:15 says of Jesus, "Who is the image of the invisible God, the firstborn of every creature." He was not the firstborn of the flesh or natural birth, for countless numbers were born before He was. He was not the first to be filled with the Spirit, for 2 Peter 1:21 says: "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." Now, how was Jesus the firstborn? 1 Corinthians 15:20 says, "Now is Christ risen from the dead, and become the firstfruits of them that slept." He was the first raised or resurrected to eternal life. Revelation 1:18 says: "I am he that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death."

Colossians 1:18 says: "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 pre-eminence."

As in the natural birth, so in the spiritual. First is the begetting. Paul said in 1 Corinthians 4:15: "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." James 1:18 says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." When one accepts or obeys the gospel, he enters the stage described by the word "begotten." Next, as the water comes before the

birth, so the water of baptism must follow, as mentioned above in John 3:5, Galatians 3:27, 1 Peter 3:21, and Acts 10:47, 48. Next, the head of the body appears. This head is Christ (Col. 1:18, above), "the head of the body, the church." Then, at Christ's coming, the church will be raised, will be resurrected, will see life again, or will be "born again." This time to immortality! "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51-54).

Then shall be the fulfillment of Isaiah 66:8, 9: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God."

Now, Nicodemus asked Jesus, "How can these things be?" Well, Paul said: "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). Then 1 John 3:8 will be fulfilled: "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." It is generally believed by the religious world that Christians are born of the Spirit when they are converted. If so, they should not pray for forgiveness, for they cannot sin. They can come and go as the wind; they can appear in a house with the doors shut, as Jesus did, or can vanish out of sight! If any think they are born of the Spirit, let them prove God as Gideon did with the dew on the fleece. He asked God to let the dew be only on the fleece, and it was so; then he asked for the fleece to be dry and the dew on the ground, and it was so. (Judg. 6:38-40.) Or, as Hezekiah did when he said, "It is a light thing for the shadow to go down ten

degrees, but let the shadow return backward ten degrees"—and it was so!

Now, a birth is a bringing forth and not a filling with the Spirit. When the Lord "shall descend . . . with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up . . . to meet the Lord in the air." When the faithful ones in Christ are brought forth by the Spirit, then will be the birth of the Spirit. When this is done, one may enter into the Kingdom of God—and not until then.

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### RUSSIA'S GREAT DEFEAT FORETOLD

*(Continued from page 7)*

men into the battle of Palestine. For years the Russian Government used a postage stamp depicting this very battle. They had the map of Europe on the stamp, showing three roads leading down toward Palestine and converging in south Turkey. Four horsemen are shown galloping down these roads bearing a red standard. Their armies are pictured poised to strike from the mountainous section of south Turkey. It was reported, from authoritative sources, that Stalin already has made the boast that he will gather the largest army ever assembled and send it against Palestine. The youth of Russia, to the tender age of ten years, is being schooled in the arts of war. Stalin further stated that if there is a God, he will destroy Him, but that he is going to prove to the world there is no God.

Well does Russia know that Palestine is the cradle of religion! Bible prophecy centers around this land. Hitler had his eye on Palestine. He openly boasted that he would remove every Jew from that land, but God removed him. It is the Communists' purpose to take Palestine in their effort to destroy Bible religion from the earth, but they will never take it. The Jews are being returned to Palestine for the third and the last time, and no power on earth can remove or destroy them, not even the Antichrist, who will prove to be the Jews' greatest enemy, will be able to destroy them or remove them from Palestine.

We must notice that it is when the Jew has gathered back to Palestine in comparative security and prosperity that this battle will take place. This is now an accomplished fact. The First World War gave Palestine back to the Jews as a national homeland. That was the one great prophetic fulfillment as a result of that War. The late M. P. Baxter in his book, "Forty Future Wonders," made the prediction that in 1917 the British would take Palestine away from Turkey and give it back to the Jews as a national homeland.

From Dan to Beersheba, the whole of Palestine is dotted with settlements surrounded with lovely citrus groves, vineyards, grain fields, and fine homes. Cities have sprung up, a network of fine roads has been built connecting the settlements. Industry has grown and is continuing to expand. The mineral deposits are being tested. The land of Palestine, which has lain waste for so many centuries, and whose inhabitants have been wanderers among the nations, a prey to the sword, indeed has been restored. Its rightful possessors have been brought out of the nations and are now at rest, dwelling in comparative safety. They have "gotten cattle and goods, silver and gold," and do "dwell in the midst of the land." What an accurate description Ezekiel gave of present conditions! Conditions that must exist when Gog, Gomer, and Togarmah, with all their bands, set themselves for the raid! When the proper time comes, the war will center in this section of the country.

With millions of soldiers from these nations poised for the battle, the next move will be God's. He says in Ezekiel 38:18-23:

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. For in my jealousy and in the fire of my wrath, have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. 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. 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. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the Lord."

In verse 16, God tells one reason for this great catastrophe: "I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes." Following the conclusion of this astounding event, it will be acknowledged that God alone destroyed the enemies of righteousness. Every individual and nation will give God all the glory. The British in Palestine can no more defend the land against Gog than Gideon with his three hundred were capable of routing the Midianites in their own strength. It was "the sword of the Lord and of Gideon." In this greatest of all victories for modern Israel, it will be the sword of the Lord. God alone will be sanctified in the eyes of the world. This will be the first great evidence to the Jews that God is directing in their national life, and that it is He who is re-establishing them in their own land.

After this mighty judgment upon Russia, Germany,

Turkey, and their allies, the nations of the earth once again will become friendly to the Jews.

If we ever have a world revival, it will be after God manifests His power in destroying the Communistic bear. Russia will cease to exist as a major world power, for she will be deprived of the greater portion of her fertile agricultural areas and of her industries. Her defeat and humiliation will be greater than that of Germany after the two World Wars, for it is to be the manifest judgment of God.

Prophecy reveals the final boundary of Russia after this humiliating visitation of God's judgments: "I will remove far off from thee, the northern army, and will drive him into a land barren and desolate, with his face toward the east sea [the Siberian wastes bordering on Bering Sea], and his hinder part toward the utmost sea [the Arctic Ocean], and his stink shall come up, and his ill savour shall come up, because he hath done great things" (Joel 2:20).

The destruction of Russia will not be the end of earth's troubles, for Europe will fall into the trap of the Antichrist by forming the United States of Europe. The great events of end-time prophecy are shaping for fulfillment. The Revelation of John will be literally fulfilled. The rapture of the saints at the coming of Jesus is ever nearing, and everyone who knows the truth and loves God and the souls of men should bend every effort to get this truth out to the people and to pray for a mighty revival and harvest of souls as a result.

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## RESTORATION OF ISRAEL

*(Continued from page 5)*

mourning, her national repentance, and "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1).

Hear the Son of God tell in His own words about His coming to Jerusalem to reign over Israel and all the nations: "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" (Matt. 25:31). To Peter and all the apostles, Jesus promised: "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" (19:28). How can the resurrected apostles rule the twelve tribes, if the twelve tribes should not be regathered?

Until that Day, the Israelites will suffer, yet not be consumed, even as indicated in the burning bush that Moses saw. *Israel* has been burning, burning, burning, but is *not*

consumed. Hitler and the Nazi Gestapo are dead, but Tel Aviv, Haifa, Jerusalem, and all Palestine are flourishing. Trained by centuries to be tradesmen and merchants, immigrant Jews of Palestine are startling the world by a successful change to making their living by agriculture. Miles of desert sand, yielding to Jewish ingenuity, are producing crops of fruit and grains. Irrigation and increasing rainfall are renewing the land that flowed, millenniums ago, with milk and honey. American-made machinery—tractors and trucks and harvesters—can be seen at work in Palestine today.

A spirit of learning, of recreation and play blesses Palestine. Inspired by their own Hebrew University at Jerusalem, every youngster becomes hungry for knowledge, for skill in music and song, for participation in social functions: parties, swimming, fishing, and baseball. The joy of living in his own free land makes even his work a type of play, and, enjoying it, he becomes religiously tenacious to his task and certain to succeed.

Beautiful buildings, military victories over the Arabs, return to worship in synagogues, and encouragement from world-wide Jewry, unite to keep up a fast and healthful progress by all the Jews in Palestine. The citizenry have faith, too, in their national leaders. Who is like Weizmann? He whose mind and spirit met a crisis in the first World War and whose fame in Britain framed, as it were, the Balfour Declaration! What if now that Declaration has been rescinded? Weizmann is still alive, at the helm of government, and Britain cannot utterly say him Nay. More, the United States of America, from the days of Woodrow Wilson until this day of Harry Truman, has pledged its heart and dollar to assist in making a homeland for the Jew in Palestine.

Come what may—even Gog and Magog from the North—Israel will survive: for God promised Abraham, and God promised David, a great nation, a righteous King, and *a Kingdom forever!* That Man whom Pontius Pilate recognized many centuries ago as "JESUS, THE KING OF THE JEWS," suddenly will come to Jerusalem! for "when the Lord builds up Zion, he shall appear in his glory."

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## POINTERS ON PROPHECY

*(Continued from page 3)*

founded a great empire; he defeated Babylon. Having settled the civil governments of the conquered kingdoms, he restored the Jews to their own land" (Vol. II, p. 344). While Myers gives the dates of the reign of Cyrus as 558-529 B.C., he undoubtedly dated from the start of his rise to power, while Josephus dated from the fall of Babylon as the first year—as that directly affected Israel. The Bi-

ble gives the same history in Ezra 1:1:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem."

One notices that Ezra mentioned a prophecy of Jeremiah. That prophecy had said: "This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon" (Jer. 25:12). Why, though, should Israel be in captivity just seventy years? Leviticus 26:42, 43 reveals the answer. "I will remember the land. The land shall be left of them [vacant], and shall enjoy her sabbaths, while she lieth desolate without them." Under the law of the Sabbaths, the land must rest the seventh year. "When ye come into the land which I give you, then shall the land keep a sabbath unto the

Lord. Six years thou shalt sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord." Israel, however, was greedy and forgot to keep the sabbath of years. From the rejection of Samuel (1096 B.C.) to the time of the fall to Babylon (606 B.C.) was four hundred ninety years—*seventy forgotten sabbaths that must be kept!*

God, in His wisdom, had provided for the land of Israel, but His people had disobeyed. They required correction.

Even when God called Cyrus by name, it was for the sake of Israel! "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me" (Isa. 45:4). All too often, we forget that prophecy is applicable primarily—possibly *only*—to Israel and those nations which come in contact with God's chosen nation.

When one sees the wisdom, power, justice, and love of God, he can understand how by His great power He did reveal to His prophets events to come. Seeing these prophecies unfold in history, gives him a greater conviction of the *truth and inspiration* of the Bible. As we Christians study the *few* prophecies yet to be fulfilled, may we do so prayerfully, seeking to be led by the Spirit of understanding.

**MARY BARBER GODDARD**

Mary Goddard was born, April 10, 1879, at Salem, Ohio, and died, August 13, 1949, at Oklahoma City, Okla. She had been a faithful and zealous member of the Church of God since childhood. She was baptized by one of our ministers of the Church of God when living in Ohio. For some time, she lived in Arkansas City, Kan., where she taught school. She had planned to attend services in Arkansas City at the church, August 14, but died the day before. She taught school for thirty years, and was in retirement nineteen years.

Mrs. Edith McKinney, daughter of the deceased, is a member of the Church of God, and is following in her mother's footsteps.

Funeral services were in the Garrison Funeral Home in Oklahoma City. The writer officiated, presenting the hope of the deceased. Mr. W. H. Alexander spoke commendingly of her. Interment was in Memorial Park.

She leaves to mourn her death: her daughter, Mrs. Edith McKinney, and three grandsons, all of Oklahoma City.

C. Alan McLain.

**B. BARTLETT**

B. Bartlett, Carlsbad, N. M., was born on November 9, 1878, and died on July 25, 1949. He leaves a wife, Jessie Bartlett, three daughters and one son. The daughters are Mrs. V.

Neal Silver of Lubbock, Tex.; Mrs. W. W. Anderson, Redlands, Calif.; Mrs. Pearl McGalthery of Carlsbad. The son is Lowell Bartlett of Carlsbad. He leaves, also, three grandchildren and one sister, Mrs. Edna Fridge of Carlsbad.

Mr. Bartlett barbered in Carlsbad for some twenty-five years, then went into business for himself and was a very successful salesman.

He was baptized into the Church of God of the Abrahamic Faith on June 8, 1947, by Bro. E. O. Stewart of Sweetwater, Tex. He loved the study of God's Word and was happiest when studying and learning more about it.

Bro. E. O. Stewart officiated at the funeral service, being assisted by J. Melvin Ray, a local minister. Burial was in the Carlsbad Cemetery.

Bro. Bartlett was very happy that he had learned the Truth as the Church of God teaches, and he went about trying to teach it to others. He was loved by everyone who knew him.

Mrs. B. Bartlett.

**VOLLIE AULTMAN VANZANDT**

Vollie Vanzandt was born in Vanzandt County, Tex., December 6, 1877. At the age of twenty-two years, he was united in marriage to Maratha Ellis of Havana, Ark. For sixty years, he resided in and near Havana. His occupation was farming.

He leaves to mourn his death: his wife, Maratha, who is a faithful member of the Church of God; three sons, Jim A. Vanzandt, Danville, Ark.; Travis of Havana; Trenton of the U. S. Army at Camp Chaffee, Ark.; three daughters, Mrs. Elmer Cherry, Havana; Mrs. Lahoma Stahl, Bellville, Ark.; Mrs. Kate Anderson, Sapulpa, Okla.; two sisters, Mrs. Dora McElroy, Waco, Tex.; Mrs. Ella Hildebrand, Irdell, Tex.; sixteen grandchildren; four great-grandchildren, and a host of relatives and friends.

He was a man of hospitality and friendliness.

The funeral services, conducted by the writer, were in the Morris Chapel near Waveland, Ark. More than two hundred people attended.

C. Alan McLain.

**MRS. LUCY LAPP**

Funeral services were held for Mrs. Lucy Lapp of Sunnyside, Wash., September 6, 1949, in the Church of God of Moorefield, Nebr. The writer read the Scripture; Elder Ernest Graham of Holbrook read the obituary; and Elder Clarence Lapp gave the address.

Mrs. Lapp lived near Moorefield for several years. She, with her family, moved here in 1895, and they left this county in 1912. She made many friends while here, several of whom were present at the funeral services. Sr. Lapp was laid to rest in the Moorefield Cemetery.

Elder E. E. Giesler.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."*

### Psalm 15 (Moffatt)

"In thy pavilion, O Eternal, who may be a guest, who may dwell on thy sacred hill? He whose life is blameless, who does right, he whose words are from the heart—no scandal on his tongue, to hurt his fellow, no insult heaped upon his neighbour; he has contempt for rogues, and honors those who reverence the Eternal; he keeps to his oath, though he may lose by it, he takes no interest on a loan; he is not to be bribed against the innocent—he, living so, shall never be rejected."

### Psalm 37:18-22 (Moffatt)

"The fortunes of the upright are the Eternal's care, and their possessions last for ever; in a calamity they keep their share, in famine they have plenty. The godless perish, their families have to beg for food; the foes of the Eternal disappear like fuel, they disappear in smoke and vanish. The godless never pays back what he borrows, but the good man is charitable and gives. Those who bless the Eternal, they shall own the land; those who curse him shall be uprooted."

### Did You See?

Did you ever see an animal trainer who always wore a mask over his face? Perhaps there was a reason for this covering. Sometimes an animal becomes angry and mars the trainer's face so much he dare not appear without his mask. His heart may be kind and his voice interesting, but who would see anything, except the terrible scars, if he left off his mask?

Christians are clothed with Christ's righteousness. Sin may no longer be alive in the person's heart, yet scars of sin are left. As long as he remains "in Christ," his sins are covered. That is why it is important to be particular where one



goes. The pure, white garment must be kept spotless! A dirty garment never gives a good impression. Be particular where you go. Let Christ's righteousness be yours.

### Let Us Play

Open your *Truth Seekers' Quarterly* to the lesson for today.

*Question:* Lord, who shall live with Thee? Mark "True" or "False" after each statement below:

1. The righteous, for they show mercy.
2. The wicked borrow and shall live.
3. The inheritance of the upright shall be forever.
4. The righteous shall be hungry in times of famine.
5. He who has clean hands and a pure heart.
6. He that takes bribes.
7. Those who do evil to their neighbors.
8. He that walks uprightly.
9. He that speaks the truth in his heart.
10. He that backbites with his tongue.

### A Christian Citizen

The Christian seeks a Kingdom to come, for the prayer is, "Thy kingdom come." He seeks a King to come. Jesus said He would return. He also said, "Occupy till I come." That leaves His work in our hands. The gospel of the Kingdom must be proclaimed.

As John the Baptist foretold Christ's coming, so should we today proclaim to a lukewarm world the fact of His second coming. We should see that all who are near us hear the good news of the everlasting Kingdom.


### Happy Birthday Wishes!

- Harold Hess, Sept. 13, age 14, Lafayette, Ind.
- Allegra Belle Smith, Sept. 16, age 5, Brady, Nebr.
- William Walker, Sept. 16, age 4, Hammond, La.
- Connie Kay Bush, Sept. 16, age 2, Stanton, Mich.
- Lucille Lobell, Sept. 18, age 14, Hammond, La.

"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" (Psalm 84:10, 11).

# The Berean Page

Timothy Pearson, Hammond, La.



### Wisdom--Get It

"The three foundations of learning: Seeing much, suffering much, and studying much."—*Catherall*.

If men had eyes set out like a frog's eyes, they could see in all directions at once. Even with so remarkable a boon, however, many interesting things would be missed. Think of all the wonders our limited vision misses! On a trip, how much does the tiring eye absorb of the beauties of the Creation?

Learning depends upon seeing *much*. Most school officials are glad to dismiss students from classes in order for them to enjoy educational trips or hikes. Why? Because the students are likely to absorb more knowledge during the excursion than they would have in the classroom. We know of one instance in which a student was allowed three days from school for a trip with an evangelist. During that time, the student was drawn toward the work of the Lord and later took up the active ministry. He had *seen* much.

Also, learning depends upon suffering much. During hardship, the mind becomes conditioned and it more easily comprehends the power and grace of God. "The God of all grace . . . *after that you have suffered a while, make you perfect, stablish, strengthen, settle you*" (1 Peter 5:10). The example set by Job shows what suffering can do. O, how much wiser was Job when the boils healed and his possessions were returned!

Finally, much study is a foundation of learning. The school bells are ringing now, calling boys and girls to classes. Trains and busses are carrying men and women to college. Education advances.

The sad part of the story is that many youths are not taking advantage of the school systems. This is even more true of Biblical learning at churches and religious colleges. Paul advised Timothy to *study*. Create a desire for reading, and devote your reading to helpful material. We Christians do not



have time to read trash, for there is too much good material available. Reading is one of the easiest ways to further your education.

See much, suffer much, study much. Said Solomon, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

### Committeeless Chairman

Writes Sister Mary Railton, "The National Berean Board has appointed me to be chairman of the Social Correspondence Committee. Me, I'm chairman *without* a committee."

That means that Mary, in order to keep up with Bereans in 1921 (see history below), will need to write 1,683 letters this year, about three every day. What can you do? If you are in high school or out of school and will write letters to newly baptized, ill, or isolated individuals, send your name and address to Sister Railton at Oregon Bible College, Oregon, Illinois.

## Historical

The earliest records of the work report a groping for a suitable denominational name. The first record of Bereans discussing the name was written in 1921. At a Chicago meeting of the Berean Board, a motion was made to name our church denomination the "Church of Jehovah." The next mention of the name was in 1923 when "Churches of God in Christ Jesus" was approved by the Bereans. Undoubtedly, there were other discussions concerning a name during the years that followed. When an official name was adopted, however, it was "Church of God of the Abrahamic Faith."

### Tithing

In 1923 the subject of tithing arose. The following resolution was adopted: "The Executive Board of the National Bereans favors the encouragement of tithing among Bereans as an educational activity."

### Imagine That!

In 1921 the Social Correspondence Committees reported the following achievements: 1683 letters written, 968 answers received. 362 correspondents were contacted. What a goal for any year! Half that goal in 1949 would make us exclaim, "Imagine that!"

*Coming.* Bro. C. E. Randall's visit to Texas in 1922, and Bro. Vedantachari's letter from India in 1923.

"The clouds may drop down titles and estates; wealth may seek us, but wisdom must be sought."

## AMONG THE CHURCHES

### CALENDAR OF SPECIAL EVENTS

September 30-October 2—Northwest Quarterly Conference at Corvallis, Ore.

Did one of your friends pay your subscription to *The Restitution Herald*? Why not "go, thou, and do likewise"? Keep the subscription ball rolling!

Born to Bro. and Sr. Timothy Pearson, Hammond, La., a son, Marc Warren, on September 3. Congratulations!

Born to Bro. and Sr. Linford Moore, 802 W. Jefferson St., Macomb, Ill., a daughter. Congratulations!

See Page 11 for more news!

### HAVANA, ARKANSAS

The evangelistic meetings at the Walnut Grove Church of God near Havana, Ark., were educational and inspirational. The meetings started on August 23 and continued through September 1. The last evening in August, Miss Clynell Fleming, Havana, gave her heart to the Lord. She was baptized into Christ, the afternoon of the next day, in the Petit Jean River near Havana. Many people were at the riverside to witness her obedience to the Lord's command of baptism. Pray for her, and for the work in this community. Clynell will be graduated from high school next year. C. Alan McLain.

### OHIO CONFERENCE

The Tenth Annual Conference of the Ohio Churches of God came to a close with wonderful memories of our four days of spiritual fellowship to fill the minds of some one hundred twenty brethren for another year. The Lawrenceville folks were more than gracious with their hospitality.

Bro. Harvey U. Krogh, Jr., brought some very helpful messages to all who attended, and the class instructions were given by the three Ohio Conference pastors: Bros. Richard Smith, C. R. Randall, and G. E. Marsh, also many other faithful workers.

Evangelism was the main thought of the Conference. With the results of Bro. M. W. Lyon's survey of Ohio during the first of the year, many plans were formulated for the coming year.

One of the main ties between the Ohio churches during the year is the pulpit exchange program, each quarter, which is entering its third year of operation.

Very seldom does the Chicago Bible broadcast reach this far, but several of us in Lawrenceville heard Bro. Sydney E. Magaw's message of September 4. It was a thrilling climax for us who heard it. May the Lord continue His blessing on your work there, Bro. Doan. J. Don Swartz, Secy.

### BAPTISM AT OMAHA, NEBRASKA

It was our pleasure on Thursday evening, August 25, to assist Mr. Ralph J. Ver-Mehren, 5317 N. 33rd Ave., Omaha, Nebr., in putting on the Lord Jesus Christ in baptism. Three years ago, we officiated at Ralph's marriage to Miss Loramae Karnett, and it gives us much joy to know that they are now united in faith. We pray God's guidance and blessing for Ralph, that he may grow in grace and in the knowledge of the Lord.

Robert O. Hardesty.

### MOOREFIELD, NEBRASKA

All-day services were held on Sunday, August 28, at Moorefield, Nebr. About one hundred adults were present, besides small children. Bro. Ernest Graham of Holbrook, Nebr., spoke at 11:00 a.m.; Elder T. A. Drinkard of Arlington, Tex., at 2:30 p.m.; and the writer gave the sermon in the evening. Dinner was served at noon on the church lawn. There will be all-day services, also, on the fourth Sunday of this month.

The work is going forward here and at other parts of the State, in spite of a shortage of ministers and other trained workers. Much more work is needed here than it is possible for the three local pastors to do. We need a State evangelist to help with the work. What about it, Nebraskans? Can we afford not to have one? Elder E. E. Giesler.

### SALEM (ILL.) CHURCH OF GOD

The Salem Church of God observed its annual Home Coming on August 14. Those attending from a distance were Bro. and Sr. Elmer Gockler and family of Corpus Christi, Tex.; Bro. and Sr. Harry Gockler and daughter of Hector, Minn.; Sr. Ruth Gaskill and children of Fort Wayne, Ind. After Sunday school and preaching services in the forenoon, a basket dinner was held at noon. In the afternoon, a program was given as follows: songs by the congregation—"Bringing in the Sheaves" and "My Faith Looks Up to Thee"; prayer by Bro. Harry Gockler; duet ("My Prayer") by Bro. and Sr. Harry Gockler; a recitation by Donna Claypool; a song by Mary Catherine Gaskill; recitation by Gary Claypool; history of the Church by Sylvan Richey; piano solo ("Star of the East") Delonise Veach; talks by Elmer Gockler and Zeuss Murphy; report on National Berean Youth Rally by David Murphy; special songs by Mrs. Roy Samford and daughter Carrol; a talk by Harry Gockler; song by the congregation, "God Be with You."

Among those attending the afternoon program were Bro. and Sr. Charles Hickox, Bro. and Sr. Arthur Stages, and Sr. Henry Partlow of the Restitution Church near Casey.

Osbey D. Claypool.

### BROWNTOWN, VIRGINIA

In response to urgent requests, we journeyed to Browntown, Va., to preach to the brethren there, Sunday night, August 28.

The little mountain church was filled, despite a heavy downpour of rain with high winds that tore off limbs and uprooted trees. The energetic singing and eager attention were an inspiration to us.

At close of the meeting, Donna Hicks requested baptism. Donna, only eleven years of age, is an enthusiastic student of God's Word. Her youthful integrity and devotion is heart-warming, indeed. She inquired about baptism prior to the meeting, and, when we hesitated a little, she said, "I'm eleven years old and mother was only ten when you baptized her." All we could reply was: "That baptism, certainly turned out all right." Accordingly, we returned the next morning, August 29, and baptized Donna in the all-saving name of our Saviour Jesus Christ.

She has now begun her new life that will lead to the Kingdom of God and all it has to offer. If she continues to reverence God, study His Word, pattern her life after that of Jesus, heed the counsel of her mother and grandmother, as she is doing now, we know she will win the victory through Christ.

We pray God to guide her, strengthen her against every evil, and lead her by His Holy Spirit until she receives the crown of life.

Harry Sheets.

### IOWA BEREAN DAY, 1949

Berean Day at Iowa Conference was enjoyed by all in attendance. Our annual business meeting was called to order by Dorene Allard, 1st vice president. Officers elected for the coming year are as follows, Richard Torry, president; Dorene Allard 1st vice president; Orien Sealine, 2nd vice president; Ruth Johnson, secretary; and Shirley Slaymaker, treasurer. We decided to contribute \$50.00 to the conference building fund and \$25.00 toward conference church pews. As an incentive for more of our group to attend the National Berean Youth Rally and Summer School next summer, we put \$35.00 in a fund to be divided among those young people who attend.

The afternoon was given primarily to our Berean Day program, with Louise Johnson in charge and given by our cradle roll and junior Berean members.

Our picnic was at Byrnes Park in Waterloo. More than fifty were in attendance. Plenty of food and a good time were enjoyed by all.

For our Berean night services, Bro. Dean Moore gave us a message which everyone agreed was a wonderful finishing touch of inspiration for our Berean Day services.

Ruth Johnson, Secy.

**EVANGELISM IN ALABAMA AND ARKANSAS**

**REPORT FROM SOUTH TEXAS**

In July, I attended a very good conference at Walnut Grove near Havana, Ark. I enjoyed meeting a goodly number of those of like faith, but was disappointed that many others were not present.

Five miles north of Morrilton, Ark., I held a ten-days' meeting. Attendance was fair and attention good. The brothers and sisters there are very faithful and love the Truth. Some outside the Faith were very much interested in the doctrine I preached. I am just hoping that much good will follow.

I arrived at Town Creek, Ala., on August 9. Ten miles out from Town Creek, I preached fourteen Bible doctrinal discourses in an unfinished residence near Bro. W. L. Wallace's home. The so-called Church of Christ people went back on having their minister preach twin discourses with me, so they refused to let us hold our meeting in their church house. When they learned we would find a place to hold our meeting, they challenged us to have a ten-day discussion, but we brushed them aside until a later date for the debate. I sent them word that I would write up propositions when I got home, and, if their preacher will sign them, I will go meet them in their own nest.

The attendance was good, and I had the best of attention. Some said I was the best posted and deepest man on Bible subjects they had ever heard in that country. I told them to give God all the glory. The meeting there closed on August 21.

I delivered six discourses near Mount Hope, Ala., at Bro. Ed Crowden's home. We had good crowds with fine attention. Many were interested in the Truth. The people at both places want me to hold some more Gospel-of-the-Kingdom meetings next year, if the Lord does not come. I preached thirty-six times while on this trip.

Some have written me that they will help pay my expenses if I will come West, this fall, to hold meetings. You who love the Truth in the Western States, please write soon and tell me what you will do. I will be happy to hold you a meeting in any state or place you want me to.

The new books are going fast; so, if you want one, write and tell me.

Love for all, and God bless you that love the Truth!

J. M. Morgan.  
Bristow, Oklahoma.

See Page 11 for more news!

**HERALD RECEIPTS**

Mrs. Ralph Kennard; Mrs. P. H. Garner  
J. E. Miller (2); Mrs. Ernest Rice; Raymond Brown (4); Mrs. Olaf Hammer; Mrs. Harry Grove; Mrs. Minnie Rogers (2); Mrs. T. W. Harvey; James M. Watkins; Ruth E. Johnson; J. M. Morgan; Mrs. H. Schultheiss; C. Alan McLain; Linford Moore; Mrs. Alice S. Johnson; Mrs. Ola Hornaday; Vernis D. Wolfe; Robert O. Hardesty; Mrs. Ruth Knosp; Evan Knodle; Laura M. McCallister; Willard E. Wood; Mrs. L. F. Slocum; Mrs. G. E. Kelley; Mrs. Jack Pease; Roy Marron; Mrs. C. Merrill.

Having attended the Texas Conference near Gatesville, we wish to report it certainly was thrilling, inspiring, and uplifting to meet with those of "like precious faith" from the different parts of Texas. Would that others over the State would begin planning now to be present at next year's Conference! Those attending this year are boosting the Conference to the fullest, hoping that those who were unable to attend may be able to do so next year. If our Conference is to grow, and if evangelism is to cover our State, the prayers and support of each member are very necessary. Won't you accept your responsibility?

Bros. T. A. Drinkard, E. L. Macy, and James Mattison were the ministers present at the Conference. All are diligently laboring, under great handicaps, to carry the saving name of Jesus and the gospel of the Kingdom wherever possible.

Financial aid is essential. If each member in Texas would contribute just \$1.00 a month to carry on the Conference work, and those who can do so contribute much more, the gospel work could be more extensively carried on. We might employ two, or even three, evangelists instead of one. We, personally, are tithing and feel that those who will likewise try tithing will be blessed for the efforts so spent. Put God and His work foremost in your heart, and plan to that end. Support the Texas Conference and the ministers so zealously and faithfully working to spread God's precious Word. Send your contributions to the Conference treasurer, Sr. (Miss) Wilda McCorkle, 301 W. Main St., Gatesville, Tex. Remember—the Lord "loveth a cheerful giver."

Within a hundred-mile radius from here, seventeen people (babies included) attended the Conference. Let us work, that the children of Texas, at least, may hear, believe, and accept the Truth. The Youth Rally was quite successful. May the Lord bless those responsible for the success of the Conference and Youth Rally!

Now, a bit about our local work. Bro. and Sr. James Mattison have been working with us in Riviera, in Harlingen, and here in San Benito. My husband John and I are the only members here. He was baptized two years ago at the Texas Conference. Our house is always open to members and ministers who desire to meet together. We have held many services here. We believe that if we can erect a church building, many will go there who do not go to the home for services. Plans are being made to erect a church in Harlingen, the hub city of the Rio Grande Valley, just as soon as possible. There are only a few members here and in Harlingen, but they are faithful and diligent, and determined to get a building.

Thank God for a beginning! Through His help, we pray to be successful to the end. He has certainly blessed us. A means, thanks to the National Beran Society, was provided whereby Bro. Mattison could come down to this section of Texas. He and Bro. E. L. Macy arrived here together last September and began working. Bro. and Sr. Mattison, whenever possible, have met with us in the

Valley for Bible class and study each Thursday evening. They must drive about one hundred seventy miles, round trip, to meet with us. That is no little task or expense on their part. We thank God for people with faith like theirs! Oh! for more and more such faithfulness! We could move mountains! He has begun a wonderful work and has baptized three. The time of harvest indeed is ripe. Let us get a more widespread knowledge of the truth broadcast throughout Texas.

May I express our heartfelt thanks to those of "like precious faith," scattered near and far, who are sending their contributions or tithes to aid in our building project. We deeply appreciate each one and feel more keenly each day the need of hastening the erection of God's house which His faithful ones are making possible. May God richly bless each and every one who so unselfishly gives and thus has some part in His work in South Texas. Then we will have a place where services can be held for the Mexican people, also. Let us remember: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

May the Lord find us faithful and working when He returns a second time unto salvation. The time is growing shorter each day. May we not be weighed in the balance and found wanting. Let us be about our Father's business, ever remembering what Paul said in 2 Timothy 4:1-8:

"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. 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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For 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."

Mrs. Opal Robbins Hayse,  
706 N. Sam Houston Blvd.,  
San Benito, Texas.

**Remember!**

**NATIONAL BIBLE INSTITUTION**

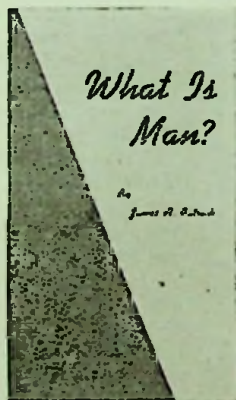
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National Bible Institution,

Oregon, Illinois

# THE RESTITUTION HERALD

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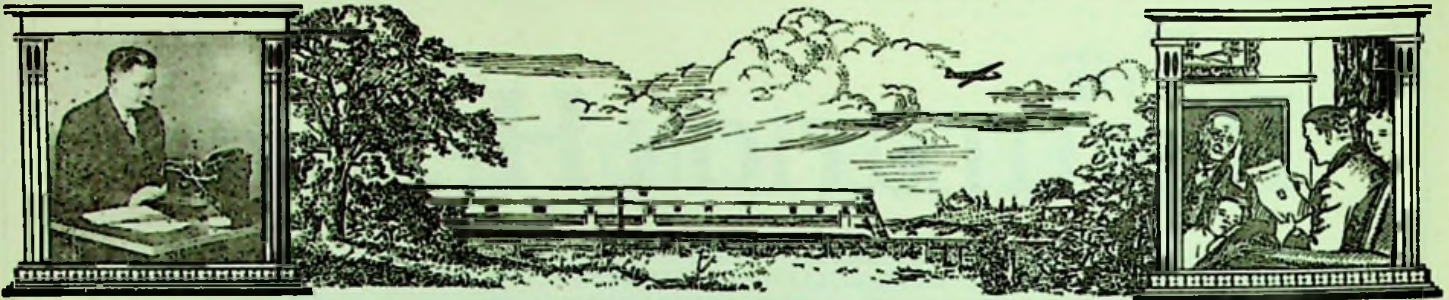
NUMBER 49



—Authenticated News photo.

## SMOKING VESUVIUS FRAMED BY RUINS OF POMPEII

The ancient city of Pompeii (population—30,000) at the foot of Mount Vesuvius was onetime a large, flourishing, and popular metropolis. Under the Romans, this city was a center of art and commerce and a summer resort for many rich residents of Rome. In 63 A.D., one warning year before the burning of Rome, an earthquake shook Pompeii and leveled to the ground many of its famous buildings. In the year 79 A.D., while citizens were rebuilding the city of their pride, that whole city was destroyed by the historic eruption of Mount Vesuvius. During the Middle Ages, the city of Pompeii was forgotten completely—as though it “had not been”! (Obadiah 16.) Not until the year 1755, or later, and after a sleep of seventeen centuries, was any systematic effort made to excavate the city from beneath its smothering garment of lava. Today, these ancient ruins are somber reminders of an ungodly glory that faded fast away. Warningly, lest man forgets Omnipotence, Vesuvius smolders now anew. . . . “Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice,” but He “respecteth not any that are wise of heart” (Job 37:23, 24). God grant mercy to all His people in these last days!



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## *Laughter, Lava, and Last Days*

Flee, thou prophet and pessimist and pest, for I am *Pompeii*. Nor mispronounce my name in leaving! Pleasure is my God. I need no prophet. *Begone!*

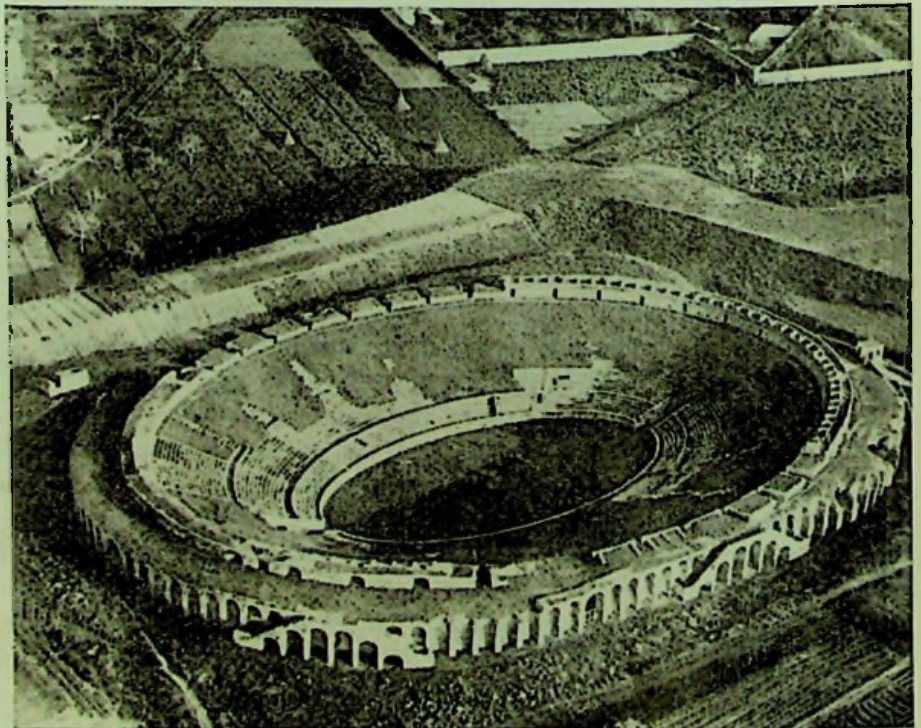
Welcome, traveler! Go with me, tonight, to my arena. Only Rome's is grander. There we shall see wrestlers grapple for a purse, and gladiators will fight in a struggle of life or death. There will the discus sail like a saucer, and the javelin like an arrow to its target. There, Rome's best steeds will race their flaming chariots. There, tonight, trained elephants will fight until only the victor lives. Then, like victorious gladiator with hand held aloft, the winning bull will lift his trunk and trumpet wicked joy toward the stars; then eat a hearty meal and sleep to dream of his success. Neither Cicero nor Caesar ever saw what we may see, tonight, friend: for says the street, Vesuvian may attend the games. If he attends tonight, we shall see Christians fed to lions and, perhaps, others of *that Way* burned upon the stake.

So, we went to *Pompeii's* theater. We saw the show: banners and lights and laughter, blood and applause—then lightning and thunder! From some unknown Source came a smell of burning, of molten rock, sulphur, and ash. O, yes, Vesuvius, but *it* had smoked before! Only now the prophet was gone, and, in leaving, had shaken the dust from his sandals.

Downward came the lava like rushing streams of liquid fire. Downward came a burning stench of smoke and soot and ash. Downward *toward the amphitheater!* Slowly, yes, for God was Mercy, still, and granted time to flee; yet onward came the lava! Then was grief; then was panic; then was prayer too late, for God had opened wide the jaws of sick Vesuvius to vomit suffo-

cating filth upon the proud and laughing city. As Nahum (1:14) prophesied of Nineveh, "I will make thy grave," some other prophet must have lifted cry against Pompeii! Like the Assyrian city was buried in sand, this Roman city was buried in lava and silt. Nor for seventeen centuries was it excavated!

"This know also, that in the last days perilous times shall come. For men shall be lovers . . . of pleasure more than lovers of God" (2 Tim. 3:1-4). "Men . . . shall desire to die, and death shall flee from them" (Rev. 9:6). Jesus, Prophet rejected, forewarns: "There shall be weeping and gnashing of teeth" (Matt. 25:30). Come, traveler, down into the arena, tonight? Down into the Valley of Jehoshaphat? Down with the multitudes into the lava of Vesuvius? Down into the theater of death? Come thou, *rather* to walk in the pathways of God, for Vesuvius a thousand-fold smokes warning anew as romping masses swarm the arena. They know not the coming *Judgment Day!*



Excavated Arena in Pompeii, Italy

# "Godliness with Contentment Is Great Gain"

(1 Timothy 6:6)

By Glenn M. Birkey, Rochelle, Illinois

AS THE YEAR 1949 passes rapidly before us, we are fully aware of the restlessness and lack of contentment among the masses throughout the world, and especially in our own nation. While many have the blessings of food, raiment, and a roof over their heads, they covet many more material possessions they could very happily do without. The Apostle Paul stated in First Timothy 6:6 that "Godliness with contentment is great gain." Paul also stated in Philippians 4:11: "I have learned, in whatsoever state I am therewith to be content." I question if Paul meant he would not better himself if he could, but he would be satisfied *until* he was able to do that.

The first twenty years of my life were known as the "horse and buggy" days. As I look back over the years, I plainly can see there was much more contentment among people than now. The automobile, radio, motion pictures, and other inventions have brought on discontent, rather than contentment. I well remember, when between nine and twelve years of age, I would work all day in the field and, after the evening meal, ride my bicycle to the village post office and depot—there watching the train "pull in" from Chicago en route to Minneapolis. (Perhaps there came my first inspiration to follow a railroad career.) Then I would return home with the daily paper, which we had just begun taking, as rural free delivery was not yet established. This bit of recreation satisfied me more, I believe, than all the recreation given modern youth does at this present time. Today, both youths and adults are *seeking pleasures*, yet seemingly are seldom satisfied. Many American youths, according to press and radio reports, are indulging in stick-ups—*burglary* to get what they think is "easy money" to use in satisfying their discontent. This they do, rather than to get it by the slower process of honest toil.

I was impressed recently by an article on "Home" written by Walter S. Wendt in the *American Christian Signal*. Here it is:

Over on U. S. Highway 67, there is a neat farm home. It is one of those unusual places one sometimes sees traveling swiftly over the rolling countryside. It did not always look trim and neat. I remember when it was in need of the painter's brush and the industry of a firm guiding hand. As I think back, I recall the sight of a young lass in her teens walking hand-in-hand with a lad in his twenties. An old man was showing them the premises, in hope of making a sale. I can still hear him gently saying: "It isn't much to look at, but if you are

willing to work and put in a lot of effort, it can be changed into a pleasant home. I'll leave you two alone for a few moments, and then I'll come back and hear what your decision will be."

The young couple looked a while longer. Then the boy and girl paused to consider the problem, as they looked at each other through the eyes of love. . . . Soon they would be married before God's holy altar in the village church. If they were going to start immediately in a home of their own, something must be done. Although this was not what they had pictured as they made their plans together, yet here was something they could afford.

The silence was broken as the young man hesitatingly asked: "Well, what do you say, Dear? I know it is asking a lot to live in a place like this. I'd much rather carry you across the threshold of a mansion and give you everything money can buy. But I can't. If you're willing to live here, we can be very happy together."

Softly, she answered: "You know I'll be happy here. If you're willing to undergo all the inconveniences this place has to offer, so can I. All that matters is that we can be together in a place of our own. With you at my side and God helping us both, we can certainly make this place desirable and livable."

It was a beautiful wedding, with friends and acquaintances wishing them well. The young couple went to work on that shabby home. Little by little, the passing public could see a transformation taking place. It was not done in a day. It required many years, years full of toil and sorrow, with crop failures, sickness, and many other trials that come to make life one of burden and care. The training and guiding of the children was a part of it, too, but I never did hear either complaining. They trusted in God, and they experienced the heavenly truth that "godliness with contentment is great gain."

In this modern world, our young men and women sometimes forget or never know that basic truth. Instead, too many, when they contemplate their marriage, look at it through the eyes of Hollywood producers. These people who make up the Hollywood picture know little about godliness and, therefore, experience very little of the true contentment a Christian man and woman seek when entering holy matrimony.

When one sees so many people anxious only about the material possessions of life and so few concerned about their spiritual needs, one cannot help thinking of Christ's words in His Sermon on the Mount: "I tell you, never trouble about what you are to eat or drink in life, nor about what you are to put on your body; surely life means more than food, surely the body means more than clothes! Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your heavenly Father feeds them. Are you not worth more than birds? Which of you can add an ell to his height by troubling about it? And why should you trouble over clothing? Look how the lilies of the field grow; they neither toil nor spin, and yet, I tell you, Solomon in all his grandeur was never robed like one of them. Now (Please turn to page 9)

# Jesus' Coming Is Sure

*A Radio Sermon via WAIT, Chicago*

*By Harold J. Doan*

**T**URNING to John 14:3, one of the more than three hundred references in the Bible to Jesus' coming again, we read: "I will come again, and receive you unto myself." Jesus was trying to comfort His disciples. He had warned them that He was going away, and they evidently were sorrowful, anticipating great loneliness. To cheer their fainting hearts, Jesus promised to "come again," to gather His disciples unto Him, and to be with them always. This promise continued to be their one hope, their great joy, their anchor in the storm. Jesus' followers were sure He was coming again, and they took courage.

Gradually, Jesus' disciples died, and their children died, and their children's children died, and Jesus did not come—and He still has not come. Much time passed and Jesus did not appear; men lost faith. Because all things continued after Jesus' ascension much as they had from the beginning, people doubted and were not sure that He meant what He promised when He said, "I will come again." Some simply scoff, saying, "It will never be." Some say, "Jesus meant that He would come into our hearts." Some say, "He has already come—but secretly." We say, "Jesus' coming again is sure and two thousand years nearer than it was when Jesus sought to comfort His followers with a promise personally to return. Regardless of the passage of time, regardless of our impatience, regardless of last-day scoffers, the time will come, and soon, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). We are sure Jesus will come again, literally, personally, visibly, to this earth. We are convinced beyond doubt that Jesus will fulfill the words of the angels spoken on the Mount of Ascension, "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).

Some are not so sure. They fulfill the prophecy of the Apostle Peter, saying, "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 begin-

ning of the creation" (2 Peter 3:3, 4). These verses confirm our conviction that most disbelief is based not upon honest doubt, but upon a desire to escape the moral requirements of God's way.

Scoffers, walking after their own lusts, justify themselves by saying, "How can we be sure that Jesus will come again? It has been two thousand years, and He hasn't come yet!" Do you know that is a widely used alibi today? I have heard it many times—just as if two thousand years is a great span of time in God's eyes. Because we mortals of 60<sup>1</sup>/<sub>2</sub> years life expectancy look upon two thousand years as a long time, we have the presumption to assume that it must be the same to God—and imply that His Son was a liar. You people who think God must have forgotten His Word of two thousand years ago by now, I ask you, "How long is two thousand years to God, whose life is without beginning and without end?" Peter answers for you in this



Harold J. Doan

same chapter, saying, "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). Time to immortal God is nothing; a thousand years is the same as a day. Can the passing of time detract from the certainty of Jesus' return to earth? It cannot!

Although God cannot be as conscious as we of the passing of time, even two thousand years, He has delayed the sending of His Son a second time to earth, for good reason. Peter continued his argument by stating, "The Lord is not slack concerning his promise" (He is not negligent nor forgetful), but "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). If it seems to us that the Lord has waited overlong to return to His friends, it has been because God is giving sinners time to repent of their ways and come into His fold. But Jesus will not wait forever! He must come again! It is imperative! Jesus knew this. He knew there would be delay and opportunity for salvation, but He knew also that some would not seize their opportunity. Jesus onetime said, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall an-

swer and say unto you, I know you not whence ye are . . . depart from me all ye workers of iniquity" (Luke 13: 25, 27). Today, the door of salvation is open wide. Jesus, our High Priest, sits at the right hand of God. Yes, for the sake of the unrepentant, Jesus delays His glorious coming again, but not forever: for soon perhaps, He will rise up and return to earth. The door of salvation then will be closed. It will be too late to repent. Even in this awful warning there is hope: for it assures us that the

passing of time implies not a forgetful Lord, but a *merciful* Lord, and that the day of waiting will one day end.

To doubt that Jesus is coming again is to deny God's Word. To deny that Jesus will come again is to call Him a liar and God the Father and protector of lies. Deliver us from such blasphemy!

A ten-year-old girl and her father went swimming one day in the Atlantic Ocean. When some distance from  
(Please turn to page 9)

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## The Kingdom Hope

By James Mattison, Riviera, Texas

OF ALL hopes that have been presented concerning man's salvation, one still remains the most desirable, the good news of the coming Kingdom. It offers far more than any other, and is the only Biblical hope of living forever surrounded by righteousness. We understand the Scripture to teach that man shall dwell endlessly in a sinless land where Christ shall be King, and that forever man shall enjoy the blessings of the great Kingdom and its work. This hope is a hope to challenge the imaginations of all men, and is a far stronger incentive for Christian living than is the hottest picture of a fiery, tormenting hell to last forever. More lasting good is done through a picture of love and reward to come, than through the strongest picture fear can portray. We propose to show a few of the main facts concerning what is before the faithful.

There is no doubt in any of our minds as to whether or not Jesus taught the gospel of salvation. He did. He called it the gospel of the Kingdom of God, and in many parables described that Kingdom. The Beatitudes contain mostly promises to the faithful—to be given in the future. Do we Christians *now* inherit the earth? Do we *now* see God?

In Luke 19, Jesus gave a parable to teach that the Kingdom would not come until a long time had passed. According to prophecies being fulfilled today, we feel that that time is drawing nigh, that it is "even at the doors."

To enter that glorious Kingdom is the only hope set before us by all the holy writers. (Acts 14:21, 22; James 2:5; 1 Thess. 2:11, 12; 2 Thess. 1:5; Rev. 11:15.) The Kingdom is the reason behind future resurrection of the righteous and their eternal life.

The greatest punishment man ever will know will be to be barred from entering that Kingdom. Think of the resurrection of "the rest of the dead" (Rev. 20:5, 12), and imagine their mental torture as they see the desirable conditions in a renewed, godly earth, and know that they are unworthy and to be committed to the consuming lake of fire.

Some theologians believe that the wailing and gnashing of teeth will take place in an everlasting and tormenting flame. We reason thus: if so, they would have eternal life, and where has God promised eternal life, or anything else but destruction to the wicked? (See 2 Thess. 1:9; John 3:16; Rev. 20:14, 15.)

First Corinthians 6:9, 10 shows certain evil doers, such as drunkards and immoral ones, being barred from entering the future Kingdom. Galatians 5:19, 20 shows a similar picture. Ephesians 5:5 emphasizes that no unclean person shall ever have inheritance in God's great Kingdom to come, when Christ shall rule over a renewed and restored earth full of righteousness.

Matthew 5:20; 8:11, 12; 18:1-3; John 3:3-5 all show that salvation shall not be universal, but that the wicked persons themselves shall be destroyed along with their deeds. Read Matthew 13:41 which speaks of the Son of man sending forth the angels to gather all offensive things and "them" which do iniquity, and casting them into a fiery furnace. Yes, fire, a *destroying* fire! We believe the wailing and gnashing of teeth will not be so much the effect of seeing what sort of punishment awaits them, but will be the knowledge of what they might have had, if they had not been foolish. This is the punishment that shall cause the most torture, mental torture. (Please turn to page 9)

# Is Time Running Out?

(Romans 13:11)

By Dr. R. R. Brown

Selected by Harvey U. Krogh, Jr., South Bend, Indiana

**M**ANY Political and economic observers have recently assumed the role of prophet, and there are those among them who have gone so far as to say that the present world order cannot survive. The pollsters and prognosticators suffered a humiliating defeat with the last election, but some of them continue to function as seers. We believe, however, that there are safer guides for the student of prophecy than scientific polls or the opinions of those who study trends scientifically. We are also aware of the fact that teachers of prophecy have been tempted to become predictors of events. Probably nothing has done more to cause their hope to be eclipsed than the fact they became speculative in their Biblical teaching and tried to read finality into passing world events.

However, we think any unprejudiced mind cannot help but observe momentous trends in the world. When we ask the question, "Is time running out?" we are not thinking of the exhaustion of our planets or the destruction of our physical universe, but there is a time element very plainly taught in the Scriptures. The important word is "world" or "age." Biblical history reveals the fact that God in His purpose moves in stages. We are now in what are called "the last days," which began with the coming of the Holy Spirit on the day of Pentecost. (Acts 2:15-17.) As we observe the motion of our times, we are inclined to believe that

## *Time Is Running Out for the Nations*

How much longer will the Gentiles be permitted to experiment in the field of government? The character, course, and consummation of the Gentile world order given are in the colossus of Daniel 2 and the vision of the four beasts in Daniel 7. From these prophecies we that there are four world kingdoms. Three have come and gone, but a remnant of the fourth remains. There have been attempts at a fifth kingdom, but none have succeeded. There is at the present-moment much agitation and serious planning for the United States of Western Europe, a new federation. Opposed to this, of course, will be the kingdom of the north centered in Russia and her satellite peoples. These two geographical areas will strive for world control. Present trends clearly predict the fact that nations have about reached the end of their dispensation. Socialism, capitalism, and totalitarianism are pre-

vailing in the world; these are symbolized in the iron and the clay, composing the feet of the image of Nebuchadnezzar's dream. There is yet to be a fifth kingdom which will not be of human origin, but will be the Kingdom of God. We believe time is running out for the nations.

## *Time Is Running Out for the Jews*

There has been more agitation and activity in connection with the restoration and revival of the Jews in Palestine since World War I than in any other period since the dispersion. Who can deny that present-day history is following the course of prophecy? Israel is attempting by armed force to get that which God has given by title deed to Abraham and his seed, who is the Lord Jesus Christ.

## *Time Is Running Out for Society*

No society can survive when it becomes lawless, for it will soon lead to anarchy. We are living in a day when our conduct is not controlled by moral principles, but is governed entirely by what is pleasing to the group with which we associate. Jesus knew our times when He said, "As the days of Noe were, so shall also the coming of the Son of man be." No nation can become self-indulgent, wasteful, abandoning fixed moral law, without reaping a harvest of corruption.

## *Time Is Running Out for the Church*

The religious movements of our times clearly predicate the fact that we are running according to the predicted course in the New Testament. There was a time when the church contended with a few oratorical atheists, but now there is widespread teaching that is definitely opposed to the basic truths of Christianity and a program based upon such beliefs. The conflict in our day is between Christianity and religion. It is not modernism and fundamentalism, but whether or not we are going to have Christianity with a Christ-centered message or religion with its humanism and a world improvement program.

Simultaneous with this is the development of a stronger faith amongst evangelicals and, we trust, a closer bond of fellowship. But the organized church itself is becoming more and more a part of a world society, instead of being a living, supernatural organism committed to the task of

evangelism and of developing holiness of heart and life in its members.

We believe that time is running out for the great world task of the church. Forces of opposition are rising in every area. We hear with new emphasis the words of the Master: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." We

seem to see Him standing in the market place again asking the idlers why they are not at work. At His command, they rush out to the harvest field. Today there comes from every mission field the cry of "emergency!" and with it the appeal of "urgency" to hasten men and materials to the task before the doors close. How much further opportunity will we have to do His work? Realizing the  
(Please turn to page 9)

## The Book of Books

By Mrs. Mary Mae Nedrow, Oregon, Illinois

THE BIBLE, called the Book of books, is a light to lighten our way. "Thy word is a lamp unto my feet and a light unto my path." "Know the truth, and the truth shall make you free." The Bible is not really hard to understand, though we have heard some speak of how deep and mysterious it is. It is wrong to implant this false doctrine into the minds and hearts of young folks. The Bible should be the textbook in the Sunday school and church school. We do not mean that some helps should not be employed, if they are according to the Word of God. Today, too much material is used which is man's theory and not God's fact. There is too much supposition and not enough facts. We must be careful not to carelessly handle the Word of God. In the last chapter of the Bible we read: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

In Jesus' prayer for His disciples and all future believers, He said, "Sanctify them through thy truth: thy word is truth" (John 17:17). Said David the Psalmist: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). King Solomon, called the wisest man and who spoke three thousand proverbs, said: "Every word of God is pure: he is a shield unto them that put their trust in him" (Prov. 30:5), and, "Whoso despiseth the word shall be destroyed: but he that feareth the commandments shall be rewarded" (13:13). Joshua, before leading the Israelites into the Land of Promise, was instructed of God to earnestly search and abide by the Scriptures. (Josh. 1:8.) The Bereans "searched the scriptures daily" (Acts 17:11).

Timothy was admonished by the Apostle Paul to hold "forth the word of life" (Phil. 2:16).

The Bible is of divine origin. God is its Author. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16).

By earnestly studying the Scriptures, the believer becomes fully developed and equipped to meet all temptations. Many times when Jesus' enemies tried to entrap Him, He answered with words from the Old Testament. Jesus accepted the Scriptures as truth. (Luke 24:27, 45.)

We are told to "search the scriptures" (John 5:39). "Be not carried about with divers and strange doctrines" (Heb. 13:9). We are to "receive with meekness the engrafted word," to be "doers of the word, and not hearers only" (James 1:21, 22). "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). "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6). We kindly admonish all to hold fast to the doctrines (teachings) you have learned from the Book of books. "Mark them which cause divisions and offences contrary to the doctrine which [you] have learned; and avoid them. For they that are such serve not our Lord Jesus Christ . . . and by words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

The Bible was the first book printed. It has survived the onslaughts made upon it through the centuries. God speaks to us through the Bible. Hide its words in your heart, and sin not against God. "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).







# News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**ISRAEL OBSERVES SABBATH.** A reprint in "Liberty" from the "New York Times" indicates that the new State of Israel is respecting the ancient Jewish weekly Sabbath. Says Liberty:

"A special dispatch to the New York Times, dated April 19, reports that under challenge by a left-wing member of the opposition, a government spokesman defended the Knesset (Assembly) in the prevention by Israeli immigration officials of the landing of passengers and cargo in Israeli ports on the seventh-day Sabbath. The position of the Orthodox in Israeli is that individual citizens should enjoy full freedom, but that the state should be bound by Biblical laws of Sabbath-observance.

"For the state to be bound by Biblical laws of Sabbath-observance is a form of union of church and state, and is to that extent inimical to religious liberty. This provision cannot but restrict and compel the consciences of many in Israel."

"Liberty" is published by the Review and Herald Publishing Association of Tacoma Park, Washington, D. C., which is a Seventh-day Adventist publishing house. One must admire the fairness of the editors of "Liberty" in protesting the imposition of the observance of the Sabbath on people who do not feel led to keep it, as well as objecting to those keeping the Sabbath of being forced to observe Sunday restrictions. However, if Israel is to observe the Old Covenant and build its new State around the teachings of the Old Testament, she then must impose the restrictions governing Sabbath keeping. A law without means of enforcement is worthless.

When the remnant returned from the Babylonian Captivity, those Jews soon began keeping the gates open on the Sabbath: permitting immigrants and transportation of all sorts to pass through the gates into the city on the Sabbath. Nehemiah put a stop to this violation of the Sabbath given to Israel.

The Old Covenant, in which the Sabbath is contained, was given to Israel only until the promised Seed should come, which was Christ. In keeping that Covenant, they of course by the act deny that the Seed has come, and they do not believe the true Messiah has come. Under these circumstances, to be true to their convictions, they should keep the Sabbath holy unto the LORD.

**A SIGN NATION.** The prophet tells us that the judgments which would come on Israel, as result of her disobedience, would be a sign and a wonder for ever. Then, a little farther on, Moses asserted that the nations of earth have their inheritance according to the number of the children of Israel, and that God sets the bounds of a nation in relation to His peo-

ple Israel. Using this barometer, one pretty accurately can tell what is coming to pass. If one wants to know of the general movement of nations—watch Israel. If you desire to inform yourself of the future of a nation—observe the attitude of that nation toward the people of Israel. The rule of judgment concerning nations can be expressed in the Master's words: "Inasmuch as ye have done it unto one of the least of these my brethren," or "Inasmuch as ye did it not to one of the least of these."

Way back in the days of Abraham, God set forth the rule of judgment when He said: "I will bless them that bless thee, and curse him that curseth thee." Here Abraham stood for his whole fleshly house. If there is one thing that has contributed more than anything else to the greatness of this nation, it has been our attitude toward God's sign people. As a nation, we have done them good, and in return some of heaven's choicest blessings have been our daily heritage. While we continue to be charitable toward them and do them well, let us also "pray for the peace of Jerusalem."

**TELEVISION.** "Our Times" breaks down a news item appearing in the secular press on the use of television and the hours used on the presentation of various types of programs. It follows:

Type of program	Total hours
Films	47½
Comedy-Variety	35½
Children	35
Musical	24
Sports	22½
Interview-Discussion	18
Women's Shows	17½
News	11½
Drama	8¾
Quiz	5
Religious	3
Educational	1½

**PREPARE WAR.** There are many good intentioned men and women who are diligently working for world peace, and who evidently believe with all their hearts that the day soon will come when nations will learn war no more and this Utopia will come as a result of the efforts of peacemakers among men.

There is another side of the picture which must be taken into consideration, which to the student of prophecy has never failed, and that is the sure word of prophecy. The prophet Joel, speaking of the movements of nations in the end-time, said that nations will prepare war and will wake up the mighty men for that purpose. Jesus, in replying to questions of the apostles as to what would be the sign of His coming and the end of the age,

said: "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. For nation shall rise against nation, and kingdom against kingdom." In the face of these predictions, it is well for the believers of prophecy to stick to the sure Word and not count on the efforts of men to bring opposite conditions to pass. Eventually, peace will come to a war-ridden world, but that day belongs to the King of Kings.

The "Pathfinder" is authority for Russia's present military strength and ability to put into immediate operation the following military might:

Soldiers	2,500,000
Sailors	600,000
Airmen	600,000
Security troops	400,000
Tanks	30 000
Planes	16,000

The foregoing gives a real clue to the way of peace which the two segments of world order are traveling today. Armed peace is held by a very slender cord of superior force on one side or the other.

**MUCH ADO.** The story is being given considerable publicity of a fourteen-years-of-age boy in Washington, D. C., who is reported by Roman Catholic sources to have been possessed of a demon. According to the story, the lad was described by the District of Columbia Psychic Phenomena Society as being possessed of a poltergeist, or noisy ghost, in which the young lad heard rappings, etc. According to the account, a minister was called in to pray for the boy, but his prayers were not answered. Afterward, a priest, of the Roman Catholic Church was summoned. After reciting the rites of the Church for exorcism, the evil spirit was dispossessed and left the lad.

This is a Roman Catholic story. The "Pathfinder" quotes an un-named psychiatrist on the matter as follows: "I would also think that the devil would have better things to do than molest a 14-year-old boy. Perhaps the people who really need help are those around the lad, and not him at all."

**ENCYCLICAL.** Just as the application of the State of Israel was being presented for admission into the United Nations, the pope issued an encyclical, in which he called on the bishops of the Church to use their influence on the delegates to work for the internationalization of Jerusalem and protection of religious shrines in Palestine. From Cairo comes a report that it was this encyclical that brought about the vote to refer the application to a committee for further study.

## THE KINGDOM HOPE

*(Continued from page 5)*

Fire snuffs out the life quickly and is a thorough cleansing agent. The earth then will be clean.

The hope of the Kingdom is the joy set before us, the goal of our lives. We are taught to pray for it (Matt. 6:10; Luke 21:36), and are commanded to seek it above all other things, that we may be found worthy of entrance when the great day of hope shall dawn. (See Matt. 6:23; 2 Peter 1:10, 11.)

If Jesus should come today, would your life pass the test? Are you very sure that your attitude toward God is right? Are you prepared to *lead* in works of righteousness in the Kingdom? There is work before us, joyful work, which we will do gladly. If you still enjoy certain little deeds which are questionable, put them from you and seek wholeheartedly for entrance into God's future Kingdom to be established when Christ comes again. Sin no more and let works of righteousness crowd out the sin in your life. How frail we are! May God have mercy on us as we try to do His will.

## JESUS' COMING IS SURE

*(Continued from page 5)*

shore, they became separated and the father realized they were being carried out to sea by the tide. The father called, "Mary, I am going to swim to shore for help. If you get tired, turn on your back and float. You can float all day on your back. I'll come back for you." Four hours later, Coast Guardsmen finally found the little girl calmly floating on her back. To the excited men she said, "He said he would come for me, and that I could float all day, so I swam and floated, because I knew he would come." . . . This is certainty: we who are Christians can weather all the storms of life when we have that sureness of hope—when we know Jesus will come for us.

Today, Jesus sits at the right hand of God, receiving repentant sinners into His Father's fold through the open door of salvation. He promised many, many times to come again, but He waits, perhaps for you, to come through the door. He will not always wait. Someday soon, He will rise up and return to earth. He will come "in power and great glory." All the holy angels will be with Him. The trump shall sound; the dead shall rise; and a new era will begin. It is for you, and it is for me, if we accept Him in the day of grace. Do not delay, for the Lord is "not slack concerning his promise." He has promised, "I will come again, and receive you unto myself." Jesus' coming is sure!

## "GODLINESS WITH CONTENTMENT IS GREAT GAIN"

*(Continued from page 3)*

if God so clothes the grass of the field which blooms today and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or, 'what are we to drink?' or 'how are we to be clothed?' (Pagans make all that their aim in life) for well your heavenly Father knows you need all that. Seek God's realm and his goodness, and all that will be yours over and above. So never be troubled about to-morrow; to-morrow will take care of itself. The day's own trouble is quite enough for the day" (Matt. 6:25-34. Moffat's Translation).

Christ's advice is an excellent remedy for discontent. The Apostle Paul was correct when inspired to write, "Godliness with contentment is great gain."

## THE BOOK OF BOOKS

*(Continued from page 7)*

shortness of time, the church would do well again to evaluate its program, so first things will be given priority.

There is a personal element in this question: *Is time running out for me? Is time running out for you?* It is not a corporate question, but individual. It directs itself to me: I do not know what a day may bring forth. How, then, am I investing my time, my talents, and my money? What if this were my last day? What if the Lord should come just now?

Time itself is running out. Let us therefore "redeem the time." In these momentous days, we should be expendable for the greatest work in the world, and our objective should be the bringing back of the King. Let us not spend our time building great economic societies, but give ourselves to the work of "hasting unto the coming of the day of God." Remaining time is short. How much longer there will be, only God knows. Let us live and labor expectantly, "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."



## TEXAS CONFERENCE

Addition of the Youth Rally, held in connection with our Texas Conference of the Church of God, near Gatesville, Tex., in July of this year, made our Conference a very successful and enjoyable meeting. The well arranged programs for the young folks, the inspirational Bible classes, the question box discussions, and the fine spiritual uplifting and doctrinal sermons delivered by our speakers, Bros. Emory Macy, James Mattison, and T. A. Drinkard, were most enlightening and enjoyable.

While our general attendance could have been much greater, the enthusiasm and zeal for truth, progressive planning, and harmony certainly deserve commendation. Realizing some of our most worthy brethren could not be present, we want all of you to know that your presence was greatly missed, and we feel that you, likewise, missed a great opportunity. We need the presence of each and every one, realizing that meeting with a few of the more faithful ones often encourages many others to go forward in a more abundant discharge of their duties. We pray that the time shall soon come when we will not be prevented from meeting together because of sickness, financial problems, or other reasons. Yes, then there shall be no more sadness, nor crying and heartaches, but at that time we shall be able ever to praise the Lord. What an opportunity we now have! May each examine his own ability and efforts to see if he is doing everything in his own power (or even anything) to make his "calling and election sure." Please read all of 2 Peter 1. If we only would obey what our Saviour has told us, how much easier it might be! He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Do you have any burdens? If so, what are you doing about them? Have you tried the Lord's way? If not, why not before it is too late? He said, "Take my yoke upon you, and learn of me . . . and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). Oh, how easy it might be for us if we only would try His way!

In trying to meet our financial duties for another year, it was decided that a special Finance Committee be named to work out ways and means to increase the financial support of our Texas Conference. I am asking that each member throughout the State act as a committee of one in doing all he can, both financially and with opinions or suggestions. We shall start this campaign of duty and thanksgiving which shall run from now until January 1, 1950. In our most humble effort, we shall appoint a special Finance Committee to collect your opinions and ideas of better ways or means of increasing our present sources of income, which soon may prove to be a failure unless something is done at once. Please give your suggestions, together with your promise of what you are willing to do, or, better still, your contributions for the coming year, to your nearest Committee member whose names are printed herewith. It is hoped that you will not wait to be called on, but either will contact your nearest member or send to Committee chairman, who will turn over all funds to our treasurer and file all recommendations or sugges-

tions for consideration of action by your board.

Do you believe we should tithe? If so, say so. Do you believe we should pledge so much per month or year? Or, do you think we should find other ways of calculating our income, or not give anything and let the work die? Or, perhaps, we should keep the work going as long as the other brethren will pay for it! What we want is your opinion, or better, your pledge or promise to do something about it—together with your contributions.

We beg of you to be fair to yourself, to us, and to your Lord. Let us know where you stand, so we will not bother any of those who are unwilling to help in any way. It will cost us money and be of no good to you, if we keep counting on you for help, and do not even hear from you. May God bless you as you make your decisions to meet the challenge. If, for any reason, any who do not want to change their present plan, and feel that they are doing their duty, we want you to know that we are pleased that you continue on as before. If you have no other suggestions, we will understand your position. This is not meant to censure anyone, but to collect more money, means, and ways of meeting our present obligations, and increase our efficiency in our service to the Lord.

Names of the Finance Committee members follow:

Mr. Ernest McCorkle, Board Chairman,  
301 W. Main St., Gatesville.  
Mr. Robert Whisenhunt, Rt. 2, Jonesboro.  
Mrs. Tom Conradt, Rt. 2, Lometa.  
Mrs. Charles E. Mahoney,  
3903 Laluz St., El Paso.  
Mrs. C. A. Robbins,  
218 E. Johnston, Kingsville.  
Mrs. W. A. Hall, Rt. 1, Box 92, Brownwood.  
Mrs. Moody Perkins, Goldthwaite.  
Mrs. Ernest L. Johnston,  
1021 Saint Joseph, Gonzales.  
Mrs. Beryl Williams,  
Rt. 1 Spanish Acres, Harlingen.  
Mr. Orville Evans, Rt. 1, Goldthwaite.  
Mrs. Sterling P. Dismukes, Box 917, Marfa.  
Mrs. Maurice F. Roberts, Moody.  
Mrs. T. J. Clendenin, Box 73, Mullin.  
Mrs. Phil Jefferies, Rt. 1, Box 283, Abilene.  
Mrs. Joe Shelton,  
810 E. Broadway, Brownfield.  
Mrs. Thomas E. Grant,  
118 W. Pearl St., Odessa.  
Mrs. W. D. Greer, Rt. 1, Aspermont.  
Mrs. J. S. Day, Tokio.  
Mrs. B. F. Goolsby,  
5050½ Broadway, Apt. 1, San Antonio.  
Mrs. Charles Ezell, Rt. 3, Buffalo.  
Mr. Elmer Gockler,  
Rt. 4, Box 8-B, Corpus Christi.  
Mrs. Lewis Buckner,  
13559 Topoka, Houston.  
Yours in the Lord's service,  
R. F. Robbins.

## NATIONAL BIBLE INSTITUTION

Mrs. H. L. Davis	4.00
Harold Lunderly	8.00
Mrs. Harvey Fisher	.75
Mauvine H. Greene	10.00
Winifred Gould	10.00

## SMITH-RAMSEY

Golden Rule Church of God, Cleveland, Ohio, was the scene of a pretty wedding at half after two, Saturday afternoon, August 20, 1949, when Miss Irene M. Smith was united in marriage to Mr. Allan M. Ramsey.

The double ring ceremony was read by Mr. Bernie Snyder, a minister from Mansfield, Ohio, in the absence of our Pastor, Bro. G. E. Marsh.

Preceding the ceremony, the organist, Mrs. Marella Richter, played choice music, and solos were sung by Bro. M. W. Lyon and Mr. Nelson Hicks. The bride's attendants were her sister, Miss Doris Smith, as maid of honor, and Misses Patricia Hess and Maybelle Law, bridesmaids. Mr. Fulton Ramsey, brother of the groom, acted as best man. Mr. Wallace Ramsey and Mr. Kenneth Davison were the ushers.

After the ceremony, the young couple received their friends at the bride's home, where also Irene and Allen will make their future home, 18906 Nottingham Rd., Cleveland, Ohio.

May Christ be its Head always.

H. W. Stadden.

## HUNTER-NILES WEDDING

On Saturday afternoon, September 3, at two o'clock, Miss Joan Hunter, daughter of Mr. and Mrs. Bernard Hunter of Grand Rapids, Mich., became the bride of James E. Niles, son of Mr. and Mrs. Gerald K. Niles, also of Grand Rapids. The service was read in the presence of the immediate families of the bride and groom at Southlawn Church of God. Miss Barbara Dangi was the bride's only attendant, and Paul Niles was his brother's best man.

Immediately following the ceremony, they left on a short wedding trip to Glenn Lake. They are making their home temporarily with his parents at 2428 Horton Ave., S.E., Grand Rapids.

Jim and Joan are both members of the Southlawn Church of God. May God's richest blessing rest upon them.

Robert O. Hardesty.

## MAURICE MARSTON

Maurice Jack Marston was born in Blanchard, Mich., January 23, 1936, and died on August 30, 1949. Jack was devoted to music and sports. He believed in good sportsmanship and fellowship. He was a believer in the Lord Jesus Christ and lived in this belief.

He leaves to mourn their loss, his father and mother, Mr. and Mrs. Dennis Marston; a sister Denise; grandmother, Mrs. Elizabeth Harper of Millbrook; grandparents, Mr. and Mrs. Edd Marston, Sr., of Blanchard; also many other relatives and a host of friends and neighbors.

Funeral services were conducted from the Blanchard Church of God on Friday, September 2, with the writer and Elder J. F. Foster officiating. Interment was in the Decker Cemetery. Ellsworth Routson.

## LAYMAN'S CAMPAIGN ENROLLMENTS

255. Mrs. Lillian Dauntler, Dixon, Ill.
256. Mr. & Mrs. Glenn Canfield, Chana, Ill.

1857 ILLINOIS CONFERENCE REPORT

Compiled by G. E. Marsh

As we read the report of the 1949 Illinois State Conference, we were reminded that the battle that has been fought in defense of the gospel of the Kingdom of God has been a long and valiant one in that State. For more than a hundred years, the joyful message has been ringing without intermission along the winding course of Rock River and throughout the rich lands to the south. As we write, there lies before us the report of a conference held in the vicinity of Oregon ninety-two years ago, and that was not by any means the first of such gatherings held in the State.

The report appeared in the "Expositor and Advocate," published by Joseph Marsh at Rochester, N. Y., under date of November 1, 1857, and was sent in from Daysville, Ill. This village, a few miles south of Oregon on the east side of the river, is in itself of considerable interest to the student of our church history, for it was in Daysville that the final separation took place between the Church of God and the followers of Dr. John Thomas, who had formerly associated together as brethren believing the same things, defending the same truths. At a meeting held in Daysville in 1863, Dr. Thomas and his adherents adopted for the first time the denominational name "Christadelphians" or "Brethren of Christ," according to the Ninth Edition of the Encyclopedia Britannica.

Daysville at that time, and later, was the home of some of our ablest workers and somewhat of a center from which the gospel of the Kingdom was sent forth not only in Illinois, but into the pioneer territories of Wisconsin, Iowa, and Minnesota. As evidence of the zeal and earnestness of our brethren of that time, we submit the entire report of that early conference for your consideration.

Conference at Crane's Grove, Illinois

"Bro. Marsh: The Church of God in this section met in conference at Crane's Grove, according to appointment. Bro. George Craton of Monroe, Wis., was called to the chair and the writer to the office of clerk. The following resolutions were adopted:

"1. Resolved, That the Church in different places desire evangelists to travel and preach the Word, and to strengthen the brethren.

"2. Resolved, That we appoint delegates to wait on the churches at home, to choose a traveling preacher for the ensuing year, and to adopt means for his support.

"3. Resolved, That Robert Chown be appointed to wait on the church at Paine's Point; Bro. House, Plum River; Bro. Wm. Renner, East Plum River; Bro. T. Whitesitt, Mount Pleasant Church; Bro. J. Craton, Twine [Twin?] Grove Church; and Bro. J. Spears, Crane's Grove Church.

"4. Resolved, That we meet at Crane's Grove in conference the last Saturday in October, to report in behalf of the church."

(Signed) R. Chown, Clerk.

The report continues in the form of a personal letter to the Editor:

"Bro. Marsh: I will briefly give you a few particulars of the meeting. The conference was disappointed in not seeing Bros. Lyon [R. V., of New York and Canada], Reed [H. V., Chicago], and Hitchcock; but were highly gratified and edified with the labors of

Bro. [Benj.] Wilson from Geneva. He is a workman that rightly divides the Word of God, and calls things and places by their proper names, and points out all the duty which God requires in order that men may be saved, in a simple, plain manner. His arguments on restitution were clear and pointed.

"Bro. M. Hull spoke on the plan of redemption, clearly showing that it behooved Christ to die, and to rise from the dead for the remission of sins, and that there could be no remission without shedding of blood, and His proving that the antitype must die as really as the typical lamb—that He did make His soul an offering for sin, and that He did pour out His soul unto death. I am sorry to see talented men pointing out so clearly the way of salvation, and then going back to the law, which could not give life." [Moses Hull had recently begun keeping the seventh-day Sabbath. He later gave up the truth concerning the mortality of man which he had defended so ably and became a leading Spiritulist!]

"The Conference appointed Bro. F. Kenney of Crane's Grove and Bro. T. J. Whitesitt of Mount Pleasant [probably Mount Pleasant, Iowa], and the writer to preach the Word, having the confidence of the church, their faith being the one faith of the gospel. May we be instrumental in the hands of God in converting sinners from the errors of these perilous days and save some from death."

Brother Chown then added a strong appeal that we would do well to take to heart today:

"Brethren and sisters scattered abroad: Be faithful! How can we receive the blessing. Well done, good and faithful servant!—if we have not been faithful? We must fight the good fight of faith, and be sure we have the faith of the Gospel [emphasis is the copiest's], and that our labors are in love. You must expect persecution and tribulation in striving for the Kingdom. Examine yourselves, see if you are in the faith—a faith in a gospel will not do—the Gospel must be believed and obeyed. God has not agreed on His part to save any on any other terms. Now if we do not fulfill on our part, we cannot expect the promise. May we then see to it, at once, that we are on the right foundation. Let no carnal contentions be harbored among us. Let us see that we are members of the one body, having Christ as our Head.

"To those who know the truth, and do not obey: Can you expect the reward? If you are not in Christ, how can you be an heir? You cannot be in Him if you refuse to put Him on in baptism. It became Christ 'to fulfill all righteousness.' We should imitate His example. Let no man deceive you. Search the Scriptures for yourselves. You must be born of water and of the spirit before you can see the Kingdom—be immersed in the watery grave in the likeness of Christ's resurrection to fulfill the agreement contained in the covenant, so that you may be born from the grave by the spirit, that you may enter the Kingdom. May we do His commandments, 'that we may have a right to the tree of life, and enter through the gates into the city,' is the prayer of one desiring the salvation of his fellow men, through Jesus Christ our Lord. Amen.

"Robert Chown,  
"Daysville, Ill., Sept. 29, 1857."

NATIONAL SUNDAY SCHOOL ASSOCIATION BOARD MEETING

August 8, 1949, 1:00 p.m.

Prayer by Bro. Otto E. Dick.

It was reported by Mr. Dick that a few articles concerning Sunday school work had been published in The Restitution Herald during the past year. He also reported that a questionnaire form concerning Sunday schools had been turned over to J. M. Watkins, which might possibly be used in connection with similar church reports.

There were general comments concerning use of helps as published in the quarterlies.

Mr. Watkins, having been asked to attend this meeting, declared that the Sunday School Association lacked purpose. Therefore, after presenting the advisability of such, he recommended that the Association promote the publication of new literature. Specifically, he recommended that the Association underwrite the printing of Primary Children's Quarterlies. Seven hundred dollars would be necessary to do this. The Association has the money. The Board decided to present this recommendation to the Association.

It was generally agreed to publicize more fully all Association meetings.

Ruth Tomlinson.

Late Afternoon, August 8, 1949

After asking God's guidance in our activities, the Board meeting with J. M. Watkins, J. Arlen Marsh, and Paul C. Johnson (called in temporarily) discussed printing costs for Children's Quarterlies. As there was no facility at our print shop for offset printing, Mr. Watkins was appointed to investigate total costs for various methods of printing and report on most feasible plan for printing the quarterlies.

Budget, if called for in General Conference business meeting, to be as follows: \$720, underwriting Children's Quarterlies; \$100.00, overhead administration; \$75.00, postage; \$25.00, incidentals.

J. Arlen Marsh and Verna Thayer were re-appointed as editors of quarterlies.

Ruth Tomlinson.

GARY BELLINGAR

Little Gary Cloyd Bellingar, infant son of Mr. and Mrs. Cloyd Bellingar, was born on February 8, 1949, and died in his sleep, August 24, 1949. Though he spent much of his young life under a doctor's care, we have hope of that Better Day when the Great Physician will take away sickness and even death.

Besides his parents, Gary is survived by two sisters, Barbara Jean and Carol Sue; one brother, Jimmy Dean; his grandparents, Mr. and Mrs. Lucious Bellingar, and Mr. and Mrs. Ford Ward. Ellsworth Routson.

Sr. T. J. Ellis, Apt. 212, Walnut Court, Waterloo, Iowa, while recently a guest with her sister and brother-in-law, Bro. and Sr. George H. Loudenslager, Golden Rule Home, went with them to Glenview, Ill., to attend funeral services of a cousin, Sr. Henry Appleyard.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted" (Romans 8:46).*

### A Child's Song

"Many little children  
In this world today  
Are met with tribulations  
In their daily work and play.

"God, in all Your mercy,  
Fill our little souls  
And guide our little feet  
Upon Your golden road.

"Watch over all Your children  
Like You did Your loving Son,  
And remember in Your mercy  
That we are your little ones."

### A Woman Judge

Deborah was both a judge and a prophetess. (Judg. 4:4.) That is, God had given her knowledge of some future events which she told before they came to pass.

Israel would follow the Lord God for a while, then wander off into sin and worship of idols. God punished them every time they left His way. At this time, the Canaanites were troubling the people of Israel.

### Deborah's Helpers

Deborah's name means "a bee." Her husband's name ("Lapidoth") means "torches."

Barak, the son of Abinoam (Judg. 5:1), was the one who helped Deborah to fulfill her plans. "Barak" means "lightning." Therefore, the "bee" and "lightning" worked together.

### A Song of Praise

Deborah and Barak chose a very unusual way of celebrating their victory. They sang praises to God. A wonderful way of self-expression is to sing or to play an instrument. They sang, "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves" (Judg. 5:2).

Deborah directed the fight, and Barak carried out her orders. The Lord was with them. He it was who caused

the earth to tremble, the clouds to drop water, and the mountains to quake and "flow down."

In Deborah's song, she told of the days of Shagar, a deliverer, and of Jael, another woman who helped win the fight. The "highways" were unused. Rather, the people traveled the "byways." Why would they do that? For fear, surely, of those enemies of theirs; the Canaanites. No wonder they all were anxious to rid themselves of those people!

The inhabitants of the cities "ceased," or disappeared, also, until Deborah arose as "a mother in Israel."

"They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord" (5:8, 9).

### Women Helpers

Today, women have a place in the Lord's work. They are not to take over a man's work if there is a man available. In Christ, however, there is neither "male nor female"; all are one. All work together, depending upon the talents God has given to each, and accordingly as each has developed the talents he possesses. Talent unused often slips away. When talent is used, it multiplies—or at least doubles.

In many places, there would be no church services if it were not for faithfulness of the women.

### We Are Happy!

We introduce Sylvia Goekler of Hector, Minn., to our ECE Club. Her name was sent in by her mother, who was an ECE member some years ago.

### Happy Birthday Wishes!

Harold Swanson, Sept. 21, age 10, Hector, Minn.

Mary E. Mahoney, Sept. 22, age 14, El Paso, Tex.

Phyllis C. Ryan, Sept. 22, age 5, Pueblo, Colo.

Bonnie Bell George, Sept. 21, age 11.

Scott Wilson Smith, Sept. 19, age 1, Big Spring, Nebr.

Donna Lee Claussen, Sept. 20, age 8, Oregon, Ill.

Vernielle Bodin, Sept. 23, age 7, Pomona, Calif.

# The Berean Page

By Timothy Pearson, Hammond, Louisiana



In the Middle East, shepherds do not drive their flocks to pasture, nor do they chase them home. Patience and work have developed a breed of sheep that will follow their own shepherd wherever he leads them. An odd sounding whistle from the master's lips is enough to bring the lead sheep. In sheep fashion, the rest of the sheep

come following the leader to whatever place the shepherd leads them.

The love of sheep for their shepherd was used to teach brotherly love by the Saviour. "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

When Jesus ended the Parable, the audience did not understand the meaning of the words. So He added, "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:2-11.) The Nazarene bullied no one into following Him. As He stood on the shore of Galilee and called, "Follow me and I will make you fishers of men," it was the shepherd calling, not compelling, His sheep.

In order for the shepherd to lead his flock, the sheep must follow. The army of God is small simply because so few volunteer. When He calls, we do not answer. Where He leads us, we do not follow.

There is a grand old hymn, "He Leadeth Me" (*Songs of Truth*, p. 168), that extols God because He leads us wherever we are. How can we sing that, Bereans, if God is not leading us; if His Son is not our Shepherd?

The most popular text in the Bible is the Twenty-third Psalm. In it we find the statement, "He leadeth me." Think of the masses who automatically have repeated these words, having no thought of leadership from heaven. Does God lead you? Do you, like a faithful sheep, tread in the footprints of your Shepherd?

## God's Covenant with Abraham

What is a covenant? A covenant is a promise or contract between two people or two groups of people. God told Abraham He would give all the land of Canaan to him and to his seed, and He would be their God. No other everlasting covenant has been given to man.

Christ is linked with this covenant. (Gal. 3:16.) In Christ the inheritance seems to have expanded still further: "For the promise that he should be the heir of the world was not to Abraham, or his seed, through the law, but through the righteousness of faith" (Rom. 4:13). The covenant reaches even you and me, if we sign the contract.—Irene Richardson, Springfield, Louisiana.

## Article 1, Section 4

This section of the by-laws of the National Berean constitution reads: "To remain in good standing, each society shall send a monthly report to the editor of the Berean Page of THE RESTITUTION HERALD, and he in turn shall send it to the secretary of the National Berean Society."

If this were fulfilled, your editor's mail box would overflow with materials. He would not need to search for reports and items of interest. The phrase "to remain in good standing" keeps haunting the mind. Just how many societies *are* in good standing? Better get that report in the mail and keep our page supplied.

Brief or lengthy, mail your reports to Timothy Pearson, Rt. 1, Box S-18 A, Hammond, La. Thanks! It will make your Berean Page much more interesting.

## Declining Youth

At the twelfth annual conference of the National Berean Society, the problem of "Safeguarding Our Young People" was discussed. We quote from a report of that discussion which was led by Brother James A. Patrick.

"He stated that present-day conditions in the world are so alarming that people will not believe they can be true. He thought that negligence of parents and teachers in failing to make confidants of their children was largely responsible. The statistics he gave of immorality and crime among children of high school age were indeed almost unbelievable."

That was in 1925. We wonder what a similar report today would reveal. We shudder to think of it. "In the last days perilous times shall come," wrote Paul.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

September 30 - October 2—Northwest Quarterly Conference at Corvallis, Ore.  
 October 8, 9—Minnesota Fall Conference at Saint Cloud. (J. W. McLain, guest speaker.)

### GRAYTOWN, WISCONSIN

#### Church of God

Bro. Raymond Brown, who spent the past two months working with the brethren here at Graytown, Wis., returned, September 5, to his studies at Oregon Bible College, Oregon, Ill. We were sorry to see him leave and hope he will return soon. He gave us some very inspiring sermons, and he is a wonderful servant for his Lord. May he win many souls for the Lord. We pray God's blessing on him as he continues in the Master's service.

Mrs. Edwin Englebretson, Secy.

### WENATCHEE, WASHINGTON

Another day of rejoicing was had by the brethren here, September 11, when Lea Mae Corbaley and Bill Kerher were baptized. May the Lord strengthen them for the race of life; and let the brethren be encouraged to live proper examples before them, that they will be faithful unto the end. Lyle Rankin.

### BAPTISMS AT BLANCHARD

On August 21, 1949, a group of friends and relatives drove to Pine River to witness the baptism of Dolena Ward. She has been studying for a number of years, and was convinced of the necessity of baptism. Having made public confession on Sunday morning, she was baptized by the writer.

Barbara Jean Bellingar, cousin to Dolena, also understood that baptism is one of the necessary steps to become a Christian. For some time she has been consecrating her young life to Christ, growing in grace and knowledge of her Saviour. She made public confession and was baptized in Pine River on September 11, 1949, by the writer.

Ellsworth Routson.

### BRUSH CREEK, OHIO

On the morning of September 4, following our worship service, three young men from our Brush Creek congregation came forward requesting baptism. In the afternoon of the same day, we went to the usual place for the baptismal service. We introduce these three young men to the brethren: Dean Pearson, Ralph Brown, Jr., and Donald Brown.

We pray God's richest blessing upon these young men as they engage in their new Christian life. May they be inspired to live faithfully and loyally to their calling, receiving at the coming of Christ their crown of life.

C. R. Randall.

## TRAVELING WITH US

"Home again" were the words we uttered as we drove into Oregon, Ill., from Bartley, Nebr. As this was the first we had been home since February 4, it certainly seemed good to arrive here.

As usual, we had charge of the work with the children at the Illinois State Bible School and continued through the three days of General Conference. Our enrollment was larger this year, as we had many children from other places: some staying a few days, then leaving. New ones continued to arrive. The enrollment reached 119, with an average attendance of 61. The splendid spirit manifested among the adults certainly was carried into the children's classes as well. "It was an inspiration to be at the Conference this year," was heard from many lips.

At close of the work in Oregon, my helper, Mary C. Railton, remained at home in preparation for continuing her work at Oregon Bible College. Needless to say, "Mary, how I do miss you!" Our work together was very pleasant.

On Monday after General Conference, we departed for Virginia. This time, Mary's mother, Sr. John A. Railton, accompanied me. She seemed interested in the welfare of her new grandson, and wanted to be there to help welcome him.

How good it seemed to work with Bro. Harry Sheets again at the Virginia Conference. It was at the invitation of Bro. Sheets, that I first started working with the children in Virginia more than twenty years ago. Bro. and Sr. Watkins were there, also. Sr. Watkins assisted in the work with the children. Perhaps the greatest joy of all was the fact that my grandsons were present the full time. The number enrolled was 35.

"What a beautiful new church!" everyone is saying about the Dry Run Church. You could feel the very attitude of worship as you entered the door. And, the new parsonage! Things really have been moving forward in Virginia.

Sunday afternoon found me on my way to Blanchard, Mich. A complete report of this school must wait until you "Travel with Us" in September. May God add His blessing to the seed sown. Verna C. Thayer.

## HERALD RECEIPTS

Mrs. Dessa Cochrell; R. F. Robbins; H. S. Lasher; Jessie M. B. Kauffman; Mrs. John Buchanan; George J. Rahn; C. J. Shaw; Norman J. McLeod (3); Mrs. George Franklin; Mrs. L. C. Shaffer (2); Mrs. M. Stephenson; Ray Heyde; Mrs. Ruth Miller; Mrs. E. O. Richardson; Mrs. Eva L. Page; Ora Worley; E. E. Giesler (2); D. L. Holt; Bert Reighard; Ralph Holshouser; Mrs. Raymond Huss; Wilda McCorkle; Winifred Gould (2); David Inman.

## WRAY (COLO.) CHURCH OF GOD

At Wray, Colo., Sunday school convenes each Sunday at 10:00 a.m.; preaching each second Sunday—morning, afternoon, and evening. The all-day meeting last Sunday was well attended. The meeting for the second Sunday in October will consist of three preaching services, and dinner will be served at noon in the church basement. You members at Ault, Greeley, Fort Morgan, Denver, and other places, come for the day! The church building is located one block south from Shady Rest Cabins—a good place to stay over Saturday evening. Write to Mrs. Charles Steiner, Wray, Colo., for reservations over Saturday evening. Elder E. E. Giesler.

## SAN JOSE, CALIFORNIA

We hope we have the beginning made for a Church of God to be organized here at San Jose, Calif. Our meeting for September 4, at 11:00 a.m., was very well attended, and good interest was shown. Besides the five families near, we had Bro. and Sr. H. S. Bell and grandson of Saratoga; and Bro. and Sr. J. E. Lynn and three children drove up from Atwater, some one hundred forty miles distant. We were glad to have everyone present. Welcome back each first Sunday, and bring others if possible!

Bro. S. J. Humphreys was unanimously elected to serve as leader in our meetings until other arrangements are made.

After our song service, Acts 2 was read and commented on by the leader. Prayer was offered by Bro. Bell. Then, the Sunday school lesson was led by Sr. Rachel Morris—using "Truth Seekers' Quarterly."

The local families will meet on each third Sunday. Everyone is invited!

We need a minister to visit us and hope the Lord will direct one this way. Thirteen young folks and children were in our meeting—all the more need for services!

Ruth Kinsey, Rt. 5, Box 200,  
 N. White Rd., San Jose, Calif.

## NATIONAL BIBLE INSTITUTION

Miss Lura Boyce	\$10.00
Mrs. Anna Cochran	2.00
Hattie A. Woods	2.00
Jessie M. B. Kauffman	6.00
An isolated Sister	13.00
Mr. & Mrs. Chas. Netts	5.00
Maurertown, Va., Sunday School	18.25

## OVER THE TOP! I I

1947-1948	
561. Mrs. Maurice S. Guest	\$29.00
1948-1949	
206. Mrs. Lillian Dautler	\$26.00
207. Mr. & Mrs. Glenn Canfield	30.00

**SIXTY-SECOND IOWA CONFERENCE**

The Sixty-second Annual Conference of the Church of God in Iowa convened, August 20-28, 1949, at Waterloo. Excellent interest and brotherly love were manifested throughout the meeting, and the attendance was above average.

The guest speakers were Bro. J. W. Williams (formerly of Iowa, but now of Tacoma, Wash.); Bro. M. W. Lyon (Bro. Lyon, on his way from Oregon, Ill., to his new pastorate at Omaha, Nebr., was accompanied by his wife); and Bro. Dean Moore of Oregon, Ill., who also spent the last couple of months working in Iowa. These ministers preached inspiring and profitable messages, and took turns teaching the adult and young people's classes. They, too, were much enjoyed.

We are sorry to report that Bro. John Mercer of Macomb, Ill., who was to have been one of the guest speakers, received a crushed vertebra in an automobile accident on the way to Waterloo and was unable to come the rest of the way.

Sr. Louise Johnson of Oregon, Ill., very ably taught the little people and was assisted by Ruth Johnson of Sac City. Thursday was Berean Day, and the program was in charge of the Bereans. The afternoon program by all the children was much appreciated. A picnic supper at Byrnes Park and the evening sermon by Dean Moore concluded the day.

State officers elected at the annual business meeting on Friday, August 26, are as follows: president, J. Arthur Johnson, Sac City; vice president, Conrad Lundquist of Stanhope; corresponding secretary, Blanche Harland of Cedar Falls; recording secretary, Christine Klindt of Sioux Rapids; and treasurer, Earl Reinhard of Gladbrook.

Bro. H. S. Hunt of Clarksville was unanimously elected President Emeritus and given a rising vote of thanks for his untiring work with the Iowa State Conference for the last twenty-five years. On Sunday, Bro. Hunt was presented a purse of twenty-five silver dollars as a memento from his friends. His faithful companion, Mrs. Hunt, was presented a corsage. A corsage was pinned, also, on Sr. Anna Eychaner, our eldest member. Sr. Eychaner, now ninety-six years old, attended nearly all the meetings and was up each day bright and early for devotions! May she be privileged to attend many more.

Sunday School Superintendent Louis Cronbaugh of Koszta, was re-elected for another year.

On Saturday night, we had special music, which added much to the variety and interest of the week's program. The weather was ideal throughout the week, and those who came to stay enjoyed our new conference hall.

On the closing Sunday, a baptismal service was held for three young people: Charlotte Sealine of Stratford; Robert Johnson of Oregon, Ill.; and Robert Klindt of Sioux Rapids. We pray that God's richest blessing will rest on these young people. Their obedience to the gospel made us all very happy.

After the sermonette, Sunday afternoon, Communion services were held. The closing sermon was given by Bro. J. W. Williams. Bro. Williams probably will work in the State a short time before returning to the West. Sr. Williams accompanied her husband and will

visit with her children before returning home.

Registration at conference this year reached a total of 239 persons. Last year, 199 attendants registered. The several churches of the State, and their registrations at this conference, follow: Gladbrook, 42; Hickory Grove, 12; Koszta, 48; Stanhope, 30; Albert City, 8; Cedar Falls, Waterloo, and Clarksville, 52; miscellaneous Iowa towns, 19. Out-of-State registrations were 28, including Kansas, 1; Nebraska, 5; California, 3; Washington, 2; Illinois, 10; and Washington, D. C., 1.

We wish to thank all who assisted in any way to make this Conference the best. Truly, it was good to meet with brethren of "like precious faith." Let us all be found working when the Master returns.

Christine Klindt, Recording Secy.

**WESTERN NEBRASKA CONFERENCE**

The Western Nebraska Conference of the Church of God at Holbrook, Nebr., convened on August 14-21, 1949. Bros. T. A. Drinkard and J. R. LeCrone were guest speakers.

The lesson subject of "Fundamental Doctrine" was studied by all classes. Attendance was less than usual, except on the two Sundays. The truths on which the church is established were ably taught by the teachers, greatly helping those in attendance to become more firmly grounded in those truths. The fact was clearly brought out by abundance of Scriptural proof that to know, believe, obey, and teach those scriptures is essential to salvation.

Again we can say we have closed a very pleasant and profitable Conference.

Mrs. Allen Johnson, Cor. Secy.

**GRAYTOWN, WISCONSIN**

**August Report**

Interest of the members of the Graytown Church of God (Wis.) during the month of August was as much as the attendance on the last week end of the month, when they achieved a high-point attendance of thirty-three. Throughout the month, the attendance ranged from eighteen to the high point of thirty-three. Other interests have been on the increase, as well. For instance, attendance at the evening services began to increase greatly, and collections increased from four or five dollars to twelve dollars and more.

About the middle of August, our Sunday school superintendent, Russel Hilman, began to take a great interest in the Sunday school and a still greater interest in church affairs. Bro. Russel's zeal has increased to the point where he has become in earnest to bring others to the church. May God bless his efforts.

On August 15, we had with us Bro. Bud Goodwin, who preached throughout a series of meetings that lasted over five days.

On the days of August 27 and 28, we were scheduled to have a Youth Rally, in which we had a wonderful "turnout." We invited a group of Bereans from Minnesota, and six found it possible to come for the afternoon of August 27. As pastor of the Church of God, I felt deeply moved in the service in which they participated and helped us. As previously reported, five persons were baptized, August 28.

May the Lord bless all at the Graytown Church of God; may God be with them!

Raymond L. Brown.

**Gleanings from the Field**

"The field is the world."—Jesus.

"We are enjoying the new Church-of-God songbooks. It is good to be able to select songs for the various services without first having to pick out the fishbones."—S. O. Ross, Litchfield, Minn.

Sr. Leota B. Hanson, office manager of National Bible Institution, accompanied by Sr. Virda Sitler, Saint Charles, Ill., and Sr. Val Mattison, Oregon, Ill., left headquarters, September 14, on a two-weeks' vacation trip into Arizona and California.

"I am going to McGintytown to preach every Saturday before the first Sunday of every month. I preach there that night and the next morning; then I go to the Lord's Schoolhouse where I speak in the afternoon. My other appointments have not changed."—C. Alan McLain, Rt. 1, London, Ark.

Oregon Bible College classes are progressing well. Twenty students are enrolled.

A new assistant printer, Kenneth Milne, from Zarephath, N. J., now in the employ of National Bible Institution, is attending some of the College classes. Welcome, Kenneth!

Sr. Lily C. Shaffer, 616 Ridge Ave., New Henrington, Pa., reports a "wonderful trip" through New Brunswick, Nova Scotia, Maine, New Hampshire, Vermont, Massachusetts, and New York. Even better, she writes: "The Restitution Herald brought my daughter-in-law into the truth. She was baptized two weeks ago."—Vacations are good; conversions are better!

More news on pages 10 and 11.

Bro. A. M. Johns, Scribner, Nebr., fell asleep in Christ, September 13. Our sympathy goes to all the family. Bro. J. R. LeCrone, pastor of the Oregon (Ill.) congregation, was called for the funeral.

Sr. John Railton, 1331 Yonge St., Rockford, Ill., recently returned home from a visit with her son Austin and family, Winchester, Va.

Sr. T. J. Ellis, Walnut Court, Apt. 212, Waterloo, Iowa, visited last week end with her sister and brother-in-law, Bro. and Sr. George H. Loudenslager, Golden Rule Home. She reported a very good Iowa Conference, in August, at Waterloo.



# "CAST THY BREAD"



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of the  
Kingdom of God



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Man?



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**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 38

OREGON, ILLINOIS, SEPTEMBER 27, 1949

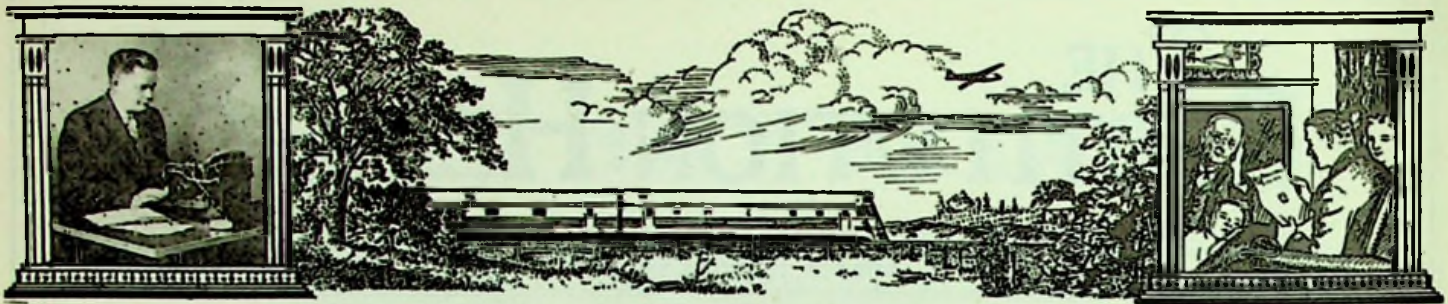
NUMBER 50



—Authenticated News photo.

## UNION RAILWAY STATION, SAINT LOUIS, MISSOURI

Neither automobiles nor airplanes seriously threaten railway passenger business. Indeed, these "last days" are witnessing such a widespread running to and fro (Daniel 12:4), that railways actually may be profiting by increased travel interest created by automobiles and airplanes. Here shown is one of America's grand railway stations—"Gateway to the West"—the Union Station at Saint Louis, Missouri. It faces Aloe Plaza and the famous Milles Fountains. Here, in one structure, trains requiring forty-two tracks enter and leave the City, and all these forty-two tracks are on one level. Nobody, when changing trains in Saint Louis, climbs steps, for there are no steps to climb! This is man's Day of Travel; but on the Morrow, God's saints may travel invisibly as wind! (John 3:8.)



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## General Conference Budget

As reported in Secretary J. Arlen Marsh's "The Conference Story" (second column, page 7, August 30, 1949, issue THE RESTITUTION HERALD), the 1949 General Conference adopted budget figures for the present fiscal year as follows:

Conference overhead	\$1,700
Evangelism	\$8,000
Oregon Bible College	\$7,000
THE RESTITUTION HERALD	\$7,570

Those figures add to a total of \$24,270 required in contributions from the Church of God throughout the United States and Canada. Other departments, such as the Golden Rule Home and the Print Shop, are more than self-supporting. Indeed, even the departments requiring contributions "go a long way" toward financing themselves, for these required contributions represent only about one half the cost of work planned and *in progress* today. In other words, for every dollar contributed to General-Conference (or National Bible Institution) activities, more than two dollars worth of work will be accomplished, the double-your-offering effort being possible by reason of a wholesome earning capacity in every department.

Nevertheless, contributions now are needed, and "slower than molasses in January" does not apply to *October*—onetime known by many of our brethren as self-denial month. Everybody desires to see the Church of God grow. Well, growth depends upon nourishment. "Feed the Church of God" (Acts 20:28); and, "Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

Yes, "Feed the Church of God" is a text applying especially to preaching, to work of the ministry, but that, too, is exactly the place National Bible Institution needs nourishment—for Evangelism (*actual* preaching), for Oregon Bible College (*training* preachers), and for THE RESTITUTION HERALD (*printed* preaching).

Do nothing? Then there is nothing for God to bless! Do your *best*; then God will do all the rest!

## Special Days

To help advance the Church of God, the 1949 General Conference recommended that several *special days* be established to give proper and needed publicity to our leading activities and to pray for God's blessing. Four *special* days, accordingly, have been chosen: PRAYER DAY on November 20, 1949; RESTITUTION HERALD DAY on January 1, 1950; EVANGELISM DAY on March 19, 1950; and OREGON BIBLE COLLEGE DAY on May 28, 1950. Every state and district conference, every local church, every member of the Church of God, *please*, is asked to observe—

### Prayer Day

Yes, certainly, every day is prayer day for Christians, but let November 20, 1949, be a *special* day of prayer wherever lives even one member of the Church of God. Pray in thanksgiving for past and present blessings. Pray for God to lead His Church into more missionary and evangelistic endeavors. Pray for the salvation of your neighbors. Pray for God to use you! Pray, too, for all the work being undertaken at Oregon, Illinois.

### Restitution Herald Day

January 1, 1950, will be the first day of another *subscription campaign* in which everybody is urged to participate: for new subscriptions, for renewals, for finding and reporting *actual conversions*!

### Evangelism Day

March 19, 1950 will be observed, we pray you, throughout the Church of God for timely consideration of doing evangelistic work—how? where? when?—and, perhaps, the beginning of actual evangelistic *series of meetings*.

### Oregon Bible College Day

God willing, May 28, 1950, will be a *special* day to publicize the college at Oregon, Illinois: to review its history and success, to seek prospective students, to pray for its growth to be exactly as God wants it to be—not sensational, but sound, steady, and *inspirational*.

# Two Immutable Things

By Emma C. Railsback, Los Angeles, California

*"When God made promise to Abraham, because he could swear by no greater, he swear 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" (Heb. 6:13-18).*

**T**HE WORD "immutable" is seldom used in common conversation; neither is it seen often in print. It means—"unchangeable, permanent, unalterable." Now, we want to know just what these two unalterable things are that the Apostle set forth before us. It is evident that they concern the promises God made to Abraham.

When someone inquires, "Why do you have Abraham's name on your church?" and, "Are you Jews?" we reply, "O, no! Did not you know that Abraham's name appears more than seventy times in the New Testament? and that the Apostle Paul said, 'If ye be Christ's then are ye Abraham's seed, and heirs according to the promise?'" "Heirs of what promise," do you say? Can it be possible that you have never heard of the great and precious promises that God made to Abraham? Have you been reading God's Word and yet missed this wonderful gospel story? Perhaps you have been so badly blinded by the false heaven-going theory, that you have completely overlooked this sacred and powerful truth, for it is this great truth that is God's power to save all who believe it. (Rom. 1:16; Gal. 3:8.)

Abraham dwelt in the city of Ur, in the land of the Chaldeans, among his idolatrous relatives and neighbors, but God saw in him a man of true faith in the one true God, and He called him to leave his country, his kindred, and his father's house, to go into a strange country, making him a sevenfold promise for so doing. This promise, recorded in Genesis 12:1-3, reads: "Get thee out of thy country, and from thy kindred, and from thy father's

house, unto a land that I will shew thee: [1.] and I will make of thee a great nation, [2.] and I will bless thee, [3.] and make thy name great; [4.] and thou shalt be a blessing: [5.] and I will bless them that bless thee, [6.] and curse him that curseth thee: [7.] and in thee shall all the families of the earth be blessed."

The Apostle Paul, in quoting from this text, said: "In thee shall all nations be blessed" (Gal. 3:8), and notice, too, that he referred to this promise as "the gospel."

Now, after Abraham and his nephew Lot had lived in this promised land long enough to become rich in flocks and herds and silver and gold, it became necessary for them to separate their flocks. After this, God appeared again to Abraham and said: "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" (Gen. 13:14, 15). We ask, "How could Abraham inherit a land forever without having everlasting life?" This is answered in Genesis 15, where we see God appearing in a vision to Abraham: re-assuring him of the great reward and explain-

ing that the promises concerned the distant future. By the "horror of great darkness" that came over Abraham at that time (v. 12), he recognized the sleep of death and a resurrection to immortality. God sent fire to consume the sacrifice that Abraham had prepared, thereby guaranteeing the fulfillment of the land covenant.

However, "God gave him none inheritance in it, no, not so much as to set his foot on," in his natural lifetime (Acts 7:5), but he believed God, and God "counted it to him for righteousness."

God developed Abraham's faith over a long period of time. It had been a number of years from the time God had called Abraham to the second appearance, after he had separated from Lot, and it was still later when God renewed the promise and confirmed it by sending fire to consume the offering. Abraham began to wonder if God meant to make the son of his servant Eliezer the heir, but God said, "No! this shall not be thine heir." Later, when the promise was repeated to him after Ishmael's birth, Abraham requested God to recognize this son of the bondwoman as the promised seed, but again God said, "No; but Sarah shall bear thee a (Please turn to page 11)



Emma C. Railsback



## Jesus' Coming —

# A Motive for Service

By Harold J. Doan, Chicago, Illinois

**WE** HAVE HEARD that only two things are sure in life—death and taxes. One thing is more sure than taxes, however, for sometime “death will be swallowed up in victory,” and there will be no taxes. The more sure thing is that Jesus will come again.

That great event is the central theme of the Bible; it is the only hope of the world; it is the motive and key to all Christian service. It is the hope of the church and the beginning of salvation. When we have that hope well in mind and our eye and faith firmly on Christ, all life falls smoothly into place.

First John 3:2, 3 reads, “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 one that hath this hope in him purifieth himself, even as he is pure.”

“Everyone who has this hope”—this hope of seeing Jesus and being made like him—purifies himself and tries to become more and more like Jesus. It is a motive for self-cleansing and striving for the spirit of Christ.

A slave girl was once going to the market place, when she saw a statue of another slave girl. The statue portrayed

a mere slave like herself, but one with hair brushed, clothes clean and mended, and skin soft and clean. When the slave girl went home, she brushed her hair like the girl in the statue. Next day she saw the statue and returned home to wash, mend, and press her clothes. Every day she made some little improvement until she began to look more and more like the girl in the statue. So it is when our eyes are upon Christ and our hope is on His coming again. We automatically are drawn nearer to Him, made more like Him. We are motivated to serve Him more zealously.

The second coming of Christ is not a mere dogma to be believed, nor only a doctrine to be taught, but a mighty motive, the drive and energy of Christian service. It is a hope inseparable from the doctrines, ordinances, precepts, and practices of the church. Man is quick to invent many so-called motives for living as he does, but God's way of making our walk correspond with our holy calling is to fill us with hope of the second coming of Christ, that by keeping our eyes on Christ we may be conformed and converted to Him. “Every one that hath this hope . . . purifieth himself.”

Many people object to the idea that the coming of Christ to save should be the motive for our service. To them we only can say with Paul, "If in this life only we have hope in Christ, we are of all men most miserable." We will accept as logical and righteous the merciful and wise principle of God, that man must have hope of recompense or his labor will be uninspired and careless, and that he must be warned of possible consequence of his wrongdoing, to keep him for his own good near to righteousness. The second coming of Christ holds all this, the hope of recompense for the faithful and a warning of punishment for the ungodly. The second coming of Christ, as taught by Scripture, puts forth a three-way motive: it keeps our eyes on Jesus, changing us; it gives us hope in life's storms; it warns us of the consequences of indifference.

First, the certainty of Jesus' coming is a powerful motive for repentance. Peter said, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you" (Acts 3:19, 20). The second coming was here used as a motive for repentance by a great preacher in a great sermon. The implication is: be not found in your sins without a Saviour when Jesus comes, for then it will be too late. We have not only to reckon with the uncertainty of life, but with the certainty of His coming. Today, while Jesus sits at God's right hand, the door of mercy is open wide, but Jesus well pointed out in Luke 13:25:

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us . . . he shall answer and say unto you, I know you not whence ye are."

There is a double motive to repent, or to turn back now from sins, that we may be found ready, and not wanting, when Jesus comes.

Again, why is it that a man is not profited if he gain the whole world at the expense of his soul? Because, as the next verse (Matt. 16:27) states, "the Son of man shall come in the glory of his Father with his angels; and he shall reward every man according to his works." The word "for" signifies motive. For, or *because*, Jesus is coming again, and because there will be a day of accounting, consider seriously whether it is worth while to forget your spiritual welfare in the process of making a living.

It is said that love is the greatest force in the world. That it may be, but love is not a force in itself. It must be stimulated; it must have motive, drive. Something makes us love. Here again we find from Scripture that one motive, at least, for Christian love is the hope of Christ's

coming. Paul, writing to the Thessalonians, said, "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." Here is the second great commandment, the outstanding distinction of the Christian religion—love of all men. Paul continued: "To the end [or, for the purpose] he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:12, 13).

These verses contain much food for thought and many implications. Love of all men is not an optional thing to Christians. It is a "must." Aside from the purely psychological benefits of loving instead of hating them, of giving instead of taking, the fact is that Jesus is coming again, and we shall be judged then by this standard. This verse sets forth the same three motives—keep your eye on Jesus, remembering His great love, know that you shall be richly repaid for any hardship entailed in being loving and charitable, remember also that God knows if we do not love men and do all we can for them and that this too will be taken into account.

We are exhorted, "Watch, for no man knows the day nor the hour wherein the Son of man cometh." We are exhorted, "Pray always, that ye may be accounted worthy to escape all these things . . . and to stand before the Son of man." We are admonished by Jesus, "Let not your heart be troubled," for—"If I go . . . I will come again, and receive you unto myself."

Truly, our hope in Christ's coming again is a mighty, driving, motivating, stabilizing force; keeping our eye on Him, promising recompense, and subtly warning of failure and indifference.

This morning may we remember—Jesus has paid the price; He is now alive, and He is coming again. As we thus remember, may we lift our eyes to dwell on Him; that beholding, we may be changed. May we raise our hope, knowing that if we have believed, repented, and been buried with Him and have loved as He loved, we shall be remembered when He comes. May we also be warned that there is no other hope if we are weighed in the balances and found wanting. May we be warned that, when Jesus comes, the door of mercy which is now open will be closed, and no amount of late knocking will open it.

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"The second coming of Christ is referred to one thousand five hundred twenty-seven times in the Old Testament, and three hundred eighteen times in the New Testament, making a total of one thousand eight hundred forty-five times—an average of once in every seventeen verses of all Scripture."—*Fred J. Daubanton, Saint Cloud, Minn.*



## News and Prophecy Digest

C. E. Randall, Tempe, Arizona

**OLD-FASHIONED SUNDAY.** While looking through an old copy of "Think," recently, I ran across an article on an "Old-Fashioned Sunday" by Philip Curtiss. The writer expressed a longing for a return to the observance of Sunday as a day of rest and worship, a day which was different from all other days of the week. We give some of the thoughts to you, hoping that they may quicken you to a better appreciation of the sanctity of the day of worship and praise. He said:

"The decline of the old-fashioned Sunday is an event still so recent that it needs little recounting. When the first golfer discovered that he could play eighteen holes on the Sabbath and still not be struck with lightning, when the first druggist found that he could sell ice cream sodas between Saturday and Monday without a frown from his leading patrons, Sunday as a day of universal rest was judged to be obsolete. . . . Sooner or later, however, the world may be brought to realize that the old-fashioned Sunday was not a mere rustic survival, but was a check valve developed by centuries of human experience, and that a nervous high-strung society which has suddenly abolished it will rue its loss. The old-fashioned Sunday, in short, was one of nature's regulations, checking the tempo of life and readjusting it every seven days. It did for a very large part of the civilized world exactly what a physician and modern psychologist would be eager to do, if he could. It forced whole communities of men, women, and children to come once a week to a complete halt and for twenty-four hours alter entirely their physical, mental, and social habits."

From time to time, we have called to the attention of our readers the increasing disregard of Sunday as a day of rest and worship. The Church of God is not immune from this trend, and in many localities joins in flagrant and hilarious abuse of the old-fashioned Sunday as a day of rest and worship.

**WOMAN AND TOBACCO.** A survey conducted by a New York tobacco firm shows that women are smoking three times as many cigarettes as men are smoking, and that most women who smoke use a pack a day. (The Civic Bulletin, Jan. 14, 1949.)

**PROTESTANTS IN SPAIN.** There are 25,000 Protestants in Spain. Writing on "Protestantism in Spain," G. E. Hopkins says:

"In Medina de Camp recently nine protestants gathered in a private home for worship. They were reading parts of Romans 13 when, appropriately enough, in walked 'higher authority.' They were jailed for 31 hours and fined 13,000 pesetas."

This little item gives a clearer picture of the Roman Catholic Church and its real spirit

than Evelyn Waugh's article in "Life" on "Catholics in the United States." The Roman Church never changes from her traditionally practiced habit of condemning all who do not belong to her. When Priest Feeny and four teachers in Boston College were discharged because they taught that no one but a member of the Roman Catholic Church could be saved, they were discharged. Two weeks ago, these same men received a warning from Rome that unless they returned to the Church and her practices, they would "peril their souls."

**WORLD COMMUNION.** Sunday, October 2, has been designated as World Communion Sunday. It has been estimated that the Communion tables on that day, if joined together, would extend 25,000 miles—or long enough to belt the earth at the equator. World-wide Communion seeks not to unite all faiths in a common service, but that each local congregation will see that its entire membership is present to unite in the Communion service on that day. It would be good if every member of the Church of God would put forth special effort to be present for Communion on the first Sunday of October.

Many within our membership will be unable, because of sickness or infirmity, to attend regular services. It would be fitting that the Communion be taken to them, so they can enjoy the fellowship and blessing of the Lord's Table.

**CHURCH MEMBERSHIP.** If reports which have been released by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, are reliable, church membership in the United States is at an all-time peak. The "Indiana Church Councilor" reports Dr. McCrae Cavert as follows:

"Pointing out that 150 years ago only one person in fifteen was a church member, Dr. Cavert observed that the annual rate of increase, while behind earlier decades, is running slightly ahead of the country's population. The most recent estimate of the nation's population is placed at 148,000,000. The Yearbook's compilation of church membership based on latest figures from all sources is approximately 76,000,000.

"However, a wide discrepancy exists between church membership and church going in America. Surveys of typical communities indicate that on any Sunday, except Easter, only 30 per cent of those on church rolls attend a service. The 76,000,000 church members are split among more than 250 separate and independent church bodies listed in the Yearbook.

"The number of diverse denominations, however, is not as serious as it looks. Ninety-seven per cent of all church members are

found on the rolls of the 50 largest denominations and eight denominational families embrace 80 per cent of all Protestants. These eight groups are Baptist, Methodist, Lutheran, Presbyterian and Reformed, Disciples, Episcopal, Congregational, and the Evangelical United Brethren."

**PEACE BY ALLIANCES.** Next November 4, under the auspices of the United Council of Church Women, World Community Day will be observed by 10,000,000 women. The theme for the day will be "Peace Is Possible." This year, materials for the women of Europe will be collected. The effort will be called "Pieces for Peace." Back of the program is the idea that through the promotion of peace through various channels, eventually peace will be insured.

Back in 1911, in the City of Baltimore, was held the third "National Peace Congress," which was heavily backed by former President Taft and Cardinal Gibbons. The main proposition set forth at the Congress was that England and America should form a great alliance and thus preserve peace. President Taft said at the Congress: "Let Britannia and Columbia join hands across the Atlantic and their outstretched arms will form a sacred arch of peace, a rainbow which will excite the admiration of all nations, and will proclaim to the world that, with God's help, earth shall nevermore be deluged with bloodshed in fratricidal war."

Two great wars have been fought since those words were spoken, which words expressed the hope of many religious leaders of the day. There were many factors which those leaders and present-day statesmen fail to know or foresee: 1) That the "Times of the Gentiles," would draw to a close, and that until that time, all nations would continue to rise "one against another." 2) That the nation of destiny must arise and possess the Promised Land. At the time when former President Taft spoke those words, there was only one way whereby the way could be opened up for their beginning to occupy the covenant land, and that was by war in which the Turks would be driven out of the Holy Land. The wrath of man was made to praise the Lord.

People who coin such slogans as "War will soon be a thing of the past," and "The world must be made safe for democracy," have failed to grasp the plan and purpose of God that will be worked out in the last days. Like Napoleon, who said: "There must be one code, one court of appeal, and one coinage for Europe; the states of Europe must be united into one nation," many leaders were, and are, unaware of that great eternal purpose which transcends all the plans of men!

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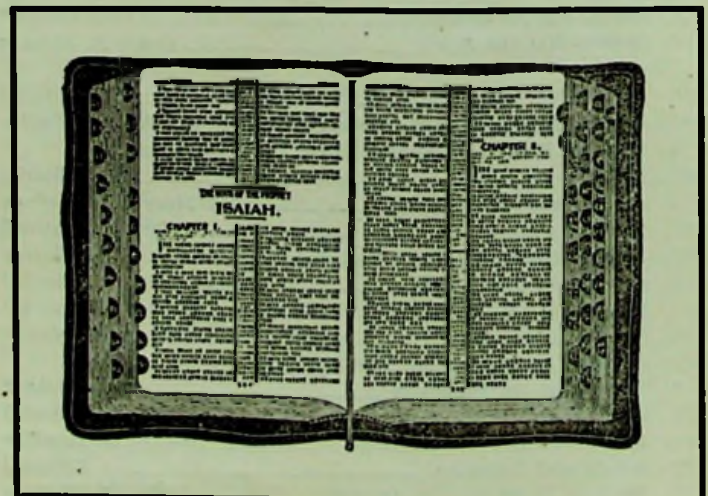
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## TWO IMMUTABLE THINGS

*(Continued from page 3)*

son." This, after they were beyond the age of bearing offspring! When, finally, Isaac was born, their faith was renewed, because they reckoned that God had given them this heir, as it were, from the dead or the deadened condition of their bodies.

It was yet a number of years before the supreme test of their faith came, in being required to offer this long-looked-for and beloved son for a burnt offering. By this time, Abraham's faith had been developed to a point where he could grasp the ultimate outcome of God's plans and recognize the wisdom in the details of his purpose. His age was seventy-five years when first called, and, when required to sacrifice Isaac, he was probably one hundred and fifteen years of age.

"So, after he had patiently endured," said the Apostle Paul (Heb. 6:15), Abraham obtained, or attained to, the promise. This was the first of the two immutable things—God's Word or promise. The Apostle Peter referred to this as "exceeding great and precious promises" (2 Peter 1:4). God cannot lie. He changes not. He is the same—yesterday, today, and forever.

Being willing to make His council *more sure* to the "heirs of promise," God confirmed the promise by an oath, swearing by himself because He could swear by no greater. This oath, then, is the second immutable thing that the Apostle pointed out. Among men, an oath is the final step in any controversy or contract. It was after Abraham had made this supreme sacrifice, that the angel of the Lord called to him out of 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 I will bless thee and multiply thy seed . . . and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

Do you wonder that Abraham is called the Father of the faithful? And do you fully grasp the great significance of these promises? Anyone who is putting his faith in the going-to-heaven theory, and has refused to recognize the importance of this subject, is not acquainted with the gospel. (Gal. 3:8.)

Many years later, when Isaac was tempted by a famine, to go into Egypt, God appeared unto him, repeated the promise of blessing, and informed him of the oath He had sworn to Abraham, his father. (Gen. 26:3, 4.) Then, still later, also to Jacob, did God appear in a dream and repeated the same promise, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 28:12-14.) Abraham, Isaac, and Jacob, then are the "fathers" to whom the promise was made and mentioned by the

Apostle Paul in Acts 26:6 in declaring his hope of their fulfillment.

In calling their descendants out of Egypt by the hand of Moses, God announced Himself to Moses as the God of thy father Abraham, the God of Isaac, and the God of Jacob. This was repeated many times as they journeyed toward the Promised Land. Moses, not being permitted to enter the Land, was called to the top of the mountain, and the Lord said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes" (Deut. 34:4). There are so many positive references throughout the Old Testament writings concerning these promises, as well as in the New Testament, that we wonder how anyone can fail to see them and believe in them.

These promises preclude, of course, any thought of a home in heaven for the righteous, as is generally taught throughout Christendom. This is why it is so important to get a correct understanding of them.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "The righteous shall inherit the land, and dwell therein forever."

All the fundamental doctrines of God's Word are tied in with these promises: the sleep of the dead, the second coming of Christ, the resurrection, the establishment of the Kingdom, the times of restitution, and all else—yes, and the promise of God that the earth finally shall be filled with His glory!

May God hasten the Day!

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### CONDITION OF THE WORLD

"The world is full of party strife  
And conflicts loud and long.  
Each leader claims some new device  
To rectify the wrong.

"Men vainly strive year after year  
Peace to this world to bring;  
And yet they will not say a word  
Of bringing back the King.

"The earth is groaning for her King,  
And all creation cries.  
No other hand but God's can bring  
The rest for which we sigh.

"God's power alone can right the wrong  
And heal the Serpent's sting.  
So let us all rejoice and sing  
Of Christ our coming King."

—F. C. Thornton in *World's Crisis*.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew 25:23).*

### Watch!

Jesus was speaking in parables. He always spoke in parables to the multitudes. We read, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world"; or "What might this parable be?"

The reason for Jesus' always speaking in parables to the multitude is given thus to His disciples: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand" (Luke 8:10).

Today, Jesus spoke these words of our introduction to our story: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Jesus had just finished speaking one parable, that of the Ten Virgins. He continued with another parable which gives us our lesson for today.

### What the Kingdom Will Be

God's Kingdom will be the "heavenly" Kingdom, or the "kingdom of the heavens." It does not say the Kingdom *in* heaven. This Kingdom was said to be as "a man travelling into a far country."

Before this master left, he called his servants to him and gave them his belongings. He did not divide them exactly evenly. To one man he gave five talents. Another received two talents. Still another received only one. He divided his goods "to every man according to his several ability." Then he went away. These men knew their lord was to return someday, but they did not know exactly when he would return.

When you go to school, you "occupy" a certain seat. You keep it tidy and do most of your work there. These servants had talents they were to use for their master. Should they risk the talents where they might be lost? should they trade carefully and thoughtfully with them? Should they hide them? or put them in their pockets?

We have talents, today. Our Master is away. Will we gain two for one, or ten for five we have with which to start? How will our Master feel if we fail to do His work today? How will He like it if we neglect to tell others of the good news of the Kingdom of heaven?

### Happy Birthday Wishes!

Billy Guillory, Sept. 27, age 9, Hammond, La.  
Frankie Engel, Sept. 27, age 8, Wray, Colo.  
Helen L. Ryan, Sept. 27, age 9, Pueblo, Colo.  
Mary Jean Lansbery, Sept. 28, age 12, Hazelhurst, Wis.  
David J. Eades, Sept. 28, age 10, Eden Valley, Minn.  
Lucille Richardson, Sept. 29, age 10, Hammond, La.  
Thomas Savage, Jr., Sept. 29, age 13, Waite Park, Minn.  
Donald Anderson, Sept. 30, age 7, Hammond, La.  
Velma Cox, Sept. 30, age 11, Magazine, Ark.  
Richard Gainey, Oct. 1, age 1, Hammond, La.

### Let Us Study the Parable

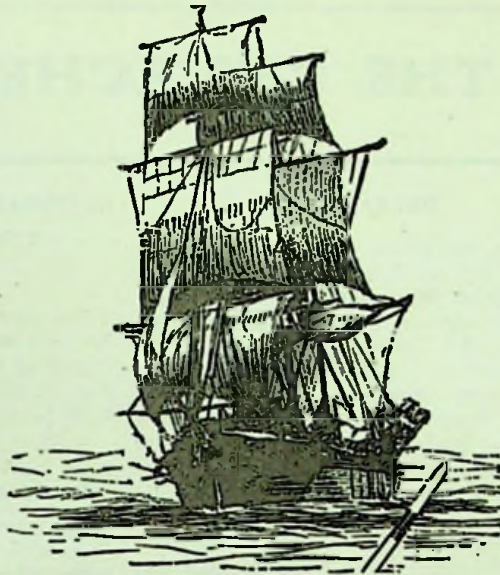
When the master returned, he talked with his servants. The man to whom he had given five talents had gained five other talents. His lord commended him, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord." The master praised the servant for his faithfulness, not for the amount of gain. If he had not gained five talents, he would not have been faithful.

The man who had been given two talents did not have the ability the first servant had, but he had traded and gained two other talents. His reward, therefore, was the same as the first servant. He received the praise of "Well done." He was given, because of his faithfulness, the rulership "over many things." By comparing this account with the one recorded in another book (Luke 19:15-19), we understand their rewards were also according to their abilities. One ruled over ten cities; the other ruled over five. Therefore, we should use the natural abilities we have in Christ's service. We will be rewarded—if we are faithful—according to our ability to assume responsibility. Develop your talents. Watch two turn to four, five to ten, or even one to two! Be faithful!

# The Berean Page

By  
 Timothy Pearson  
 Hammond, Louisiana

## India Work



*Saint Cloud, Minn., 1912.* Bro. Charles R. Vedantachari, representing about thirty Church of God members in India, attended the conference in Minnesota and was ordained a minister. He returned to India, and accounts of his work are given below.

Bro. Vedantachari is dead. We are rapidly losing contact with the people in India. Who will go to revitalize the work there? Who will cross the angry seas to go half-way around the world for the Lord? Who will send him, if one decides to go? Here is opportunity; hear it knock?

Here is a copy of the letter from India to the National Berean Society in 1923. It is copied from THE RESTITUTION HERALD of September 25, 1923.

Madras, India  
 May 24, 1923

Mrs. Lydia Railsback  
 South Bend, Indiana  
 Dear Sister in Christ:

Peace to thee and thine and grace from our Lord and Saviour Jesus Christ. I thank you for your letter of March 14 and also for the packet of printed matter containing valuable information about the National Berean Society of the Churches of God. I do not need to tell you that I was much interested in your letter, and I thank you for the suggestions and for your well wishes. We have altogether about 58 Churches of God here in India and some of them are not well organized. About 40 of them are strong churches with good organization, auxiliaries, and so forth. I expect soon to organize a general Berean Society here, and I shall let you know our progress along these lines. I thank you and Sr. Drew for your encouraging letters and hope that you will pray for the growth and development of our churches, and of our new venture, to wit, the Berean Societies. We have some sort of Bible classes now in the churches, but they are not called by

any special name and there is no proper organization. As most of our helpers here are unacquainted with Western methods, it makes my work very hard to teach them to organize properly, but anyhow we have accomplished something as far as the churches are concerned and, should the Lord tarry, and if my health holds out good, I expect to do something for Him along this line as well. Later on, I shall write to you at some length and shall send you reports of the work of the Berean Societies. After we have thoroughly organized and are doing something, we may apply for recognition and affiliation with our Home Society of which you are the honored president.

I thank you for your interest in the work. God is wonderfully blessing us. We are so very busy for Him, that our days are very short indeed. Let us hope that the Churches of God in India and America will awaken to their duties and responsibilities as never before, and that souls may be saved for the glory of God.

We have organized a Berean Society in Madras, and it has met twice. The interest is holding out good. We are going to open a Bible Training School and want you to pray for us.

We are praying God to bless the work you are doing and are counting on your prayers and sympathies on behalf of His and our work.

With kind Christian regards,

Your fellow worker in Christ,

Charles R. Vedantachari.

### The India Work

(Elder Charles R. Vedantachari wrote the following report about the work in India.)

The work here in India began 20 years ago under the supervision of Elder C. R. Vedantachari (this was written in about the year 1930.—Ed.), and is located in four districts of the Madras Presidency, namely, Madras, Chengelpet, Tinnevely, and Travancore. We have believers of our faith in various other districts of the Madras Presidency, also. Evangelistic work has been given the most prominence, with the result that the gospel of the Kingdom has been preached to hundreds of thousands with blessed results. During the last 20 years, our audiences have aggregated more than 530,000 people. Some of the audiences have reached the record strength of 2500 people. Several thousands have come out to serve the Lord, and more than 1500 have been baptized by Elder Chas. R. Vedantachari. Many of those we have organized into Churches of God, which number 45 at present.

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL EVENTS

October 8, 9—Minnesota Fall Conference at Saint Cloud. (J. W. McLain, guest speaker.)

## SERVICES AT MULLIN, TEXAS

It was good to resume services at Mullin, Texas, again on September 4, for the first time since conference. A larger crowd than usual attended both morning and afternoon. Bro. Emory Macy and family expected to leave on the following week for San Benito and other points in the Valley for a two-weeks' stay. Mrs. Wm H. Reeves.

## LOS ANGELES, CALIFORNIA

On September 4, 1949, the Los Angeles Church of God welcomed Bro. and Sr. Roy Graham and their son Jerry from Saint Louis, Mo. The day's program began with the usual Sunday school session, followed by a short program given by the different classes. Church services were conducted by Sr. Emma C. Railsback, with Bro. George Lichty of Pomona and Bro. Roy Graham as the speakers. Bro. Kermit Olsen sang a solo, being accompanied by Sr. Shirely Olsen. Sr. Olsen also presented a piano solo, "Onward, Christian Soldiers." Communion services were observed at the close of church. A basket lunch was served in the pergola.

In the afternoon, Bro. Daniel Judy gave a sermonette, and Bro. Wayne Thompson showed some motion pictures he had made.

We are very happy to have Bro. and Sr. Graham here with us. Bro. Graham already has expressed some exceptionally good ideas to help develop the growth of the church and to stimulate interest of the immediate congregation. Under his guidance we are bound to progress. His sincere interest in the church is clearly evident. We pray that God will guide and direct him, and cause his efforts to be successful.

Among recent visitors to the church were Sr. Thelma Moore and son Jerry, from Moonstone Beach, and Mr. and Mrs. William Gierhart from Texas. Mrs. Gierhart will be remembered by many as Sr. Ruth Pearson, formerly of the Brush Creek Church of God near Dayton, Ohio. Marion R. Loug, Secy.

## LAYMAN'S CAMPAIGN ENROLLMENTS

257. Alice M. Plantner \$26.00

## HERALD RECEIPTS

Fred H. Mills; S. S. Claussen; Ida M. Harding; Lora D. Pearson; Roy Macy; Pat Andrew; E. E. Warren; Sarah E. Wilson; Mrs. S. V. Moore; C. B. Compton; Walter Fiske; Hazel Mattison; R. D. Sullivan; Otis Lippencott; Emma B. Coleman; W. H. Reeves; Mrs. Lottie Elton; Lloyd W. Finke;

## DELTA, OHIO

Sunday, September 11, was Bro. J. W. McLain's last regular service at Raker Union Church Delta, Ohio. At the close of our Sunday school services, a beautiful gift was presented to Bro. McLain as a token of our appreciation of his services. Outside group pictures were taken, and again we gathered into the church to hear an excellent sermon on types of the tabernacle. A bountiful basket lunch was served at noon. The service was closed by a request sermon on "The Restitution." Our attendance was one of the largest that we have enjoyed.

Bro. McLain is loved by many here that are not of our own Faith, because they see in him a man that is very zealous and consecrated in serving our Master. His sermons have been enjoyed by many and we will find it difficult to replace so fine a speaker. We realize, however, that the work he is now engaged in is far greater than what he was doing here, because now his time is given to the work dearest to his heart—that of full-time service to God.

We will miss you, Bro. McLain, and welcome you back whenever possible for you to be here. Our prayers go with you. May God bless you and make your work a blessing!

Beulah Dunbar.

## MRS. JOSEPHINE CHEESMAN

Mrs. Josephine Cheesman was born to William and Hannah Shepard Porter in McDonough County, Ill., on February 22, 1866, and resided all her life in that County. She died at the Saint Francis Hospital in Macomb, Ill., on September 2, 1949.

On March 16, 1884, Josephine married Douglas Cheesman, who survives. Also surviving are a daughter and three sons: Mrs. Florence Sprague and Asa Cheesman of Macomb, Roy Cheesman of Bushnell, and Allen Cheesman of Galesburg, Ill. Two brothers, Ed Porter of Los Angeles, Calif., and George Porter of Macomb Ill., also a sister, Mrs. Nettie Smithers of Macomb, sixteen grandchildren, thirty-seven great-grandchildren, and one great-great-grandchild also survive.

Sr. Cheesman was a faithful member of the Church of God, having been a charter member of the Macomb Church. She was bedfast for about six weeks before her death. We always will remember her as one faithful to her Lord to the very end of life.

Funeral services were conducted from her home, the writer officiating and being assisted by Bro. Ray Kearney. She was buried in Oakwood Cemetery to sleep that peaceful sleep until her Lord shall call and she will answer. Linford Moore.

## OVER THE TOP!!!

1948-1949

208. Alice M. Plantner \$26.00

## NATIONAL SUNDAY SCHOOL ASSOCIATION BUSINESS MEETING

(August 10, 1949)

The ninth annual business meeting of the National Sunday School Association of the Church of God was called to order by President Linford Moore at 3:30 p.m., August 10, 1949, in the Church of God at Oregon, Ill.

A short but sincere devotional period of song, prayer, and reading of Psalm 133 preceded the business.

The president called for the minutes of the eighth annual business meeting, which were read and approved.

J. Arlen Marsh, editor, reporting on Adult Quarterlies, stated circulation was about the same; lesson presentation material had been changed, according to action of Association the previous year; and Norman J. McLeod and Otto E. Dick would continue to write the Lesson Analysis. Verna C. Thayer was unable to be present to report on Intermediate and Children's Quarterlies.

Otto Dick, vice president, reported three articles on Sunday school work had been published in The Restitution Herald.

### Election of Officers.

Nominations and balloting for president were as follows: Linford Moore 29; Lottie Pickerl 12. Linford Moore was declared elected. Nominations and balloting for vice president were as follows: Otto Dick, 23; Lottie Pickerl, 18. Otto Dick was declared elected vice president. Ruth Tomlinson was nominated for secretary. On the motion of G. E. Marsh, and the second of Mildred Laning, the nominations were closed, the rules suspended, and the president was instructed to cast a unanimous ballot for Ruth Tomlinson for secretary. Motion carried.

### New Business.

"The Sunday School Association Board recommends that the Association underwrite the printing (not mimeographing or multigraphing) of the Primary Children's Quarterlies, and that the new books be widely advertised to promote more general circulation outside Church of God affiliations."

G. E. Marsh moved, Otto Dick seconded, the adoption of the foregoing recommendation. Questions were asked concerning cost and advisability of offset printing, but motion carried. Motion by Robert Hall, seconded by Jeanne Hall, that the Board investigate the best method of printing. Motion carried.

Several questions were asked, and answered, concerning lesson outlines, lesson analysis, and presentation of lesson material in the quarterlies. A number expressed appreciation of lesson material.

At 4:15 p.m., C. E. Lapp and Dale Dunbar moved the meeting be adjourned. Meeting dismissed with prayer by G. E. Marsh.

Ruth Tomlinson, Secy.

**VIRGINIA CONFERENCE AT MAURERTOWN**

The Virginia State Conference and Bible School convened, as planned, on August 18 and continued in session for ten days. Bro. and Sr. J. M. Watkins, Bro. and Sr. Harry Sheets, and Sr. Verna Thayer were our guest speakers and teachers.

The total enrollment was about seventy, and the average attendance about fifty-five; the number being equally divided between adults and children. For the first time, our young people's class was missing. We hope this will not happen again, as our young people of high school age need the spiritual guidance of our trained teachers. Except for the first Sunday (when some of our members were returning from Cleveland, Ohio, where they had attended the wedding of Bro. Allan Ramsay and Sr. Smith), the number attending on Sunday and the evening services was equal to the number attending on past years.

Bro. Howard Beemer presided, each day, at the opening devotional sessions. He and Sr. Beemer had prepared a very comprehensive program, giving the daily schedule and topics for lessons and sermons, for which as a Conference group we wish to thank them.

Sr. Thayer conducted the children's half hour before the afternoon classes with stories about Paul's missionary journeys, Bible readings, prayer, songs, and choruses.

We were pleased to make the acquaintance of Bro. and Sr. Watkins, as this was their first trip to the Virginia Conference. His lessons were of a psychological nature, the theme being, "Marks of Christian Maturity." His illustrations were timely and practical, the result of personal experiences. We need to see ourselves as others see us, but in the light of Biblical teachings. His basic thought was that in life people are faced with a series of events and will be judged by their reaction to those events. In other words, we reap what we sow. We judge ourselves by the choices we make. Bro. Watkins' sermons were based on Revelation, showing how the restless, confused, and perplexed spirit, so prevalent among all nations today, indicates the nearness of Jesus' coming. The sounding of the trumpets in Israel today may be the initial stage of opening of the seals and pouring out of the vials of wrath for the Time of the End of this Age. They are both a warning and an exhortation for Christians to prepare to meet the Lord in the air.

In the absence of Sr. Thayer's regular helper, Mary Railton, Sr. Watkins assisted in teaching the primary class. Sr. Ruby Railton, who came with Sr. Thayer, was with her son and his wife in Winchester at event of the birth of a grandson on August 24.

It so happens that Sr. Verna Thayer has a birthday nearly every year she comes to Virginia. On the evening of August 26, all were invited to the new home of Bro. W. E. Boyer, our Conference treasurer, in Woodstock, just after she had shown her travel pictures at the church. A beautifully decorated birthday cake on a table on the lighted lawn, with appropriate surroundings of flowers and chairs for all, greeted our arrival. Refreshments were enjoyed, and an envelope containing a personal gift was presented to Sr. Thayer in appreciation of the wonderful work she is doing

for the children of our church and others, too. Undoubtedly, the Lord is overshadowing her work with His Holy Spirit. The children's program was given on the last Sunday afternoon, preceding Bro. Watkins' sermon, after which Sr. Thayer departed for her next engagement at Blanchard, Mich. Our prayers go with her every step of the way.

The presence of Bro. and Sr. Harry Sheets was reminiscent of the seven or more years (1927-'34) they spent in Virginia, which marked the beginning of our Bible School and Conference. They were cordially welcomed both by the church brethren and the many friends they had made in former years. It is encouraging and inspiring to find those of our number who have grown in wisdom and have developed a consecrated and lasting faith in God's Word as they have grown older. Bro. Sheets' theme was "Know God." His lessons about "Modern Science and the Bible" prove how we can learn more about the Creator by studying the nature of things He has created, such things as water, air, the wasp, the bee, and so forth. The love of God for mankind is revealed in one's learning how wonderfully planned and perfectly balanced is each element, and how instinct is placed in its proper space and amount for the benefit of mankind. Bro. Sheets showed some film pictures on developments in Palestine which revealed a growing interest in the prophecies now being fulfilled in Israel. His sermons, on "Why We Are Chastened," "The Word Made Flesh," and the "Sons of God," proved conclusively how a student of God's Holy Word grows spiritually. Only by so doing can we hope to receive the greatest of all gifts, eternal life, when Jesus comes. It, likewise, was an inspiration to listen to Sr. Sheets playing beautiful sacred music on the piano. We rejoice to know they are now working full time in the Burr Oak Church of God in Indiana.

The regular business meeting convened on Friday afternoon after the class period. Reports from the Dry Run Church were outstanding in that they have built a fine brick church, as pictured and reported in the August 16 issue of The Restitution Herald. One new member by baptism, Robert Rhodes, was added to their number.

The Maurertown Church reported the sale of the old parsonage on the Valley Pike and another purchased, repaired, and completed for present use by pastor. Bro. Howard Beemer has been the pastor for the past year, serving all three churches in the Valley. The Browntown Church has conducted a Bible School in which he and Sr. Beemer assisted Sr. Nina Hicks in her work in that community.

The writer reported that the membership list living in and near Washington, D. C., continues to hold bi-monthly Sunday school classes on the first and third Sundays, at 10:30 a.m., at the Pythian Temple, but it was doubtful if they could continue so doing much longer, as their number had dwindled to a half dozen or less. They were continuing the Dorcas meetings, however, at the various homes in and near the City on the last Tuesday of each month. Anyone wishing to get in touch with this group will communicate, please, with Miss Ella Boyer, 5195 Fulton St., N.W., Washington, D. C.

The cooking facilities were much improved,

this year, by donation of a new gas plate stove by the Compton families of Manassas, Va. As a Conference group, we thank them not only for the stove but for their time and effort in having the stove installed in the kitchen of the dormitory. Mrs. Annie Golloday, our esteemed cook, very much appreciated the new stove as it made her work very much easier.

The election of officers resulted in the selection of S. H. Boyer, chairman; P. G. Coverstone, vice chairman; Ruth Fogel, Secy.; Gertrude Morrison, Assistant secy.; and W. E. Boyer, treas.

Bro. Watkins, General Manager for the National Bible Institution, then gave a report on the plans made at General Conference for the ensuing year and asked our co-operation in developing these plans.

After adjournment, the finance committee met with the Conference treasurer to consider all bills and liabilities, approving payment of same. The executive board met on Sunday afternoon to plan for the 1950 conference. Let us hope that Jesus will have returned to earth before then, but, in words of an old favorite hymn our parents often sang, "We'll Work 'Till Jesus Comes"—and so be ready to sing the hallelujah chorus, "Christ Is Come."

—(Written by Sr. V. R. Kinchloe.)

Ruth V. Fogel, Secy.

**NATIONAL BIBLE INSTITUTION**

Omaha Church of God

\$20.05

**GLEANINGS FROM THE FIELD**

"The field is the world."—Jesus.

"We certainly are enjoying our new building. Attendance is coming back to where it was last spring when we lost the use of our building."—Linford Moore, pastor Macomb, Ill., Church of God, 820 W. Jefferson, Macomb

National Evangelist J. W. McLain, now preaching at the Louisiana churches, is scheduled to work also at the Minnesota Conference (Eden Valley—October 8-16); probably Marshall, Ill., (October 23-November 6); and at Brush Creek, Ohio, (November 14-27). Bro. and Sr. J. W. McLain have established their home at Cross Timbers, Box 318, Missouri.

Have you sent in the name of your Conference representative yet? If not, remember we are anxious to receive it.

"We are happy to report that Bro. Vivian Kirkpatrick has accepted the pastorate at Saint Cloud, beginning on October 1, 1949. We surely believe the Lord has directed both us and Bro. Kirkpatrick in this matter and are looking forward to great strengthening of faith and works for our Lord. . . . The fall conference is scheduled for Saint Cloud, October 8 and 9, Bro. James W. McLain being guest speaker."—Mrs T. M. Savage, Waite Park, Minn.

Bro. R. H. Judd, Colborne, Ont., reports that he and Mrs. Judd reached their Golden Wedding anniversary on September 18, 1949. Congratulations!





# The Minnesota Trumpet

Editors: Harry Goeckler, Delbert Jones



Among the beneficial results of meeting together in conferences, none is more important than that of Christian fellowship. Frequently, the only time some of our people have a chance to meet and worship with others of "like precious faith" is during a conference. It matters not whether the conference is long or short, the fellowship and spiritual experience are beyond human values.

In early days of the apostles, they likewise received much spiritual good from being together in association. Acts 2:42 reads: "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This verse tells us that in addition to the necessary spiritual part of any conference, such as teaching doctrine and offering prayers, fellowship was one of the blessings received.

We find, further, in the writings of John, that this same idea of Christian fellowship is mentioned as one of the great blessings to be received and enjoyed by the followers of Christ. Notice 1 John 1:7, saying, "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."

So, let us likewise receive the rich blessings of fellowship together at Saint Cloud, Minnesota, October 8 and 9, and thus be further inspired to labor in the Master's vineyard until Jesus comes. Then, in that Day, what a glorious fellowship with the saints of all ages forever!

## Come to Conference

On October 8 and 9, the Minnesota State Fall Conference will convene at Saint Cloud. Brother James W. McLain, National Evangelist and an outstanding minister of the gospel, will be the guest speaker. Have you made your plans to attend this autumn festival of spiritual food? If not, it is time you begin to do so. The Scriptures tell us, "Forsake not the assembling of yourselves together." We need the association and fellowship with others of "like precious faith," praising the Master in song and prayers of thanksgiving.

Let us all feel a part of our State and National Conference work, doing our bit in the Master's service. This is a short conference, but may it be a full conference—full of the knowledge of the Word of Truth. May each service be an inspiration to us all!

Wherever you may be, we invite you to meet with us and may our motto from now until October 8 be, "See you at Conference in Saint Cloud."

S. O. Ross, President,  
Minnesota Conference

## Program

### Saturday, October 8

7:45 p.m. Song Service—Tom Savage  
Sermon—J. W. McLain

### Sunday, October 9.

9:45 a.m. Sunday School  
10:45 a.m. Morning Worship  
11:45 a.m. Communion Service  
Noon Dinner at Church  
2:00 p.m. Song Service—J. W. McLain  
2:30 p.m. Panel Discussion  
7:30 p.m. Song Service—Stanley O. Ross  
Closing Sermon—J. W. McLain



